A COMMENTARY

ON THE

HOLY SCRIPTURES:

CRITICAL, DOCTRINAL AND HOMILETICAL,

WITH SPECIAL REFERENCE TO MINISTERS AND STUDENTS.

BY

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VOLUME III. OF THE OLD TESTAMENT:

NUMBERS AND DEUTERONOMY.

NEW YORK:

CHARLES SCRIBNER'S SONS.

1884.

NUMBERS;

OR, THE

FOURTH BOOK OF MOSES.

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AND

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GRANT & FAIRES,
PHILADELPHIA.

PREFACE BY THE AMERICAN EDITOR.

THIS volume embraces the last two books of the Pentateuch.

The Commentary on *Numbers* was prepared by Dr. LANGE, and appeared, together with *Exodus* and *Leviticus*, in 1874. The translation, after many delays beyond my control, was finally entrusted to the Rev. Dr. LOWRIE and the Rev. Dr. GOSMAN. The Rev. Dr. LOWRIE is responsible for the Introduction (original), and for chaps. i.–xx. 13 and chap. xxxiii. His additions are, as usual, included in brackets, and marked TR. They bear chiefly on the geography and topography of the regions traversed by the Israelites from Mt. Sinai to Mt. Hor and the plains of Moab, with reference to the most recent explorations of the Sinaitic Peninsula. The Rev. Dr. GOSMAN prepared the remaining chapters of *Numbers*, and his additions are marked by his initials.

The Commentary on *Deuteronomy* is the work of the late Pastor F. W. J. SCHROEDER, who studied with me in Berlin and succeeded the celebrated Dr. FRIEDRICH WILHELM KRUMMACHER in the First Reformed Church of Elberfeld.* It was published separately in 1866. The English edition was at once taken in hand by the Rev. Dr. GOSMAN and stereotyped, but it had to wait for the completion of *Numbers*.

In the mean time the Mosaic authorship of Deuteronomy has been subjected to new trial. Hence Dr. GOSMAN was requested to add a special Appendix with reference to the views of Bishop COLENSO, Dr. KUENEN, Prof. WELLHAUSEN, and Professor W. ROBERTSON SMITH. This was the more necessary since the Deuteronomic controversy as connected with the doctrine of inspiration has assumed a serious ecclesiastical aspect in the Free Church of Scotland, which has hitherto been singularly free of any departure from traditional orthodoxy, but is now almost equally divided on the soundness and admissibility of the views of one of her public teachers. It may be doubted whether Presbyteries, Synods and General Assemblies are the proper judicatories for the adjustment of purely critical questions on which the first biblical scholars of the age are at issue among themselves, and have not yet reached final conclusions; but on the other hand, a free Church which supports its theological schools

* See obituary notice in Preface to the vol. on *Ezekiel*.

without aid from the state, has a perfect right to control the teaching in the same; moreover the interest of the Scotch people in such questions marks a great progress beyond the prevailing indifference and passivity of the laity in other countries and churches. There can be no doubt that the ultimate result of these controversies will be a clearer insight into the human growth of the Bible as a literary production, and this, instead of weakening our faith in the divine Scriptures, will only strengthen it in the end; just as the fullest investigation of the laws of nature will lead to a more profound adoration of nature's God.

With this volume the English reproduction of Dr. LANGE's *Bibelwerk* is completed. But the American Editor and Publisher have concluded to add an original volume on the *Apocryphal Books*, which have almost passed out of sight, and yet are quite important historically as the connecting link between the Old and New Testaments. This volume is now passing through the printer's hands.

PHILIP SCHAFF.

UNION THEOLOGICAL SEMINARY,
New York, Oct. 1, 1879.

BOOK OF NUMBERS.

INTRODUCTION.

§ 1. THE POSITION AND CHARACTERISTIC MARK OF NUMBERS.

[See the vol. on Exod. and Lev. for Dr. LANGE's view of the position and characteristic mark of Numb. in what he calls "The Trilogy of the Law," *viz.*, pp. 4, 5, 7, and also the vol. on Gen., p. 92. He designates Exodus as the prophetic book of the Theocracy, Leviticus as the priestly book, and Numbers as the kingly book. "Numbers therefore stands with the impress of the kingly revelation of Jehovah." "The fundamental thought of the book of Numbers is the march of the typical army of God at the sound of the silver trumpets, the signals for waging the wars of Jehovah, until the firm founding of God's state, and the celebration of the festivals of victory and blessing of Jehovah in the land of promise. Around this centre are grouped the separate parts of the book."

§ 2. THE ORIGIN AND COMPOSITION OF NUMBERS.

On the Origin and Composition of Numbers, see the vol. on Genesis, pp. 94–100. What is said in that volume on the Pentateuch in general has its particular application to Numbers. In the same vol., pp. 104–115, what is said with special reference to Genesis reflects also the debate in relation to the genuineness and authenticity of the other books of the Pentateuch. That Introduction reflects the controversial situation in 1864, or fifteen years ago. The controversy has continued meantime, not materially changed in its prominent features, but modified in some of its particulars on the side of those that oppose the traditional and orthodox view of the Mosaic authorship of the Pentateuch. The controversy has made progress at least in interest, especially in England and America. As the latest exponents of the destructive school of criticism on English ground, the reader may be referred to the article "*Bible*" in the latest edition of the *Encyclopedia Britannica*, and to the translations of two works of Dr. A. KUENEN, Prof. of Theol. in the University of Leyden, *viz.*, his "*Religion of Israel*" and his "*Prophets and Prophecy in Israel*."

Perhaps there has also been progress in the matter of the controversy. The last-named author, and his English sponsor, J. MUIR, Esq., D. C. L. of Edinburg, seem to think so. The recent "advance in the application of just methods of inquiry" has, they think, thrown its light on the history of that religion that claims a divine and supernatural origin. The application of these new laws of investigation "has issued in important and satisfactory results." This seems to say that the result referred to is an assured and final position, in which the critics are satisfied to rest. It could only be a pleasure to concur in this view. For then the greatest difficulty of the controversy would disappear for the adherents of the orthodox view. Heretofore, while the latter view has presented one distinct and consistent position to its adversaries, these have continually changed position and front. Thus the defence and attack have had to be constantly renewed. "The Documentary Hypothesis" was succeeded by "The Fragmentary Hypothesis," and that again by "The Supplementary Hypothesis," while EWALD, like a free-lance, came on with his explanation (see SMITH's *Bib. Dict.* article PENTATEUCH) in which he was so confident, that it could only be an affront to him to call it an hypothesis at all.

The newer position also claims to be more than a hypothesis. It is the clear result, the satisfying conclusion of an inductive process. It is the postulate of what is found to be the situation after an unprejudiced collection and calculation of all the phenomena of the case. It is a view that fully explains the documents presented to our investigation. As the astronomer has but to turn

his telescope to a certain quarter of the heavens to see a planet never seen before, but whose existence he has conjectured and then verified, and then calculated to its present position, so the critic has calculated this explanation. This then ought to be the final stand.

Summed up it is as follows: The Pentateuch and later historical books of the Bible, previous to the captivity, are the production of the eighth and seventh centuries B. C. What they recount was not meant to represent the actual past, but to represent and impress the religious convictions of the writers. These were the prophets. "*They have given to Israel its history.*" This material so originated, received a second treatment from the priestly class, who interwove and added matter of their own, thus making more history in their own sense, and in the interest of the temple and its service. There is a residuum of history or fact. But it is of course small, and the amount of it is not to be determined with assurance. KUENEN, indeed, holds that upon certain hermeneutical principles he can accurately, and to a great extent certainly, discriminate the wheat from the chaff. But grant him his principles, and he can do anything. And so indeed can any one else.

To the common understanding this appears to charge the prophetic authors of the religion of Israel with deplorable morality. But not so, say the critics. This difficulty is cleared up by reflecting on the character of their times, and the unreasonable expectations we have about writing history. The prophets were grand and good characters, and they gave to their race, and through them to the world, the great blessing of *ethical monotheism.*

Thus it appears that we must divest ourselves of two unreasonable assumptions when investigating the origin and composition of the Pentateuch and other books of Scripture. *First*, we must dismiss the idea that the honest author can, or even can pretend to recount the actual facts of the past. Even an eye-witness of such facts can only give his own conception of them. But let there be a longer or shorter interval of time between the narrator and the events; "let it be assumed that he has to enlighten his readers, not concerning facts which are indifferent, but on a subject which inspires himself with the most lively interest; let it be conceived that he writes, not as an individual, but as a representative of the order or class to which he belongs; let it be supposed, finally, that, in composing his narrative, he has a definite aim in view, which he would not, for anything the world could give, wish to miss; let these conditions be granted, and will it be imagined that his representation *can possibly* be a faithful impress of the reality?" *Second*, we must dismiss the assumption of a critical public opinion in the time and among the people that witnessed the production of these books. "In our days, the individuality of the historical writer is held in check, as it were, by public opinion. This demands from him truth, nothing but the truth, and shows itself severe in the maintenance of this requirement, and in the punishment of every sin against it. In antiquity, in Israel as well as elsewhere, the case was different. The historian could then move much more freely. Attention was directed more to the spirit in which he wrote, and to the tendency of his narrative, than to the truth of the entire representation, and to accuracy in the details. The object was, to express it in one word, the training of the reader in this or that religious or political direction. In the estimation of the writer, the account of what had occurred was subordinate to that end, and was, therefore, without the least hesitation made to subserve it."

This represents the view-point and latest deliverance of the critical school. Again it encourages the hope that we have in it the final result of their efforts. For what can they want more? They have a result that does not leave a vestige of religion. Among those that hold such views there is not a crumb of good left for earnest minds to contend about. There is room left only for the egotistic strife as to who is right in regard to opinions that have no longer a living interest. The triumph of such views would be the extinction of all but an antiquarian interest in the questions involved. The religion of the Bible would then have no more power on earth than the religion of the Druids.

The controversy has life only because the traditional and orthodox belief in the supernatural origin of these books still lives. It will continue as long as the divine truths involved in the orthodox belief continue to reprove men for sin against Him whom these books reveal, and call on men to repent and be reconciled to Him, and while men resist the claim. Thus, spite of the encouragement indulged above, it is evident, that, in the newer view developed since Dr. LANGE wrote the Introduction to Genesis, we have at best only the last result of the *present* opponents. When their position has proved untenable, then will others arise that will attempt another position.

The obvious objection to the view given above is the same that has been successfully objected to views that preceded it, *viz.*, that it creates a difficulty greater than the one it claims to have solved. Granted that it has explained the origin of the literature we have; what then accounts for the entire absence of another school of literature that such a condition of things must have produced? For if there were true prophets, there were also false prophets. The authors of this view think proper, indeed, to use terms less invidious, and adopt instead the terms "canonical prophets, and the so-called 'false-prophets,' or the other prophets." They honor both classes, ascribing good faith to both. They make them differ essentially only in this, that "the Israelite could either make his religion subordinate to his national feeling, his patriotism, or let that religion rule over the latter. Now the first way was followed by the 'false prophets,' in the second we find the canonical prophets." Let it be so. The difference is well stated; but it is evident the difference is estimated very differently by an orthodox thinker from what it is by the authors of the view we are considering. The latter mean to say, that the so-called false prophets were not as bad as they are made to appear by the *ex parte* and only evidence that has come down to us, *viz.*, their opponents the canonical prophets. But then the mystery appears: how is it that we have nothing from "the so-called false prophets?" Why have we only a literature of the canonical prophets? "The other prophets" were evidently the popular prophets of their day. They were the more numerous. As they had a ready hearing, so what they wrote would have a wider circulation. If they were so respectable after all, then they could not have been the least inferior to the canonical prophets in literary ability, and their zeal would not suffer them to be behind in employing their pens to propagate their convictions. They too must have "made history" in their own interest. And what those popular prophets would write had a thousand chances of being handed down to one chance of the canonical prophets. The objection now urged is so obvious as not to need amplification. The fact of there being no such literature is a demonstration that there could have been no such literary activity as that ascribed to the 8th and 7th centuries B. C.

Moreover, how is it possible to conceive that any men, with honest or dishonest intent, could make history in the way and under the circumstances represented by this view? Of course we can conceive of men speaking and writing thus. If we were slow to believe it, these writers of the critical school would dispel all doubt by their own performances. But this is not a question merely of how men may write, but also of the public acceptance of what they wrote. How could men gain credit by such writing, or commend their opinions in this way? The facts they manipulated could only serve their purpose if they were commonly accepted by the public to which they addressed their writings. Otherwise these facts could point no moral. Granted that what they wrote reproduced a mere skeleton of reality; they would not be allowed, without challenge, to dress up the skeleton with invented details to suit their purpose. This might be done by popular prophets chiming in with the patriotism and fashion of the day. It might be, also, if there were only one class of men to write the records. Much history has been falsified this way. But it could never be successfully done by unpopular prophets, who had not only the mass of the nation against them, but also another and larger class of popular prophets, whom this view assumes to have been deservedly respectable for their patriotic aims and for their ability to teach the people The very condition of things assumed by the view would imply that there was such "a public opinion as would hold the individuality of the historical writer in check, and demand of him the truth and nothing but the truth." Or if we must assume a public indifferent to facts and only interested in the didactic aims they were made to subserve, then we should find not only the traces of a prophetic and of a priestly manipulation of these and kindred facts, but also traces of similar productions, not merely of the false prophets, but also of purely political and other authors.

Other objections might be urged to the view in question. But it is enough to refer to the admirable note of Dr. T. Lewis on the same subject in the vol. on Genesis, p. 99. What he says is applicable to the present case, and is likely to be applicable to all other efforts to explain the origin and composition of the books of the Bible, except that which ascribes to them a divine and supernatural origin.

§ 3. Antiquity of the Book of Numbers.

A brief statement of proofs of the antiquity of the book of Numbers will be in place here. This is more profitable labor than the attempt to answer the objections that are made to the claim of antiquity. For, as has been shown, any writing of this sort soon needs to be written over again.

The positive proofs, however, are of lasting value. Moreover, if they are convincing, the mind will rest in them, and not be troubled at the suggestion of difficulties that are hard or even impossible to explain. Such difficulties attend all records of the past. Advantages attend the exhibition and appreciation of the proofs relating to a single book that are missed in the defence of the Pentateuch as a whole. For this reason the following are offered here.

The testimony of the other Scriptures. The other four books of the Pentateuch are of course not appealed to. But all the other Old Testament Scriptures may be appealed to, and they afford convincing proof of the pre-existence of Numbers. This evidence, in such books as are known to have been written long after the events recorded in Numbers, proves that Numbers must have existed as a book *long* anterior to the origin of the latter books. Attention is asked to the following citations from other Scripture (excluding the Pentateuch) that reflect the matters recorded in Numbers.

JOSHUA presupposes Numbers in almost every chapter. But take the following:

Josh. i. 7 comp. Num. xxvii. 23.
Josh. ii. 10 comp. Num. xxi. 24, 34, 35.
Josh. v. 4 comp. Num. xiv. 29; xxvi. 64, 65.
Josh. xvii. 3 sqq. comp. Num. xxvi. 33; xxvii. 1.
Josh. xvii. 8 sqq. comp. Num. xxxvi. 2.
Josh. i. 12 sqq. comp. Num. xxxii. 20–28.
Josh. iv. 12 comp. Num. xxxii. 2, 27, 28.
Josh. ix. 14 comp. Num. xxvii. 21.

JUDGES. Compare the oft-recurring expression "they did evil in the sight of the Lord," Jud. iii. 7, 12, *etc.*, with Num. xxxii. 13.

Judg. i. 20 comp. Num. xiv. 24.
Judg. xi. 12-27 comp. Num. xx. 14-21.
Jud. ii. 3 comp. Num. xxxiii. 55.
Jud. xx. 18 comp. Num. ii. 3.

1 SAM. x. 25 comp. Num. xvii. 7 (22).
1 Sam. xv. 29 comp. Num. xxii. 19.
1 Sam. xviii. 13, 16 comp. Num. xxvii. 17.
1 Sam. xv. 6 comp. Num. x. 29, 32.
1 Sam. xviii. 17 comp. Num. xxxii. 20, 27, 29.

Notice the frequent mention of inquiring of the LORD by the High Priest 1 Sam. xiv. 19; xviii. 9; xxx. 7, *etc.*, and comp. Num. xxvii. 21.

1 KINGS xxi. 3 comp. Num. xxxvi. 7
2 Kings xviii. 4 comp. Num. xxi. 5-10.

PSALMS iv. 6; xxxi. 16; xlvii. 1; lxxx. 3, 7, 19; cxix. 135; cxxi. 7 comp. Num. vi. 22-26.
Psalm lv. 15 comp. Num. xvi. 30-33.
Ps. lx. 12 comp. Num. xxiv. 18.
Psalms lxviii. 1, 2; cxxxii. 8 comp. Num. x. 35, 36.

PROVERBS i. 12 comp. Num. x. 35, 36.

HOSEA ix. 10 comp. Num. xxv. 3.
MICAH vi. 5 comp. Num. xxii.—xxiv.

AMOS ii. 11, 12 comp. Num. vi. 2, 3.
Amos ii. 9 comp. Num. xx. 24; xiii. 28, 32, 33.

ISAIAH xlviii. 21 comp. Num. xx. 11.
JEREMIAH xlviii. 45, 46 comp. Num. xxi. 27, 28.

EZEKIEL xxxiv. 5, 6 comp. Num. xxvii. 17.
OBADIAH 4, 19 comp. Num. xxiv. 18, 21.

TUCH (*Die Genesis*, p. xc.) is quoted as saying (in opposition to DE WETTE and VON BOHLEN, who deny that there are any references to the Pentateuch in the earlier prophets) that there are found about eight hundred indications of the pre-existence of the Pentateuch in the prophets of that period. This assertion has great probability. If true of the earlier prophets it is equally true of the books commonly supposed to precede them. Of these indications Numbers has its due share. Thus the citations given above will not be understood as representing in the least degree the proportion of such traces of the pre-existence of Numbers. They are only proofs that such traces exist, and serve as illustrations of their nature. The greater the familiarity with the Scriptures, the more does this relationship of its parts appear in many indications that can only be appreciated by familiarity. Of this sort are the archaisms which appeal only to one acquainted with Hebrew (see art. PENTATEUCH in SMITH'S *Bib. Dict.*, and J. MACDONALD, *Introd.* vol. i. pp.

300–314, who also refers to HAEVERNICK's *General Introd.*, translation pp. 155–171, and to EDWARDS' *The Authenticity and Genuineness of the Pentateuch*, § 5; and to the *Biblioth. Sacra.*, ii. 387–398). Other indications of this sort are peculiar phrases and turns of expression, that are explained by the pre-existence of Numbers, just as similar usages in the English tongue now are explained by the existence of the authorized English version of the Bible, or the existence of a classic like Shakspeare. Some of this sort of indications are embraced in the foregoing list. It is especially such traits that indicate a *long* pre-existence of the book that is evidently their original source. For it requires a long time for such forms of expression to merge into the common language of the people.

Take only the references given above and we have recovered a considerable part of the substance of the book of Numbers.

Num. ii. 3. Judah first in war.
Num. vi. 2, 3. Institution of Nazarites.
Num. vi. 22-26. The Aaronic blessing.
Num. x. 29, 32. The kindness of Jethro and Hobab, the Kenites of Midian.
Num. x. 35, 36. Moses' words for the march and the halt.
Num. xiii. 28, 32, 33. The Anakim.
Num. xiv. 24. Caleb to possess Hebron of the Anakim.
Num. xvi. 30-33. Destruction of Korah.
Num. xvii. 7. Moses laying up the rods before the LORD.
Num. xx. 11. Water brought from the rock.
Num. xx. 14-21. Request to pass through Edom.
Num. xxi. 5-10. The Brazen Serpent.
Num. xxi. 17. The song of the well.
Num. xxi. 27, 28. The song relating to Heshbon.
Num. xxi. 24, 34, 35. The fate of Sihon and Og, kings of the Amorites and of Bashan.
Num. xxii.—xxiv. The history of Balaam.
Num. xxiii. 55. A snatch of Balaam's prophecy.
Num. xxiv. 18. A snatch of Balaam's prophecy.
Num. xxv. 3. Israel and Baal-Peor.
{ Num. xxvi. 33.
{ Num. xxvii. 1; xxxvi. 7. Inheritance of the daughters of Zelophehad.
Num. xxvi. 64, 65. The new generation after the perishing of those that came out of Egypt.
Num. xxvii. 17. Moses' prayer for a captain.
Num. xxvii. 21. Inquiring of the LORD, through the High Priest, by Urim and Thummim.
Num. xxvii. 23. Moses commanded to ordain Joshua captain.
Num. xxxii. 20-28. Settlement of tribes east of Jordan, and their covenant to aid in the conquest of West Jordan.
Num. xxxiv. 55. Remnants of Canaanites to be thorns in Israel's side.
Num. xxxvi. 7. The inheritance of fathers not to be given up.

This collection would not help in any degree to reconstruct the book were it missing; nor could any amount of such hints of some existing record found in the other books of Scripture. But the existence of such a book as Numbers explains the passages where these hints are found, while the coincident thoughts and expressions meet as concentrated rays of light upon this book as their focus. Consider the amount and variety of the matter reflected in these citations. We have transactions with historic nations such as Edom, Moab, Bashan. We have the origin of relations among the twelve tribes of Israel, like the settlement of East Jordan by the two and a half tribes. We have the origin of social institutions such as the laws of inheritance. We have the account of sins of Israel and their punishment that we find appealed to ages after as warnings. We have miracles, such as water from the rock, and healing by the Brazen Serpent. We have snatches of ancient songs and prophecy. We have the origin of religious usages such as the appeal to Urim and Thummim, and the institution of the Nazirites. We have the origin of the Aaronic blessing of which so many traces appear in all the later Hebrew literature. When we have so much, and a little industry may collect much more, we have convincing proof that the book which

so explains them all must have existed previous to all this literature in a form as complete as we now have it. It is easier to think that it may have suffered some curtailment than that later hands have added to it, and that the mutilation of this or some similar record explains why we have no documentary proof of many other things in the later books of Scripture relating to the same period of which Numbers treats.

It must be borne in mind, that the present question has nothing to do with the credibility of the things recorded in Numbers, but merely with the existence of such a written record. The observance of this necessary distinction greatly simplifies the investigation. It is mostly by confounding with this the credibility of what is recorded, that the investigation is embarrassed, and many are led helplessly astray in making the investigation. When this distinction is observed, the foregoing proof becomes irresistible, that Numbers existed previously to all this literature that reflects its existence. It is this sort of proof that is justly relied on in establishing the antiquity and apostolic authorship of the New Testament Scriptures.

It is to be noticed that the foregoing only proves the relative age of Numbers. It is older than this other literature. But if all this other literature should appear to have originated in the 8th and 7th centuries B. C., then not much is gained. Numbers was then only written before the 8th century B. C. It may have been in the 9th century B. C. But it may be confidently urged that the foregoing proof involves a more satisfactory conclusion. The foregoing citations, with little exception, give matter peculiar to Numbers. Nothing else claims to be the original record of them. Unless the subsequent literature, shown to be such by its reflection of this book, were the work of one man, or of a few men working in collusion (a most unreasonable if not impossible assumption), these various books could never betray such common familiarity with Numbers. Such familiarity, common to such different productions, can only be explained by the book which all reflect. It must have been so much older and thus so generally known, that no one could be ignorant of it that would write such books as follow, nor write such books without allusions to matter contained in Numbers.

Numbers must have been in fact, just what it has been traditionally alleged to be, *viz.*, a sacred book of the Israelites of a date much older than the books that were written long after the matters it records. It must have been such a book to David, since it is reflected in his Psalms—five of the Psalms cited above being ascribed to him. But this refers Numbers to a period so long previous to the time when literature at all flourished in Israel, that it is easier to ascribe its authorship to the age of Moses himself than to any other generation preceding Samuel.

Of course, if the literature subsequent to Numbers is proved to be as old as the traditional belief has maintained, then this throws the age of Numbers back to the period to which tradition has always assigned it. And we may, in this estimate, disregard Joshua, which, being so near the same period, might be taken as reflecting the same events independently of any written record. We cannot of course in this place touch on the subject of the genuineness of the later books of Scripture.

The internal proofs of the antiquity of Numbers. These are so numerous and so manifest that one can have no other idea than that he is reading the account of an eye-witness of the matters recorded, until criticism points out alleged anachronisms and other discrepancies. These are so few and inconsiderable that they can have little weight. It can only enhance the force of the argument in favor of the antiquity of Numbers to review these objections (see below § 7).

First, the book assumes to be the account of a contemporary and eye-witness of the events. Parts of it are expressly claimed to be the production of Moses himself (xxxiii. 2). This point is too manifest to need amplification.

The details of the account down to minutiæ correspond with the assumption. It describes what befell a numerous people during a period of migratory life. It does this not only with fidelity to the situation, but there is an entire absence of any reference that betrays any acquaintance with any other condition of the people except the sojourn in Egypt that preceded it. For example all references to solidly built houses and walls relate to other people, or to a prospective condition of the nation. The Tabernacle was a monument that lasted till the days of David, and as such it alone affords satisfactory proof of the genuineness and authenticity of the Pentateuch, that is worthy of being made a distinct treatise. It was reproduced in the temple of Solomon, which was only an enlarged copy of the Tabernacle (see article TEMPLE in SMITH's *Bib. Dict.*) the peculiar construction of which can only be accounted for by the pre-existence of the Tabernacle and such

a history as we have of the Tabernacle in the Pentateuch. The peculiar contribution to this evidence as it relates to Numbers, is seen in chapters iii., iv. that give account of the Levites being charged with the care of the Tabernacle, and its transportation on the journey. Some of the most remarkable of the arrangements there described are reflected in 1 Chron. xv. The orders for bearing the ark described in the latter place are satisfactorily explained by the account in Numbers. It is impossible that the account in Numbers could have been invented at a later date to suit the representation in 1 Chron. Moreover, if the regulations of which Numbers gives account, were the ground for those described in 1 Chron. xv., then they must have been handed down by a written record. For in no other form could details so copious and so minute be handed down.

And this leads to the remark, that the detailed accounts of various things in Numbers give evidence of being from an eye-witness and participator in the transactions. The first five chapters abound in this evidence: the numbering of the people, the arrangement of the encampment, the offerings of the princes at the dedication of the Tabernacle, the order of march. No other reference is ever made in later times to most of these matters. No motive can be conceived for a writer of later times mentioning them, much less for inventing them. They were matters of present interest and could only be recorded, not only while fresh in the memory, but also while of actual importance.

Various institutions of later ages among the Israelites can only be accounted for by records in Numbers. The silver trumpets (x.), the laws of inheritance (xxvii.); the Little Passover (ix.), the Sabbath-breaker (xv.). No later writer could be supposed to invent such accounts of the origin of these institutions; and if they are true, none but a contemporary can be supposed to have recorded them.

The accuracy of the account in respect to geographical data gives most convincing proof of Numbers having been *written on the spot.* Modern explorers of the Sinai peninsula have often verified this accuracy, and in the effort to identify the localities and course of the wanderings of Israel in the desert, no progress has been made except where explorers have assumed that this account is correct. In illustration of this see the commentary on xiv. and xxxiii. 10. Another illustration, combining also historical accuracy, is seen in xiii. 22, where see the commentary. If this geographical accuracy be admitted, then it involves the inference that the account must have been written on the spot. In this age of travellers, a common experience teaches that it is very difficult to observe such accuracy in one's accounts of his journeys without one has made his record on the spot.

And this leads to the remark, *viz.*, that "many portions of the narrative have all the appearance of a journal of daily transactions, or at least a summary of such. This is discernible in the precise specification of time and place given in connection with the more important incidents, particularly in the list of encampments in chap. xxxiii. 1-49, and with regard to which it is stated (ver. 2) 'Moses wrote their goings out according to their journeys;' and, indeed, the document bears all the marks of its having been written at the time thus intimated. This will be sufficiently apparent from the following observations: First, even the contradiction alleged to exist between the statement in vers. 30, 31, according to which the Israelites journeyed from Moseroth to Bene Jaakan, and Deut. x. 6, which makes the march to have been in the reverse order from Bene Jaakan to Moseroth, however it may be explained, is certainly rather unfavorable to the assumption that the narrative is the work of a later writer, and one of course freely inventing the circumstances of the case. For such a writer would not, by any possibility, have admitted so glaring a discrepancy. Further the historical notices of vers. 4, 9, 14, 38 could only have proceeded from a contemporary writer, for they are natural only in such a case, bespeaking an eye-witness, being in fact lively reminiscences summoned up in association with the names of localities." J. MACDONALD, i. p. 277, "Upon their gods also the LORD executed judgments," xxxiii. 4, mentions a fact not otherwise recorded, though such a judgment was announced (Exod. xii. 12). And this record seems to be appealed to by Isaiah xix. 1. "Behold the LORD rideth upon a swift cloud, and shall come into Egypt; and the idols of Egypt shall be moved at His presence."

Typical and Doctrinal proof. A peculiar proof of the genuineness and authenticity of Numbers, that will appeal to Christian experience, may be presented in connection with the typical matters contained in it. Numbers is distinguished from the other books in this respect by the large proportion of remarkable historical types it furnishes. The events it narrates have a deep spiritual significance. Some of them are singled out by the Lord Jesus and His Apostles, and their typical import is interpreted, *e. g.*, the Brazen Serpent, xxi. 7-9, comp. Jno. iii. 14, 15; the

Provocation in the wilderness and consequent exclusion from Canaan, xiv. 20-23, comp. Ps. xcv. 7-11; Heb. iii. 7-11. Others have been referred to in the same way from the earliest times of the Christian church, as most fitting types of the truths of salvation. The whole book, with its mustering of armed hosts and their march and battles, victories and defeats, is typical of the church militant. The cities of refuge are typical of how provision is made by which sinners may escape the natural penalty of transgression. The rebellions of the people and the dealings of God with them are typical of murmurings and backslidings in the Christian church. The terms on which Moses proposed to pass through the territory of Edom and of Moab are typical of the principles that ought to govern the Christian in making his journey through the world to the promised rest of heaven. See under chap. i. *Doct. and Eth.*, § 1.

This spiritual correspondence is not observed in any ordinary series of historical events. No single people or time can furnish a series of consecutive events that present such adaptations. These are more remarkable than the symbolism of the ceremonial ordinances, which may be regarded as arbitrary inventions, that might easily be adapted to signify certain things. Here indeed "history is made" for a didactic purpose, and with as much ease as the dramatist arranges his fictitious plot. But it is not made, as modern critics allege, by a class of men long after, who fabricated an account in the interest of their order. For the most evident adaptations of this history are to spiritual realities of the Christian church and Christian life, that is, to conditions of which the writer of the account could have no conception. They are not adaptations on broad, general human principles, such as make Homer and Virgil eternal poems. They are specifically and peculiarly adapted to Christian experience, and are appealed to in illustration of it as no profane epic or history or romance can be. They present types of God's methods with men whom He would save, and of men's experience under such dealing; and the correspondences in Christian experience are so exact, because the actors are the same, and the business is the same. Indeed the nearest likeness to this account of Numbers is an allegory like BUNYAN'S *Pilgrim's Progress*. We can understand the human composition of that work. But were the *Pilgrim's Progress* to appear divested of its specific Christian names and terms, as the production of an age preceding the Christian era, it could only be regarded as a work inspired by the divine Author of the Christian dispensation and intended to be typical of the experience of believers under that dispensation. And reflection on the typical import of the events narrated in Numbers must lead to a similar conclusion. Such a conclusion, however, involves also the belief in the antiquity of the record The events recorded must be true. They must have been recorded in connection with their occurrence.

A similar argument might be presented by representing the unity that exists between the great theological truths involved or expressly stated in Numbers and the Christian system of doctrine. Numbers contributes its own peculiar share of "the first principles of the oracles of God," like those that Paul builds on in the Epistle to the Hebrews, which find their proper and consistent development in the clearer light of the New Testament revelation. But this is too large a subject for the present Introduction. It is, moreover, best considered with reference to the whole Pentateuch, and not with reference to one book, and in that way has received excellent treatment from various authors (see J. MACDONALD on the Pentateuch, vol. ii.).

Moses was the author of Numbers. All that is important is, that we understand the book to owe its origin as it is to Moses, and that his name and authority vouched for its authenticity. To what extent he actually penned it, or dictated its language, we cannot tell. The forms of authorship differ very much according to time and place. The Assyrian kings are justly regarded as the authors of many records traced on stone and on terra cotta cylinders, though we are sure they did not themselves make those marks that constitute the record, and very likely left it to others also to dictate the language. Yet with all these differences as to the form of authorship, the quality of authorship is the same, just as it is with a banker's paper whether he pens it himself or lets it be done by a responsible clerk. Even for the authorship of chap. xxxiii. nothing more can be insisted on, nor can it be important to be assured of more. At the same time there is great justice in the three propositions under which the (Speaker's) *Bible Commentary* sums up the proofs of the Mosaic authorship of the Pentateuch, *viz.*, 1. "Moses could have written the Pentateuch. 2. The concurrent testimony of all subsequent times proves that he did write the Pentateuch. 3. The internal evidence points to him, and to him only, as the writer of the Pentateuch." Vol. I., p. 2. See also the limitations of the notion of authorship in the same place. It is however most natural to suppose that many parts of these records were penned or dictated by Moses himself, *e. g.*, his last

instructions and especially his great song given in Deuteronomy. Any other supposition consistent with his authorship is unreasonable.

1. Moses could have written Numbers. This is a very simple proposition as regards this book, and presents none of the difficulties that appear in reference to Genesis. It is little more than the question, could the book have been written as early as Moses' time? which question has already been sufficiently considered.

2. The concurrent testimony of subsequent times points to Moses as the author. There is little to adduce that expressly refers to Moses as the author of any matter that is peculiar to Numbers; perhaps nothing but the book of Joshua can be cited, which, however, abounds in such reference, of which take the following examples: Josh. xiii. 14, 33; xiv. 3, 4; xviii. 7; xxi. 2. Comp. Num. xxxiv., xxxv. Many other similar references in other books to matter that is common to other books of the Pentateuch beside Numbers may be left unnoticed. Still they prove his authorship of such matter; and as this occurs without any discrimination against Numbers, it is as much proof of his authorship of the matter as it is given in Numbers as of its authorship elsewhere.

3. The internal evidence points to Moses as the author of Numbers. What is remarked on the Pentateuch as a whole has a particular application to this one book. "In the absence of all intimations of a contrary nature, the preceding considerations alone go far to settle the authorship. Much more must this be the case when fully confirmed by express testimony in the work itself, regarding its author, and the time and place of its composition. It is not an anonymous production, the origin of which must be determined by considerations such as those already adduced. It expressly claims to be the work of Moses."—In chap. xxxiii. 2 it is said: 'And Moses wrote their goings out (Heb. *their stations*) according to their journeys by the commandment of the LORD.' All such passages have this in common, that they acknowledge the necessity of the various matters of which they treat, legislative and historical, being committed to writing, and not left to the uncertainties of oral tradition; while it is at the same time perfectly evident that there is nothing in the matters thus recorded by Moses to distinguish them from others, for the insertion of which in the history there is no such express command." J. MACDONALD *on the Pentateuch*, Vol. I., pp. 347, 349.—TR.]

§ 4. THE TITLE OF THE BOOK.

[The ancient Hebrew designation of the book, according to its initial words, does not pretend to throw any light upon its character, while the Greek title, Ἀριθμοί, like the Latin, *Numeri*, describes the book only according to the censuses which occur in it. The designation which ORIGEN gives it is analogous: *recensiones* (EUSEB. VI. 25). The Masoretic text has the caption במדבר because the book contains the history of the people in the wilderness.—TR.]. BUNSEN entitles it *The Muster-roll*. But the thought which gives unity to this book is very concrete and definite. Both to the book of prophetic legislation, or Exodus, and to Leviticus, the book of sacerdotal or cultus legislation, there is annexed the book of the kingly calling of Israel under its king Jehovah, the book which treats of the host of God, of the discipline of the army, of its typical march from Sinai to Canaan, from the mount of God to the elementary conquest of the world under the standard of the Ark of the Covenant, and under the guidance of Jehovah, and because this march is typical, it is darkened and checked in many ways by the power of sin. Another designation: "The wandering toward Canaan," is partly too indefinite, partly too narrow, because the wandering as a whole had already begun with the Exodus from Egypt. The critical school in their treatment of this book imagine that they have met all the requirements when they speak, as DE WETTE does, of "the heterogeneous elements of the book." BLEEK gives prominence at least to the fact that the "Book of Numbers contains, like Exodus, more historical narrative, by far, than Leviticus." KNOBEL links together the Books of Numbers, Deuteronomy and Joshua, because "they treat of the quartering of this congregation of God, or of its settlement in the holy land." Consequently the book of Numbers is but a third part of the description of this effort! The analysis of the book into its pretended elements seems to be the main point with these critics, and hence they never come to reflect upon the unity which characterizes these books.

[In relation to the progress of the journey of the Israelites up to the point where Numbers begins, and also their further progress, see the vol. on Exod. and Lev., pp. 20-26. For the *Literature* on the book see *ibid.* pp. 49, 50.—TR.]

§ 5. DIVISION OF THE BOOK.

KEIL dissects it in the following manner: *the first part*, which extends from chap. i.—x. 10, gives in four groups the preparations for the departure from Sinai. In *the second part*, chap. x. 11 to chap. xxi. the history of the march in the three stages of its progress from Sinai to the heights of Pisgah near Jordan, is described. In *the third part*, ch. xxii. to ch. xxxvi. the events in the steppe of Moab on the east side of the plain of Jordan, with the laws delivered there, are placed together in five groups. The subdivisions see pp. 188, 189. [Eng. trans., Vol. III., pp. 2, 3.—TR.].

According to BUNSEN the book proper reaches to the close of chap. xxvi. Then follow: (1) an appendix, law of heiresses, chap. xxvii.; (2) a supplement concerning offerings and vows, chaps. xxviii.—xxx.; (3) various appendices, concerning the conquest of the Midianites; the division of the trans-Jordanic country; the catalogue of encampments; boundaries of the promised land; cities of refuge; law concerning the marriage of heiresses, chaps. xxxi.—xxxvi. Consequently the third part of the record is a medley of appendices and supplements!

We distinguish the following parts: 1. AT SINAI. The equipment of the kingly host of Jehovah, chap. i.—x. 10.—2. TOWARD KADESH. The departure and march until the defeat of the army. The revelation of the spiritual insufficiency of the typical army of God, chap. x. 11—xiv. 45. 3. AT KADESH (Deut. i. 19; Numb. xx. 1; chap. xxvii. 14). The settlement after the defeat. The obscure 40 (38) years, chap. xv.—xx. 13. 4. A Section. FROM KADESH ONWARD. The departure until the settlement in the plain of Moab, chap. xx. 14;—xxii. 1. 5. A section. Israel's final preparation during his halt in the plain of Moab (in the steppe of Moab). For the separate subdivisions see the inscriptions of the sections and the table of contents.

§ 6. THE ARMY OF GOD.

THE ARMY OF GOD. Its muster presupposes a primary division of the people into the twelve tribes. These at the starting-point are regarded as the branches of the trunk (מִשְׁפָּחוֹת); they however ramify into the fathers' houses (בֵּית־אָבֹת) or single patriarchates; which again subdivide into families; and finally into the individual names of the warriors from twenty years old and upward. A distinguished man is set as captain over each tribe. Their names are as follows:

1. Of Judah. Nahshon the son of Amminadab (sorcerer? serpent standard?—Atheling).
2. For Issachar, Nethaneel, the son of Zuar (gift of God—littleness, or the little one).
3. For Zebulun, Eliab the son of Helon (whose father is God—man of sorrows? Dream?).
4. Of Reuben, Elizur the son of Shedeur ("whose rock is God"—son of the stream of fire).
5. Of Simeon, Shelumiel the son of Zurishaddai (God's peace [Godfried],—Rock of the Almighty).
6. For Gad, Eliasaph the son of Reuel (whom God has added, God's Joseph—Invocation of God).
7. For Ephraim, Elishama the son of Ammihud (whom God hears—"From the people of Judah?" impossible! it signifies rather: my people are the objects of praise).
8. For Manasseh, Gamaliel the son of Pedahzur, (Gamliel: God's recompense, God's rule—his rock is his deliverer).
9. For Benjamin, Abidan the son of Gideoni (the father of the judge or the father-judge—the woodman as a powerful warrior).
10. For Dan, Ahiezer the son of Ammishaddai (brother of help? Brotherly help—from the people of the Almighty).
11. For Asher, Pagiel the son of Ocran (God's destiny—the afflicted one = Benoni?).
12. For Naphtali, Ahira the son of Enan (brother of uproar? Brother of festivity—abounding in springs).

The words: "They were the called of the congregation, princes of the tribes of their fathers, heads of thousands (the circuits) of Israel," really constitute strict titles. From the first two qualifications,—as called of the congregation and heads of the tribal branches, resulted the third, their princely position. From the rank of the heads of a thousand, Moses elevated them to the generalship of the tribes, a promotion which was already indicated as regular, by their birth.

THE RESULT OF THE MUSTER.—The number of fighting men according to the tribes, as compared with the later numbering toward the end of their march, (chap. xxvi.):

Reuben,	46,500	43,730
Simeon,	59,300	22,200
Gad,	45,650	40,500
Judah,	74,600	76,500
Issachar,	54,400	64,300
Zebulun,	57,400	60,500
Ephraim,	40,500	32,500
Manasseh,	32,200	52,700
Benjamin,	35,400	45,600
Dan,	62,700	64,400
Asher,	41,500	53,400
Naphtali,	53,400	45,400
	603,550	601,730

§ 7. DIFFICULTIES PRESENTED IN NUMBERS.

(a). *The difference between the two musters.*

The decrease in the total during a period in which a marked increase might justly have been looked for, corresponds with the history of Israel in the wilderness, and the many great catastrophes that were decreed against the people. With regard to the decrease and increase of the individual tribes (see KEIL, p. 192), the judgments might fall in very different proportions upon the different tribes, for it has generally been supposed, that the tribe of Simeon rendered itself particularly culpable according to chap. xxv. 6, 14, by its apostasy to the idolatry of Baal Peor. In this tribe the inclination to admixture with foreign elements that could come about as the other extreme to their fanatical particularism, Gen. xxxiv., and a tendency to dispersion that developed latterly into emigration (Comm. Gen., p. 564) may have contributed in considerable degree to the diminution of the tribe. Since the more definite laws concerning the tribal relations were first enacted at a later date, in the plains of Moab, single tribes up to that time could very well have diminished or increased by persons changing their tribal relations, to say nothing of the fact that the difference of fruitfulness in propagation among the different tribal–branches baffles all calculation. The passage chap. xxvi. 9, 10, seems to indicate that the tribe of Reuben was very much reduced by the fate of the company of Korah. A surprising phenomenon is also presented by the paucity of members in the tribe of Levi; for while in the first census it comprised only 22,000 males, *counted from a month old and upward*, in the second, it comprised only 23,000 (see KEIL, p. 193). To explain this we must consider that this tribe sustained two heavy strokes, even if the execution of the judgment Ex. xxxii., had occurred wholly without detriment to the Levites. It is mentioned expressly that the sons of Aaron, Nadab and Abihu, died childless (chap. iii. 4), and the stress put upon the fact that the children of Korah were not destroyed with their father (chap. xxvi. 11), points directly to the implied antithesis, that after all many Levites did perish in the conspiracy of Korah. Certainly their claim to a universal priesthood reappears later with noble and sinless form in the inspiration of the Korahite singers. We must also add KEIL's suggestion, that the rest of the tribes did not increase in the same ratio.

(b.) *The proportion of the first-born to the number of males in the Tribes.*

The proportion of the number of first-born in the different tribes, as stated in chap. iii. 40 sq., to the number of Levites, on the one hand, and on the other to the total of the tribes, is a particularly obscure matter. Moses numbered the first-born, in whose stead the Levites were to serve vicariously, and found the sum (all from a month old and upward) to be 22,273. Since the number of the Levites was 22,000, there appeared an excess of 273 first-born; of these each head had to be redeemed from Levitical duty by 5 shekels, so that the sum-total of 1365 shekels was to be paid as redemption money to Aaron and his sons. In my opinion we must assume that the redemption money was apportioned among all the first-born, for how otherwise

could the 273, whose duty it would be to pay it, be designated? But now arises the question: Out of the number of 603,550 persons on whom devolved military duty, how could there be only 22,273 first-born? "If 603,550 men presuppose a census of more than one million males, then in case the 22,273 were the sum of all the first-born sons among the whole people, there would be only one first-born to forty or forty-five males." Keil gives a summary of the profuse discussions of this subject p. 194, particularly as between Hengstenberg and Colenso, p. 195. Keil solves the difficulty with the remark, that the law concerning the sanctification of the first-born, Ex. xiii. 2, could have no retroactive force. "If this be admitted, then among 22,273 first-born who were exchanged for the Levites (chap. iii. 45 sq.) there are included only those first-born sons who were born in the interval from the day of the Exodus from Egypt until the muster of the twelve tribes, which was ordered and completed thirteen months later." According to this supposition, there would be about 19,000 first-born for the one year; but in this it does not appear to be taken into account that the half of the first-born during the year might be females. Since the Levitical redemption of the first-born was an affair by itself, according to Leviticus, so here, agreeably to the idea of the book of Numbers, we limit the payment here spoken of to theocratic military duty. From this point of view the narrative here takes cognizance of only the muster of the Levites; they were the bearers of the headquarters and of the banner. Since the warriors who were actually mustered could not be made to do double military duty, therefore only those are here spoken of who were born Levites, *i. e.*, first-born in the twelve tribes, and between the ages of one month to twenty years. If we assume 200.000 males for the generation between one month and twenty years, and reckon nine members of the family for each first-born, then the sum-total sinks at once below the actual number of the 22,273 mustered. In this connection we must keep this fact conspicuously in view, that the Levites were not counted from the age of twenty years, but from one month upward, and that it was therefore entirely in keeping to count the first-born in the same way.

(*c.*) *The relation of the number* 603,550 *in Exod. xxxviii.* 26 *to the same in Num. i.*

What is the relation of the number 603,550 in Exod. xxxviii. 26, as the numbering of the taxable males, under obligation to contribute a half shekel for the erection of the Tabernacle, to the similar number of those liable to military duty in Numbers chap. i.? "Four weeks after the rearing of the Tabernacle (comp. chap. i. 1, with Exod. xl. 17), Moses, in obedience to the divine command, caused the sum of the entire congregation to be taken according to the families and the fathers' houses of the twelve tribes, and all the males from twenty years old and upwards to be registered for military service under Jehovah (chap. i. 1–3). The numbering of the people for the purpose of raising the redemption money from each male poll, from twenty years old upwards (comp. Ex. xxx. 11 sq. with xxxviii. 26), had already taken place nine months earlier, and resulted in 603,550 polls, the identical number which is here named as the total of all who were mustered of the twelve tribes." Keil explains the striking similarity of both numberings, between which, however, the changes of a year lay, as "simply" due to the fact that the earlier numbering was taken as the basis of the later one, and that the second was only a special application of the former. Our text evidently requires an instantaneous numbering. Hence we might assume that the former census was more exactly determined by the later and more definite one. The supposition that the entire muster had continued for one year, and was first summed up here, would be still nearer the truth.

(*d.*) *The possibility of supporting life in the wilderness of Sinai.*

Knobel has raised the following objections to the historical truth or authenticity of the above numerical statement for the Mosaic period. "Such a mass of human beings could not have lived for any length of time on the Sinaitic peninsula, since recent travellers estimate the present population at only four, or, at the highest, seven thousand souls, and express the opinion that the land could never have been fit for the support of a population of over 50,000 souls." In answer to this objection, Keil appeals first of all to the marvellous sustentation of the people by manna. Then, moreover, to the former abundance of vegetation in the Peninsula, as Ritter has testified in his *Erdkunde* XIV., p. 926 sq., and as the same is authenticated by historical monuments, mines, villages, masonry, garden. field and fountain-works, and in later times by cloisters and hermitages. The inscriptions scattered everywhere, especially those at Sinai and at Ser-

bal, furnish additional evidence. He also adduces a statement of OSK. FRAAS on the climatic change in the Sinaitic Peninsula within historic times. [*Aus dem Orient. Geolog. Beobachtungen am Nil auf der S. H. I. und in Syrien, Stuttg.*, 1867, p. 27 sqq. PALMER considers the question: "Was the country more fertile in the time of the Exodus than it is now? While admitting the miraculous manner in which the twelve tribes were supported, we shall disarm many objectors if we can show with reason that there were resources in the country of which they might have availed themselves at certain seasons and at certain places, since this would account for the silence of the Bible upon many points which would otherwise seem inexplicable—I mean in cases where no special miraculous provision is recorded.

That rain actually fell during the passage of the Israelites through the country we learn from Psalm lxviii. 7-9: 'O God, when Thou wentest forth before the people, when Thou didst march through the wilderness; Selah. The earth shook, *the heavens also dropped* at the presence of God; even Sinai itself was moved at the presence of God, the God of Israel. *Thou, O God, didst send a plentiful rain*, whereby Thou didst confirm Thine inheritance, when it was weary.' And such passages as 'the clouds poured out water,' Psalm lxxvii. 17, where the allusion is evidently to Sinai, also tend to confirm the supposition that the Peninsula was better supplied with water at the time of the Exodus.

There are still many groves of acacia and other trees in the Peninsula, and these, like the gardens, form a sort of a barricade against the force of the torrents. Now when one of them is destroyed, and a storm comes, whatever vegetation depended on or was protected by the forest is soon swept away, and barrenness and devastation mark the course of the stream down to the sea. It is a well-known fact that rain falls more gently and regularly where there is vegetation. Now the Bible tells us that there existed a large population in and near Sinai at the time of the Exodus, and the traces of them which still remain indicate that they, like the old monks, did husband to the utmost the resources of the country.

Again, there are abundant vestiges of large colonies of Egyptian miners, whose slag heaps and smelting furnaces are yet to be seen in many parts of the Peninsula. These must have destroyed many miles of forest in order to procure the fuel necessary for carrying on their operations; nay, more, the children of Israel could not have passed through without consuming vast quantities of fuel too. But, if forest after forest disappeared in this way, if population dwindled down to a few non-agricultural tribes, and cultivation were neglected, then the rain that falls so seldom would no longer stay to fertilize the land, but in an unimpeded torrent would find its way down to the sea; a burning summer sun would soon complete the work, and a few ages would make the Peninsula of Sinai what we see it now. I do not think it necessary to reason away the signal miracles by which the Jewish hosts were fed, but I do believe that whatsoever God thought fit, that He did for His chosen people, and that God's servant, Nature, did the rest." PALMER, *Desert of the Exodus*, pp. 84, 85, HARPER's Edition.

The Rev. F. W. HOLLAND testifies: "There are evident traces that there has been, owing to various reasons, a very considerable decrease in the amount of vegetation in the Peninsula; although even now the country is not so barren as it has generally been described. The observations of travellers on this point have been chiefly confined to a few of the main valleys and principal mountains; but it is not till one has wandered off the beaten tracks, and explored the slopes of the lower mountains and the less frequented wadys, that one can really arrive at a just estimate of the supply of water, and capabilities of the country for affording pasturage. Long before the children of Israel marched through the wilderness, the mines were worked by the Egyptians, and the destruction of the trees was probably going on. It is hardly likely that the Israelites themselves would have passed a year in an enemy's country, knowing that they were to march onward, without adding largely to this destruction. Their need of fuel must have been great, and they would not hesitate to cut down the trees, and lay waste the gardens; and thus before they journeyed onward from Mount Sinai they may have caused a complete change in the face of the surrounding country.

It is a well-known fact that the rainfall of a country depends in a great measure upon the abundance of its trees. The destruction of the trees in Sinai has no doubt greatly diminished the rainfall, which has also been gradually lessened by the advance of the desert and the decrease of cultivation on the north and northwest, whereby a large rain-making area has gradually been removed. In consequence, too, of the mountainous character of the Peninsula of Sinai,

the destruction of the trees would have a much more serious effect than would be the case in most countries. Formerly, when the mountain sides were terraced, when garden walls extended across the wadys, and the roots of trees retained the moisture and broke the force of the water, the terrible floods that now occur, and sweep every thing before them, were impossible." Rev. F. W. Holland, *Explorations of the Peninsula of Sinai*, in *The Recovery of Jerusalem*, pp. 424, 425. —Tr.].

The second objection is of much less importance: "had the Israelites in the Mosaic age, been a people of several millions, particularly in view of their then bravery, they would have conquered the little land more easily and in quicker time." This argument is based upon the notion that war and victory depend entirely upon numbers.

Under No. 3 the most inconsiderable objections are only touched upon. (Keil, 190, 191). The consideration that the Israelites out of the forty years' sojourn, had Kadesh as the centre of their settlement for full thirty-eight years, is of particular weight for us. This settlement is indicated by the summary narrative, Deut. i. 46. "So ye abode in Kadesh many days according unto the days that ye abode *there*." Luther translates it, "Thus ye remained a long time in Kadesh," and similarly Bunsen. In this way כַּיָּמִים אֲשֶׁר, *etc.*, is simply left out. Zunz renders it: "As the time that you remained." De Wette similarly: "The time that you remained." But this is pure tautology! As soon as we deal earnestly with the verb יָשַׁב, and surrender the fabulous notion of a twofold settlement in Kadesh during the thirty-eight years, the sense of the expression becomes entirely clear. According to chap. xiii. 4 (xii. 16), the Israelites came from Hazeroth and encamped in the wilderness of Paran; thence Moses sent out the spies, according to chap. xiii. 3; but they are also said to have gone out from the wilderness of Zin (which must not be confounded with the wilderness of Sin and just as little Paran with Feiran)according to chap. xiii. 21. The same place of encampment is called Kadesh-Barnea, in Deut. i. 19. From this point the self-willed army broke forth in the direction of southern Canaan, and was driven back as far as Hormah, which without doubt lay in the region of the wilderness of Paran, whose northerly side was called the wilderness of Zin, and whose southerly and more secure side is surely Kadesh-Barnea. The passage xx. 1 refers to that attack upon Southern Palestine. The sons of Israel had come as far as the wilderness of Zin, but the people then settled down permanently at Kadesh. Then from this point also, after more than thirty-eight years, the march back to the Red Sea took place according to chap. xx. 14, 22; xxi. 1, which must be rendered as a pluperfect because it is a reminiscence.

Thus, too, is explained the glorification of Mount Paran in the blessing of Moses, and why it attains therein a like dignity with Mount Sinai, Deut. xxxiii. 2. In the passage Hab. iii. 3 Mount Paran may even representatively include Sinai. Manifestly it is thoroughly untenable to refer, as Kurtz does, an apostasy to idolatry of many years' duration to this period of the sojourn of Israel in Paran, the very time in which the Korahites developed, with fanaticism even, the doctrine of the universal priesthood of the people. The prophetic rebukes (Amos v. 25, *et al.*) find their interpretation to some extent here, and somewhat also in the partial apostasy in the Steppe of Moab. Moreover Paran can hardly be meant by "the great and terrible wilderness," Deut. i. 19, as *the Bible Dictionary for Christian people* assumes. Paran had even a terebinth-grove and a wady, and is still a region rich in springs. *Vid.* Winer, Art. Kadesh, with reference to Robinson, particularly to Rowland's researches, 1842 [Williams' *Holy City* Extract from letter of Rev. J. Rowland, Vol. I., p. 466 sqq.—Tr.]. Since roads radiate from Paran in all directions into the remoter regions, the people could make their residence in Kadesh the centre of the great nomadic region, whereby they could eke out their support. That the Israelites in the beginning had occasion to complain of the scarcity of water (chap. xx. 2), does not conflict with the subsequent discovery of springs. But in the end the people in the plains of Moab appear again to be impoverished, in spite of their means of relief, those miraculous ones too, which above all things, supported also the spirit of faith. The avenging expedition against the Midianites was certainly as little a march for mere pillage, as was the exodus of the Jews with the materials which the Egyptians flung to them; still it was rich in booty, and so far, the new and grand outfit at the close of the journey forms a parallel to the rich outfit at its beginning. Concerning Rowland's discovery of Kadesh, see Ritter, *Erdkunde* 14 *Theil.*, 3 *Buch*, *Westasien*, p. 1088 (the entire discussion, p. 1077 sqq.). Knobel's Remarks, *vid.* p. 2 sqq.

(*e.*) *The Journey of the Israelites from Sinai to the Steppe of Moab.*

See General Introduction. [Comm. Exodus and Leviticus, p. 21 sq.—Tr.].

(*f.*) *The Unity of the Book of Numbers.*

Knobel produces a pretty desperate result for the supplemental hypothesis: "Except chap. iv. 17–20 all these fragments are component parts of the fundamental document." Thus almost an entire book throughout is Elohistic! The Jehovistic character of this excepted portion is readily explained from its internal relations as indicating Jehovah's care for the priestly tribe. Nevertheless there is lacking a proper estimate of the formal unity of the book (see p. 1). Further on he speaks indeed of many Jehovistic supplements (p. 101), and here we are even assured that the Elohist makes the people to go through the northern part of Edom, while the Jehovist speaks of their compassing the Land of Edom. This unity is more strenuously questioned in Bleek's *Introduction* (p. 287 sqq., 3d ed., 1870). The section concerning the pillar of cloud and of fire, chap. ix. 15–23, is said to occupy a very unsuitable position; as if the description of the theocratic oriflamme, the banner of the army, were out of position in the very place where the subject matter is the equipment of the army! Its position in Ex. xl. 34–38, he regards as more fitting. There is no trace of any perception of a difference between the two points of view! The relation of chap. i. 1 to ix. 1, Bleek calls an unchronological statement. According to the first passage, the muster was completed on the first day of the second month in the second year after the Exodus. Of course the time cannot advance from this date to *the first* month in the second year of the Exodus as given in chapter ix. Hence the date in this passage is to be explained only as in pluperfect time, occasioned by the organic construction of the book, according to which the mention of the Little-passover could be made first in this place. On the twentieth of the second month of the second year the decampment itself began, therefore, twenty days after the completed muster. Now when it says in chap. xx. 1, "they came into the desert of Zin in the first month," this indefinite statement cannot go back of the second month of the second year, when the muster was completed, nor yet jump over to the first month of the fortieth year, as *e. g.*, in Daechsel's *Bibelwerk*, p. 468, because by that time the Israelites had been for a long while familiar with the abundance of water there was in Paran. It is the first month of the settlement in Paran, and therefore the first month in the third year of the Exodus, and the actual motive which prompts the narrator to revert so emphatically to the past, lies in the impending death of the great trio, Moses, Aaron, and Miriam. The account of the death of Miriam is first given; then the fall by which Moses incurred his death before the entrance into Canaan; and finally, with a leap over the entire period of the settlement in Kadesh, the death of Aaron. Bleek perceives correctly that the first month of the third year of the Exodus from Egypt is meant by the first month of the arrival in Zin. It is also correct to say that the time when Aaron died, according to xxxiii. 38, falls in the fifth month of the fortieth year after the Exodus from Egypt, and therefore thirty-seven or thirty-eight years later than the above-mentioned arrival in Kadesh. But if we conclude therefrom that a period of nearly thirty-eight years is embraced here in a few verses, we shall overlook the fact that the account in xx. 1 sqq., for material reasons, refers to a previous time, while the occurrences at Kadesh began already with the fifteenth chapter. Therefore the idea of a great hiatus has no foundation. But, besides, Bleek discovers a difference between viii. 23-26 and iv., in regard to the time spent in service by the Levites. This entire difference is resolved, if we distinguish between the Levitical official age of twenty-five years in general, and the Levitical official age of thirty years for the charge and the transportation of the sanctuary. There is no contradiction between the two statements that the Levites who did service in the transportation of the sanctuary were, like the priests, first qualified for the charge at the age of thirty, while the Levites ordinarily became bound to service, in a more general sense, already at the age of twenty-five (see Keil, p. 225). It is said that the contents of chap. iii. do not agree with the two preceding and with the following chapter; but this amounts simply to the difference between more general and more definite ordinances, as appears in the subsequent discussion.

THE THIRD BOOK OF THE TRILOGY OF THE LAW.

NUMBERS:

OR

THE FOURTH BOOK OF MOSES.

(וַיְדַבֵּר or בְּמִדְבַּר; Ἀριθμοί; NUMERI.)

Moses and the Army of God. The Political or kingly Messianic Theocracy. The theocratic royal rule of Jehovah over His host. The typical host of God,—Its rigid discipline—Its equipment—Its departure—Its defeat and rejuvenation in the period of repentance—Its first victories and its preparation for entrance into Canaan.

FIRST PART.

THE KINGLY HOST OF JEHOVAH.

Chapters I.—X.

FIRST SECTION.

THE ARMY OF THE LORD. THE ENUMERATION OR MUSTER OF THE WARRIORS. THE ARMY'S ORDER OF ENCAMPMENT AND MARCH.

Chapters I., II.

Moses and Aaron with twelve princes muster the men of war. Levites exempted and retained to serve the tabernacle.

Chapter I. 1–54.

Moses, Aaron, and the Twelve Princes.

1 And the Lord spake unto Moses in the wilderness of Sinai, in [a]the tabernacle
of the congregation, on the first *day* of the second month, in the second year after
2 they were come out of the land of Egypt, saying, Take ye the sum of all the con-
gregation of the children of Israel after their families, by [b]the house of their fathers,
3 with the [x]number of *their* names, every male by their polls; From twenty years
old and upward, [c]all that are able to go forth to war in Israel: thou and Aaron
4 shall [x]number them by their [d]armies. And with you there shall be a man of every
5 tribe; every one head of the house of his fathers. And these *are* the names of the
men that shall stand with you: of *the tribe of* Reuben; Elizur the son of Shedeur.
6, 7 Of Simeon; Shemuliel the son of Zurishaddai. Of Judah; Nahshon the son of
8, 9 Amminadab. Of Issachar; Nethaneel the son of Zuar. Of Zebulun; Eliab
10 the son of Helon. Of the children of Joseph: of Ephraim; Elishama the son of

11 Ammihud: of Manasseh; Gamaliel the son of Pedahzur. Of Benjamin; Abidan
12, 13 the son of Gideoni. Of Dan; Ahiezer the son of Ammishaddai. Of Asher;
14, 15 Pagiel the son of Ocran. Of Gad; Eliasaph the son of Deuel. Of Naphtali;
16 Ahira the son of Enan. These [e]*were* the renowned of the congregation, princes of
the tribes of their fathers, heads of thousands in Israel.

The Muster.

17 And Moses and Aaron took these men which are expressed by *their* names:
18 And they assembled all the congregation together on the first *day* of the second
month, and [f]they declared their pedigrees after their families, by [b]the house of their
fathers, according to the number of the names, from twenty years old and upward,
19 by their polls.[g] As the LORD commanded Moses, [h]so he [x]numbered them in the
wilderness of Sinai.
20 And the children of Reuben, Israel's [i]eldest son, by their generations, after their
families, by [b]the house of their fathers, according to the number of the names, by
their polls, every male from twenty years old and upward, [e]all that were able to go
21 forth to war; Those that were [x]numbered of them, *even* of the tribe of Reuben, *were*
forty and six thousand and five hundred.
22 Of the children of Simeon, by their generations, after their families, by [b]the house
of their fathers, those that were [x]numbered of them, according to the number of the
names, by their polls, every male from twenty years old and upward, [e]all that were
23 able to go forth to war; Those that were [x]numbered of them, *even* of the tribe of
Simeon, *were* fifty and nine thousand and three hundred.
24 Of the children of Gad, by their generations, after their families, by [b]the house of
their fathers, according to the number of the names, from twenty years old and
25 upward, [e]all that were able to go forth to war; Those that were [x]numbered of them,
even of the tribe of Gad, *were* forty and five thousand six hundred and fifty.
26 Of the children of Judah, by their generations, after their families, by [b]the house
of their fathers, according to the number of the names, from twenty years old and
27 upward, [e]all that were able to go forth to war; Those that were [x]numbered of them,
even of the tribe of Judah, *were* threescore and fourteen thousand and six hundred.
28 Of the children of Issachar, by their generations, after their families, by [b]the house
of their fathers, according to the number of the names, from twenty years old and
29 upward, [e]all that were able to go forth to war; Those that were [x]numbered of them,
even of the tribe of Issachar, *were* fifty and four thousand and four hundred.
30 Of the children of Zebulun, by their generations, after their families, by [b]the house
of their fathers, according to the number of the names, from twenty years old and
31 upward, [e]all that were able to go forth to war; Those that were [x]numbered of them,
even of the tribe of Zebulun, *were* fifty and seven thousand and four hundred.
32 Of the children of Joseph, *namely*, of the children of Ephraim, by their generations,
after their families, by [b]the house of their fathers, according to the number of the
names, from twenty years old and upward, [e]all that were able to go forth to war;
33 Those that were [x]numbered of them, *even* of the tribe of Ephraim, *were* forty thou-
sand and five hundred.
34 Of the children of Manasseh, by their generations, after their families, by [b]the house
of their fathers, according to the number of the names, from twenty years old and
35 upward, [e]all that were able to go forth to war; Those that were [x]numbered of them,
even of the tribe of Manasseh, *were* thirty and two thousand and two hundred.
36 Of the children of Benjamin, by their generations, after their families, by [b]the house
of their fathers, according to the number of the names, from twenty years old and
37 upward, [e]all that were able to go forth to war; Those that were [x]numbered of them,
even of the tribe of Benjamin, *were* thirty and five thousand and four hundred.
38 Of the children of Dan, by their generations, after their families, by[b] the house of
their fathers, according to the number of the names, from twenty years old and
39 upward, [e]all that were able to go forth to war; Those that were [x]numbered of them,
even of the tribe of Dan, *were* threescore and two thousand and seven hundred.
40 Of the children of Asher, by their generations, after their families, by [b]the house
of their fathers, according to the number of the names, from twenty years old and

41 upward, [c]all that were able to go forth to war; Those that were [x]numbered of them,
even of the tribe of Asher, *were* forty and one thousand and five hundred.
42 Of the children of Naphtali, throughout their generations, after their families, by
[b]the house of their fathers, according to the number of the names, from twenty years
43 old and upward, [c]all that were able to go forth to war; Those that were [x]numbered
of them, *even* of the tribe of Naphtali, *were* fifty and three thousand and four hun-
44 dred. These *are* those that were [x]numbered, which Moses and Aaron numbered,
and the princes of Israel, *being* twelve men; each one was for [b]the house of his
fathers.

45 So were all those that were [x]numbered of the children of Israel, by [b]the house of
their fathers, from twenty years old and upward, [c]all that were able to go forth to
46 war in Israel; Even all they that were [x]numbered were six hundred thousand and
47 three thousand and five hundred and fifty. But the Levites after the tribe of their
fathers were not [x]numbered among them.

The Levites exempted.

48, 49 [j]For the LORD had spoken unto Moses, saying, Only thou shalt not [x]number
50 the tribe of Levi, neither take the sum of them among the children of Israel: But
[k]thou shalt [x]appoint the Levites over the tabernacle of testimony, and over all the
vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle,
and all the vessels thereof; and they shall minister unto it, and shall encamp round
51 about the tabernacle. And when the tabernacle setteth forward, the Levites shall
take it down; and when the tabernacle is to be pitched, the Levites shall set it up:
52 and the stranger that cometh nigh shall be put to death. And the children of
Israel shall pitch their tents every man by his own camp, and every man by his
53 own standard, [l]throughout their hosts. But the Levites shall pitch round about
the tabernacle of testimony, that there be no wrath upon the congregation of the
children of Israel: and the Levites shall keep the charge of the tabernacle of tes-
54 timony. And the children of Israel did according to all that the LORD commanded
Moses, so did they.

[a] *the Tent of Meeting.*
[b] *their fathers' houses.*
[c] *all who went forth to the army.*
[d] *hosts.*
[e] *are they that were called of.*
[f] *they had themselves inscribed in the birth-registers.*
[g] comma.
[h] *and.*
[i] *first-born.*
[j] *And the LORD spake.*
[k] omit *thou shalt.*
[l] *according to.*
[x] *mustered, muster.*

TEXTUAL AND GRAMMATICAL.

[Ver. 1. וַיְדַבֵּר. The וּ of itself gives no proof of our book having a special or organic connection with Leviticus. Were that the case, then a similar inference must be made of a relation between Joshua and Deuteronomy, and between Judges and Joshua. In cases like the present, the Vav. conversive simply introduces what is related as a sequel to events preceding. It is left to the reader to recall what precedes לְצֵאתָם. The לְ with the inf. const. has here the force of the genitive, as appears from its conjunction with לַחֹדֶשׁ. See FUERST *sub. voc.* A. 9. It is common in giving dates; comp. Gen. vii. 11; Exod. xix. 1. The inf. is used here as a noun — "their exodus."

Ver. 2. The לְ before three different nouns in this verse is distributive; comp. Josh. vii. 14, 16 "*according to* your tribes," "*by* their tribes."—*By* would be a good rendering here.——לְבֵית אֲבֹתָם. This phrase, that occurs so frequently in what follows, has a grammatical peculiarity, or even oddity. בֵּית אָב expresses a single notion "father's-house," the plural of which is "fathers'-houses." The Hebrew forms the plural by giving a plural ending to the second noun, much as in English it is common to say "the Miss Smiths." On this and other examples, see EWALD, § 270, *c*.

Ver. 10. פְּדָהצוּר. On the ה quiescent in the middle of the word see GREEN'S *Gram.*, § 13 *b*. But some MSS. and editions read פְּדָה צוּר.

Ver. 16. קְרִיאֵי הָעֵדָה. "The K'ri needlessly suggests קְרוּאֵי *conf.* xvi. 2," MAURER. They are designated "as *called men of the congregation*, because they were called to the diets of the congregation, as representatives of the tribes." KEIL.

Ver. 18. "וַיִּתְיַלְדוּ an expressive ἅπ. λεγ.," LANGE, "*to announce themselves as born*, i. e., to have themselves entered in genealogical registers" (KEIL).

Ver. 22. "The לְ before בְּנֵי, in this and the following verses, seems to mean the same as the German *auf, to*, used in counting." LANGE.

Ver. 47. הָתְפָּקְדוּ. On the הָ see GREEN *Gr.*, § 96, *a*.—TR.]

EXEGETICAL AND CRITICAL.

I. 1–4. **And the LORD spake.**—The date of the divine command. *See the Text.* The purpose of the command to muster the people.—The whole congregation is to be a host of the King Jehovah, "a people in arms;" nevertheless human nature requires that the whole people be represented by the selection of its men able to bear arms. To which end every one who is twenty years old must enter upon military duty; no term is fixed at which military service should cease. The infirm, the women, the children, the unclean must be added to those few who were of course invalidated by age. But the Levites are not here made free from military duty; on the contrary, they form the ideal power of the army, in that it is their office to carry the tabernacle as the banner of Jehovah, as the Theocratic banner of victory. On account of its importance the time of their service is therefore fixed definitely, from twenty-five, relatively thirty, to fifty years. The natural organization of the people served as a basis for the muster; tribes, tribal-branches or clans, fathers'-houses, and finally their sum-total by individuals, all registered by name. Moses and Aaron were to attend to this business of the muster by having in every tribe a captain chosen from the same to act for them.

[**In the wilderness of Sinai.**—Ex. xix. 1, 2, (comp. itinerary xxxiii. 15) shows the order of stations reached in the march to Sinai, to have been: Rephidim, the entrance into the wilderness of Sinai, and then the approach to the mountain. Lev. vii. 38 shows the proximity of the wilderness of Sinai to the mountain; x. 12 and xxxiii. 16, show that the wilderness of Sinai stretches as far as the wilderness of Paran. The Ordnance Survey Expedition to the Peninsula of Sinai in 1868–'69, has confirmed in great part the conclusions of ROBINSON and STANLEY, and therefore of tradition. All the members of the expedition, save Mr. HOLLAND, concluded that Rephidim is in the *Wady Feiran* at *Hesy el Khattatin.* Mr. HOLLAND alone places it "at the narrow pass of *El Watiyeh* in *Wady es Sheikh.*" They were unanimous in deciding that the primary camping ground of the wilderness of Sinai was the great plain *Er Raheh*, and that Mount Sinai is *Jebel Musa* while the mountain from which the law was delivered, the one "which can be touched," is a peak of *Jebel Musa, Res Sufsafeh.* In *Er Raheh* there would be ample room for the entire mass of the people when they gave audience to the law. "A calculation made by Capt. PALMER, from the actual measurements taken on the spot, proves that the space extending from the base of the mountain to the water-shed or crest of the plain, is large enough to have accommodated the entire host of the Israelites, estimated at two million souls, with an allowance of about a square yard for each individual." (*The Desert of the Exodus*, PALMER, ch. vi.). "The plain itself is upward of two miles long, and half a mile broad, and slopes gradually down from the water-shed on the north to the foot of *Ras Sufsafeh.* About three hundred yards from the actual base of the mountain there runs across the plain a low, semicircular mound, which forms a kind of natural theatre, while farther distant on either side of the plain the slopes of the enclosing mountains would afford seats to an almost unlimited number of spectators." (*Recovery of Jerusalem*, pp. 411, 412). There are good camping places in the neighboring glens, valleys and mountain sides, especially at the mouth of *Wady Leja* where there is "an extensive recess, about a mile and a half long by three-quarters of a mile broad" (*ibid.* p. 412). It is exceedingly well watered by four running streams, and there are innumerable fountains and wells. Comp. ROBINSON, Vol. 1, p. 95 sqq.. 100–107, 119–122. STANLEY, *Sinai and Palestine*, pp. 40-44, 73-76.

The Tabernacle of the congregation.—The A. V. renders it, the Tabernacle of congregation, as if the notion "to meet" underlying the word מועד must refer to the people, and thus the word itself mean the gathering of the people together. The proper signification is **Tent of Meeting**, as appears from Ex. xxix. 42, 43, which reads: "This shall be a continual burnt-offering throughout your generations at the door of the tent of meeting before the Lord; where I will meet you (אִעד) to speak there unto thee. And there I will meet (נֹעדתי) with the children of Israel." The same is suggested by Ex. xxx. 36, and Num. xvii. 19, (A. V., 4). Hither then the Lord summoned those whom He would meet, and to whom He would make special communications, and ordered, x. 3, that trumpets should be sounded to gather the people as well (נועדו) to the Tent of Meeting. Hence God not only comes down to meet His people, but they come up to meet Him. See SMITH's *Bib. Dict.*, article TABERNACLE.

On the first day of the second month, *i. e.*, the month Ziph, which in the Talmud is called אייר, *Iyar.* It corresponds with our April. Ziph=the month of "blossoms;" but see SMITH's *Bib. Dict.*

The following data given in the Book of Numbers, are here arranged in their chronological order, according to KEIL and others. But see LANGE on vii. 1.

(1) The gifts of the oxen and wagons by the princes; their gifts for the altar on the day of its anointing, continuing for twelve days, chap. vii, and the cloud covering the Tabernacle (ix. 15) on the day of its erection; this date is given in Ex. xl. 17: comp. Lev. viii. 10, 11:	2 yr.,	1 m.,	1 day.
(2) The celebration of the passover, ix. 1–5:	2	1	14
(3) The order for the muster, i. 1:	2	2	1
(4) Celebration of the Little Passover, ix. 6–14:	2	2	14
(5) Departure from Sinai, x. 11:	2	2	20

The following points are noteworthy: In the period between the erection of the tabernacle and the order for the muster the following matters took place; The proclamation of the laws of sacrifice, for they were first enunciated in the tent of meeting, Lev. i. 1; the consecration of Aaron's sons in the day of the anointing of the

Tabernacle, which took seven days; the first rites by the priesthood on the eighth day; the trespass by Nadab and Abihu; the remaining body of Levitical law; the princely gifts for moving the Tabernacle and for the dedication of the altar; the descent of the cloud upon the tabernacle; the order for the observance of the passover; its commemoration. This was in the time from one new moon (חֹדֶשׁ) to the other.

In the period between the order for the muster and the departure from Sinai, the following events took place: The muster itself; the disposition of the camp. the body of law for its regulation; the celebration of the Little Passover; the census of the first-born and consecration of the Levites; all of which occurred in twenty days. A brisk and crowded season.

We observe further in this chronology that events which occurred at an earlier date are placed after the muster; the gifts by the princes and the passover really having preceded the muster. Why? Keil finds a reason in the desire not to interrupt the essential connection of Sinaitic law; and this opinion is of weight. In the legal books of the Trilogy, chronology is made secondary. As the idea of Leviticus was to give the body of Sacerdotal legislation, and such incidents as related to it, so the object of the Book of Numbers is to give the national organization, in all its theocratic features, and thus what is uppermost for the proper constitution of the immovable state, of course comes first.

Ver. 2. **The sum of all the congregation of the children of Israel.** On the three accounts of taking the census see above Introduction, ℥ 7, *a*, *c*, and Smith's *Bib. Dict.* art. Census. On the **congregation** see *ibid.* under the word. The data are wanting for a clear analysis of the subdivisions of the congregation represented by the following terms, **families** (מִשְׁפָּחַת), **fathers'-houses** (בֵּית אָבֹת). The latter is a subdivision of the former, while in ver. 4 it appears as a subdivision of the **tribe** (מַטֶּה). The former is thus the grand subdivision of the tribe. This agrees with x. 4 (comp. Josh. xxii. 14) where "the thousands" (אלפים) appear as equivalent to "the families" (משפחת), the latter designating them according to their social constitution, the former with respect to their proportion of men fit for war and liable to tax. See Introd., ℥ 6.

Ver. 3. פָּקַד means "to muster, marshal," and has reference more to disposition or arrangement than numbering. See a discussion of the word in Bush *in loc.*—Tr.].

Vers. 5–19. Roll of the captains who were called to aid in numbering the tribes. We furnish their names and the names of their fathers also, with their conjectural significations, since the names of the Israelites attest the religious mind of the people. See above Introd., ℥ 6. Upon the three qualifications of the chief men, (1) קְרִיאֵי הָעֵדָה, (2) נְשִׂיאֵי מַטּוֹת אֲבוֹתָם, (3) רָאשִׁים see above, Introd. ℥ 6. "אַלְפִים" synonymous with מִשְׁפָּחוֹת 'families' (comp. chap. x. 4; Josh. xxii. 14, *et al.*), because the number of heads of families in the branches of a tribe amounted to at least a thousand" (Keil). Even if the thousands were in a greater or less degree independent of the number 1,000, yet it does not then follow that they should always coincide with the tribe-branches.

They were not passively pressed into service, but took it upon them voluntarily, like the volunteers of Deborah (Judg. xxi.) and of the Messianic King (Ps. cx.); and that was, so to speak, their new birth in the higher sense. [These princes were likely a selection from those of highest rank among the appointments made according to Exod. xviii. 21–26, which occurred only a few months before this.—Tr.]

Vers. 20–47. Number of the fighting men in the tribes see above, *Introd.* ℥ 6. They were mustered in representation of the supreme Commander himself; hence פְּקֻדִים.

Vers. 48–54. The prohibition against mustering the Levites and adding their number to the sum of the other tribes indicates no exemption from the military service, but an inherited calling to the discharge of the highest service of defence, the care of the headquarters (ver. 53) and of the ensign of the army, the Tabernacle. Therefore, notwithstanding their being so numerous, they were to encamp around the sanctuary and prevent all who were not Levites from approaching on pain of death. All the other divisions of the army were to encamp by their special standards.

[The reason for the peculiar service of the Levites that the text gives is that in vers. 51, 53. It ought thus to have precedence. The Levites were to guard the Tabernacle against the intrusion of the other Israelites. By **the stranger** (זָר), for whom it would be death to come nigh, is meant a *non-Levite* (Lev. xxii. 10). The Levites were to guard against trespasses within that would be more ruinous than foes without.—Tr.]

DOCTRINAL AND ETHICAL.

On the whole book.

The name Numbers gives no presentiment of the rich significance of this third book [of the Trilogy], unless one were to ascribe to the idea of number a Pythagorean notion, or, better still, one that belongs to Biblical philosophy of religion.

For, of course, the champions of Jehovah are numbered, as were the intimates or heroes of Odin, and as the latter were selected out to march forth with Odin to conflict at the end of time, so the former are chosen out, numbered and mustered so as to form an army of God, which is destined in a sacred campaign to make the conquest of the holy inheritance of God, Canaan, the promised land, for God's people.

As significant individual types are to be noted especially the persons fit for war; for here, too, the proper estimate of personal life is the signature of true religion and of the kingdom of truth founded on it. But with the persons must be noted the most exact regard for their number, the typical numbering, as it is continued down to the Apocalypse (Rev. vii.), not excepting the Gospels and Acts of the Apostles. Moreover, the characteristic diversities of nations, or even of churches and states in the kingdom of God, find their type in the organization of the army of

God, the order of Israel's encampment under its princes, the Sanctuary in the midst of the army as the mysterious headquarters of the heavenly sentinel, the Commander in Chief, and the distribution of labor among His servants. Furthermore an important element appears in keeping the camp of the army pure, in which connection is to be considered the restitution for trespass which is too much overlooked [v. 1–10]; also in contrast with this keeping pure, the higher consecration of the Lord's volunteer heroes, the Nazarites [vi. 1–21].

A particularly significant jewel is the Aaronic blessing [vi. 22–27]. The invisible substance of Israel must, however, be visibly represented to the nation by a rich temple-treasure, assured by the cheerful offerings of its princes, demonstrated by a grand festive procession of the donors with their gifts [vii. 1–89]. But in the midst of the Sanctuary the golden candlestick must illumine the night; the Levites, as watchmen and servants, must surround the centre of the camp [viii.]. That no defect or scruple may arise in regard to the holy communion and the right of all to it, the Little Passover is instituted [ix. 1–14] as the same is also perpetuated in its counterparts in the divine service of the church. The pillar of cloud and fire over the Tabernacle is the sign of the promise that the Lord will never depart from His people [ix. 15–28]. The army is completed by the instruments of sacred signals, the silver trumpets [x. 1–10]; their echoes are the sounds of bells, the peals of organs, Christian hymns, but also every righteous summons to the defence of our country.

[On ver. 53. The meaning of Levite is "joined to, adhesion." See xviii. 4. The location of the Levites in the camp was symbolical of this accepted relation by their being attached to Moses and Aaron and the sanctuary. In Isa. lvi. 3, 6, 7 a participation in the priesthood of God's people is promised to Gentiles, kindred to the relation of the Levites to the priests. See Naegelsbach *in loc.* and Bush on our ver.—Tr.]

HOMILETICAL HINTS.

See General Homiletic Remarks in the vol. on Exodus, p. 167.

On chap. i. The army of the Lord in particular. Its significance. Its destination. The mustering of the army.

On the whole book.

"The aim of the Holy Spirit in general is to show how God brought ever nearer to fulfilment His promises of inheriting the land of Canaan, spite of all the difficulties that stood in the way of it, and brought His people from Mt. Sinai to the borders of Canaan; also how they had God for their guide on the whole journey, which serves to prove that the religion of this people is the true religion." Starke.

"The use to be derived from it is this: Whoever carefully and exactly considers all the historical circumstances will be led on every account to maintain a Christian walk in this journey through the world. The countless benefits that God showed His people in the wilderness assure us of the divine goodness, and comfort us in times of distress, and when we suffer want and often know not where to turn. The many rebellious conspiracies, murmurings, insurrections, *etc.*, convince us of human depravity, and of man's ingratitude toward his greatest Benefactor, and of the corruption of our hearts, which are presumptuous in fortune, and despondent in misfortune, and admonish us to take note of indwelling sin, that we may not become like Israel in sinning. God's punishment of His perverse people represents to us His anger. and justice, from which we ought to learn to be suitably afraid. The steadfastness, prudence, patience and meekness of Moses are a mirror into which we should diligently gaze, and pattern after his example in every thing that befalls us. In general we must not contemplate our life as different from the journey of the Israelites out of Egypt through the desert to the land of Canaan (1 Chr. xxx. 15). The round-about ways that God leads us are wonderful; we must go through thick and thin, over mountains and through valleys, now a straight path, then a crooked (Ps. iv. 4). Our progress is marked by mournful monuments that we leave behind in our conscience, which reproaches us with a Meriba, where we strove with God and were not content with His guidance; the graves of lust, where we gave way to evil desires, *etc.* Still God provides us with manna, quails and water (Ps. xxxiii.; Isa. xxx. 20). He gives us victory when enemies assail us, He bears us on the way we go (Deut. i. 31). Jesus is the pillar of cloud and fire that abides with us, even when it is evening (Luke xxiv. 29), unto the end of the world (Matth. xxviii. 20). The sacrament of holy Baptism is the cloud (1 Cor. x. 2). The sacrament of the Lord's Supper is the manna, the food and drink of life. Whoever, then, would be a true Israelite, let him learn from this book to depart out of the Egypt of this world and of his sinful flesh, to disregard the Red Sea of dismay that Satan makes, furthermore to press through the wilderness of this world, where there is danger enough, and all looks dreadful, where Amalekites and Ammonites, where serpents and wild beasts make the passage hard, until at last he comes to the stern-flowing Jordan, and draws near the heavenly Canaan. Thus we may every way edify our life from this book, and sooth our sorrows and cares. And this, too, is God's aim and object in the histories that are found here." Starke.

[*God's particular providence over His people illustrated by the numbering.* (1) It proved His faithfulness to His promise to Abraham and to Jacob (Gen. xxviii. 14). It was not left to be guessed at. (2) It was an intimation of how God meant to care for His people in the future, and meant that Moses and the inferior rulers should care for them. As the "Shepherd of Israel" (Ps. lxxx. 1), he would, like other shepherds, keep count of his flocks and deliver them by number to their under-shepherds, that they might know if any were missing. (3) It was in order to their being marshalled into several districts for the more easy administration of justice, and their more regular march through the desert. It is a rout and a rabble, not an army, that is not mustered and put in order. After M. Henry.

Leviticus precedes Numbers. The laws of offering to God precede the military organization and

the march against enemies and to the conquest of Canaan. This is the ideal realization of the motto: "Be sure you're right, then go ahead." To be right, in the highest sense, is to be right with God. "If God be for us, who can be against us?" Rom. viii. 31. Let every one find time first for religion and reconciliation to God through the offering of Jesus Christ, before even preparing for the march and warfare of life. Let him do the same for every day.

On i. 47–54. *The Levites exempted from military service.* So with ministers. "If exempted from secular concerns, it is in order that they may be the more given up to the study and preaching of the word of God, and to prayer, which are the chief weapons of their warfare; for by these means they may endeavor to avert the wrath of God from the people. As Christians are separated from the world, so ministers should be still more detached from its pursuits and employments, and examples to the flock; 'not,' says M. Henry, 'affecting to seem *greater*, but aiming to be really *better*, every way *better*, than others.'" Scott. The position and service of the Levites was according to the maxim: "Whosoever will be chief among you, let him be your servant." Matth. xx. 27.—Tr.]

The Order for the Camp and for the March.

Chapter II. 1–34.

1, 2 And the Lord spake unto Moses and unto Aaron, saying, [a]Every man of the
children of Israel shall pitch by his own standard, with the ensign of their [b]father's
house: [1]far off about the [c]tabernacle of the congregation shall they pitch.
3 [d]And on the east side toward the rising of the sun shall they of the standard of the
camp of Judah pitch [e]throughout their armies: and Nahshon the son of Ammina-
4 dab *shall be* [f]captain of the children of Judah. And his host, and those that were
5 [x]numbered of them, *were* threescore and fourteen thousand and six hundred. And
those that do pitch next unto him *shall be* the tribe of Issachar: and Nethaneel the
6 son of Zuar *shall be* [f]captain of the children of Issachar. And his host, and
those that were [x]numbered thereof, *were* fifty and four thousand and four hundred.
7 *Then* the tribe of Zebulun: and Eliab the son of Helon *shall be* [f]captain of the
8 children of Zebulun. And his host, and those that were [x]numbered thereof, *were*
9 fifty and seven thousand and four hundred. All that were [x]numbered [g]in the
camp of Judah *were* a hundred thousand and fourscore thousand and six thousand
and four hundred, [e]throughout their armies: these shall first set forth.
10 On the south side *shall be* the standard of the camp of Reuben [e]according to their
armies: and the [f]captain of the children of Reuben *shall be* Elizur the son of She-
11 deur. And his host, and those that were [x]numbered thereof, *were* forty and six
12 thousand and five hundred. And those [h]which pitch by him *shall be* the tribe of
Simeon: and the [f]captain of the children of Simeon *shall be* Shelumiel the son of
13 Zurishaddai. And his host, and those that were [x]numbered of them, *were* fifty
14 and nine thousand and three hundred. [m]Then the tribe of Gad: and the [f]captain
15 of the sons of Gad *shall be* Eliasaph the son of [2]Reuel. And his host, and those
that were [x]numbered of them, *were* forty and five thousand and six hundred and
16 fifty. All that were [x]numbered in the camp of Reuben *were* a hundred thousand
and fifty and one thousand and four hundred and fifty, [e]throughout their armies:
and they shall set forth [3]in the second rank.
17 [m]Then the [c]tabernacle of the congregation shall set forward [4]with the camp of the
Levites in the midst of the [5]camp: as they encamp, so shall they set forward, every
man in his place by their standards.
18 On the west side *shall be* the standard of the camp of Ephraim [e]according to their
armies: and the [f]captain of the sons of Ephraim *shall be* Elishama the son of Ammi-
19 hud. And his host, and those that were [x]numbered of them, *were* forty thousand
20 and five hundred. And [6]by him *shall be* the tribe of Manasseh: and the [f]captain
21 of the children of Manasseh *shall be* Gamaliel the son of Pedahzur. And his host,
and those that were [x]numbered of them, *were* thirty and two thousand and two hun-

22 dred. [m]Then the tribe of Benjamin: and the [f]captain of the sons of Benjamin
23 *shall be* Abidan the son of Gideoni. And his host, and those that were [x]numbered
24 of them, *were* thirty and five thousand and four hundred. All that were [x]num-
bered of the camp of Ephraim *were* a hundred thousand and eight thousand and
a hundred, [e]throughout their armies: and they shall [n]go forward in the third
rank.
25 The standard of the camp of Dan *shall be* on the north side [o]by their armies: and
26 the [f]captain of the children of Dan *shall be* Ahiezer the son of Ammishaddai. And
his host, and those that were [x]numbered of them, *were* threescore and two thousand
27 and seven hundred. And those [h]that encamp by him *shall be* the tribe of Asher:
28 and the [f]captain of the children of Asher *shall be* Pagiel the Son of Ocran. And
his host, and those that were numbered of them, *were* forty and one thousand and
five hundred.
29 [m]Then the tribe of Naphtali: and the [f]captain of the children of Naphtali *shall be*
30 Ahira the son of Enan. And his host, and those that were numbered of them, *were*
31 fifty and three thousand and four hundred. All they that were [x]numbered in the
camp of Dan *were* a hundred thousand and fifty and seven thousand and six hun-
dred: they shall go hindmost [o]with their standards.
32 These *are* those which were [x]numbered of the children of Israel by [b]the house of
their fathers: all those that were [x]numbered of the camps [e]throughout their hosts
33 *were* six hundred thousand and three thousand and five hundred and fifty. But
the Levites were not [x]numbered among the children of Israel; as the LORD com-
34 manded Moses. And the children of Israel did according to all that the LORD
commanded Moses: so they pitched by their standards, and so they set forward,
every one after their families, according to [b]the house of their fathers.

[1] Heb. *over against.* [2] *Deuel.*

[a] *The children of Israel shall pitch every man by his, etc.*
[d] *And those that camp eastward, toward the rising, etc.*
[g] *of.*
[k] *camps.*
[o] *by.*
[h] *that do pitch next unto.*
[l] *next to.*
[x] *mustered.*
[b] *their fathers'-houses.*
[e] *according to their hosts.*
[i] *second.*
[m] *And.*
[c] *Tent of meeting.*
[f] *prince.*
[j] comma, omit *with.*
[n] *set forth third.*

TEXTUAL AND GRAMMATICAL.

[Ver. 2. מִנֶּגֶד סָבִיב. The A. V. gives מנגד the false rendering, "far off," suggested, perhaps, by Josh. iii. 4, but corrects it in the marg. reading. It has its common meaning here of *confronting*, thus used in a hostile sense, Josh. v. 13. The double term means "fronting and surrounding." Thus all faced the common centre. The notion of distance is unexpressed, yet necessarily suggested by the magnitude of the bodies to be located. Comp. Ps. xxxviii. 12 (11), where the notion of distance is suggested by the "stroke" of adversity, though not expressed by מנגד, and then, in the following clause, is expressed by מֵרָחֹק.

Ver. 3. קֵדְמָה מִזְרָחָה. Comp. xxxiv. 15; Josh. xix. 12; Exod. xxxvii. 13. The apparent redundancy seems to be for the purpose of expressing direction and excluding the notion of distance: comp. Ezek. xlv. 17. מִקֶּדֶם and קֵדְמָה are used for the remote east.

Ver. 5. יִשָּׂשכָר. This singular orthography is in order to conform to the current pronunciation of the name, which dropped the second *s*. All authorities invariably give the consonants as here. See FUERST and SMITH'S *Bib. Dict. sub. voc.*

Ver. 18. יָמָּה—"westward," or more exactly "*seaward.*" This is one of the expressions that opponents to the genuineness of the Pentateuch have seized on, alleging that it betrays a writer actually in Palestine. But in fact it only shows that the writer used a language whose idiom was indigenous to the region east of the Mediterranean sea. And this and similar traits are corroborative proof that the people had their ancestry and language from the East. See MACDONALD, *Introd. to Pentateuch*, I. 268.—TR.]

EXEGETICAL AND CRITICAL.

Ver. 1 sqq. (*a*) *The order of encampment.*—The twelve Tribes are divided into four corps, which encamp about the centre of the Levitical sanctuary, and that in the order of East, South, West, and North. The four leading tribes are Judah, Reuben, Ephraim, and Dan. To Judah, the first leader-tribe, with its camp in the East, are joined Issachar and Zebulun, who also were sons of Leah; a very strong chief force at the van of the army. To the south was the camp of Reuben in conjunction with the tribes of Simeon and Gad. It should be noted in this connection, that the tribe of Simeon at this time numbered many more warriors than Reuben. On the west Ephraim was encamped, at the head of Manasseh and Benjamin. Here then all the children of Rachel are united. To the north Asher and Naphtali are encamped under the leadership of the tribe of Dan. Here with Dan the adopted

son of Rachel, are associated his brother Naphtali and his half-brother Asher.

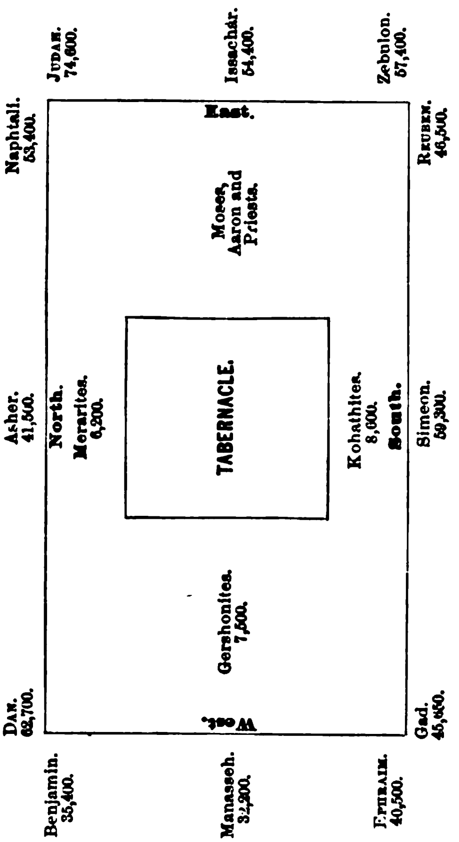
(*b*) **The order of march.**—This was determined by the order of encampment. In front of the camp of the Levites and of the tabernacle marched six tribes, first the corps of Judah, next the corps of Reuben. The march was covered by the six tribes in the divisions of Ephraim and Dan. [See below.—Tr.]

"דֶּגֶל, 'standard, banner, flag,' denotes the larger military ensign which each of the corps composed of three tribes had, and which at the same time was the banner of that tribe that headed the division; then, in a more extended signification, the army as united under one banner, similar to *σημεία*, *vexillum*, and the old German *Fähnlein, etc.* According to rabbinical tradition, the banner of Judah bore the image of a lion; that of Reuben the picture of a man or of a human head; that of Ephraim the image of an ox; that of Dan the emblem of an eagle; so that on these four standards the four creatures which are united in the cherubic figures given by Ezekiel, are said to have been represented" (Keil, p. 200). A more minute rabbinical account of the colors of the flags, according to Jerome Prado, is given in a note by Keil, p. 200 [Eng. Tr., Vol. I. 17]. Judah is therefore the champion of his brethren according to Gen. xlix. 10. Yet we must understand the position of Ephraim in covering the march, not as subordinate, but as a sort of parallel one. The name **Reuel**, ver. 14, is the error of a copyist for **Deuel** **As they encamp so shall they set forward**, ver. 17; therefore, with Levi in the midst of the tribes, every man on his own side by their standards, *i. e.*, upon the side where he was encamped; not as it is generally translated: **each at his place**, since יָד, 'hand,' does indeed signify *latus*, 'side,' but not place" (Keil).

It would certainly have been a very difficult and frequently impracticable order of march, if the three divisions, Reuben on the one side, Dan on the other, and Levi with the Tabernacle in the middle, had been compelled to march abreast. Moreover it says very emphatically that Judah and Reuben precede the Tabernacle (ver. 17)—consequently the like would obtain as to the marching order of the succeeding corps, Ephraim and Dan. As to the more common meaning of יָד see Genesis.

Besides the military camp we must distinguish two particular camps—the camp of the pure congregation, composed of women and children, and the encampment of the levitically unclean on the outside of the camp. The children of the Levites appear to have been in the camp from their youth up; probably also in time of peace the families dwelt with their defenders. A distinction between the warriors and the people is indicated in xx. 1.

[It appears from x. 17, that on the march the position of the Tabernacle and the attendant Gershonites and Merarites was immediately after the division of three tribes headed by Judah. Then followed Reuben's division. After that, and in the middle of the line, the Kohathites with the sacred things. Then came the division under Ephraim, followed by that of Dan, which brought up the rear. The only reason assigned for the position of Tent of Meeting next after Judah's division, is that it might be set up by the time the sacred things that were to be put into it (x. 21) should arrive at camp.



The foregoing plan represents the arrangement of the encampment as gathered from chaps. ii., iii. Such is the ideal disposition. The actual disposition of the multitudes, even when order was maintained, must often have presented only an imperfect approach to it, owing to topographical irregularities.—Tr.]

DOCTRINAL AND ETHICAL.

[See under chap. i.

"The ideal form of the encampment was reproduced in the square court with which the Temple was eventually surrounded, and in the vision of the heavenly city as seen by Ezek. xlviii. 20; and by St. John, Rev. xxi. 16; comp. Rev. xx. 9. Thus the camp of God's earthly people was divinely ordered, so as to set forth the completeness of His Church; and to illustrate by its whole arrangement, which was determined by

the Tabernacle in the centre, both the dependence of all on God, and the access which all enjoyed to God." *The Bible Comm. in loc.*

In the plains of Moab, and in the immediate prospect of conquering the promised land, the ideal plan of the encampment might be conformed to. Perhaps such was the sight that greeted Balaam's eyes and made him exclaim: "How goodly are thy tents, O Jacob," xxiv. 5. "Thus the gospel-church, called the *camp of saints*, ought to be compact according to the Scripture model, every one knowing and keeping his place, and then all that wish well to the church rejoice, *beholding their order*, Col. ii. 5." M. Henry.

The comments of M. Henry on this chapter are in his best vein of happy suggestion. The following thoughts are reproduced from him.

Those of a tribe were to pitch together. Note, it is the will of God that mutual love and affection, converse and communion should be kept up among relations. The bonds of nature should be improved for the strengthening of the bonds of Christian communion.

Every one must know his place and keep it. Note, it is God that *appoints us the bounds of our habitation*, and to Him we must refer ourselves. God is the God of order and not of confusion. The standards made this mighty army seem more beautiful to its friends, and more formidable to its enemies. The Church of Christ is said to be *terrible* as an army with banners, Cant. vi. 10.

The Tabernacle and sacred things were in the middle of the camp and of the line of march. *God is in the midst of her, she shall not be moved*, Ps. xlvi. 5. Their camp had reason to be hearty when thus they had God in the heart of them. Note, if God undertake the protection of our comforts, we ought in our plans to undertake the protection of His institutions, and stand up in the defence of His honor, and interest and ministers.

Every tribe had a captain, a prince, or commander-in-chief, whom God Himself had nominated, the same that had been appointed to number them (i. 5). Our being all the children of one Adam is so far from justifying the levellers and taking away the distinction of place and honor, that even among the children of the same Abraham, the same Jacob, the same Judah, God Himself appointed that one should be captain of all the rest. There are *powers ordained of God*, and those to whom honor and fear are due, and must be paid.

Some observe the significancy of the names of these princes, at least in general, and how much God was in the thoughts of those that gave them their names, for most of them have *El, God*, at one end or other of their names. (See above, *Introd.*, § 6). By which it appears that the Israelites in Egypt did not quite forget the name of their God, but when they wanted other memorials, preserved the remembrance of it in the names of their children, and therefore comforted themselves in their affliction.

Nahshon is reckoned among the ancestors of Christ (Matth. i. 4). So that when he went before them, Christ Himself went before them in effect, as their Leader.—Tr.]

HOMILETICAL HINTS.

The regulation of the host. The camp of God's army. The sacredness of number. The sanctifying and the distribution of the number. Arithmetic and geometry, and book-keeping and mensuration brought into the service of the Holy One. The tribes of the army of God, and their significance for the organization of the church, of the state, especially with reference to its means of defence. The standards. The significance of the Tabernacle in the midst of the camp. Jehovah as King and Commander-in-Chief in the midst of His warriors. So Christ is the Captain of salvation. The New Testament army of God: the Apostolic spirit in twelvefold gifts and forms. The Church of God in relation to war in the world. The war of light (of self-defence for right of conscience and freedom) and the war of darkness.

SECOND SECTION.

Separation of the Levites to the service of the Tabernacle as the king's tent and the ensign (the banner) of Jehovah.

Chapters III., IV.

The muster and encampment of the tribe of Levi.

Chapter III. 1–51.

1 These also *are* the generations of Aaron and Moses, in the day *that* the Lord
2 spake with Moses in mount Sinai. And these *are* the names of the sons of Aaron;
3 Nadab the first-born, and Abihu, Eleazar, and Ithamar. These *are* the names of
the sons of Aaron; the priests which were anointed, [1a]whom he consecrated to min-
4 ister in the priest's office. And Nadab and Abihu died before the Lord, when

they offered strange fire before the LORD, in the wilderness of Sinai, and they had
no [b]children: and Eleazar and Ithamar ministered in the priest's office in the sight
of Aaron their father.
5, 6 And the LORD spake unto Moses, saying, Bring the tribe of Levi near, and pre-
7 sent them before Aaron the priest, that they may minister unto him. And they
shall keep his charge, and the charge of the whole congregation before the [c]taber-
8 nacle of the congregation, to do the service of the tabernacle. And they shall keep
all the [d]instruments of the [c]tabernacle of the congregation, and the charge of the
9 children of Israel, to do the service of the tabernacle. And thou shalt give the
Levites unto Aaron and to his sons: they *are* wholly given unto him out of the
10 children of Israel. And thou shalt [x]appoint Aaron and his sons, and they shall
wait on their priest's office: and the stranger that cometh nigh shall be put to
11, 12 death. And the LORD spake unto Moses, saying, And I, behold, I have taken
the Levites from among the children of Israel instead of all the firstborn that
openeth the matrix among the children of Israel: therefore the Levites shall be
13 mine; Because all the firstborn *are* mine; *for* on the day that I smote all the first-
born in the land of Egypt I hallowed unto me all the firstborn in Israel, both man
and beast: mine they shall be: I *am* the LORD.
14, 15 And the LORD spake unto Moses in the wilderness of Sinai, saying, [x]Number
the children of Levi after [e]the house of their fathers, by their families: every male
16 from a month old and upward shalt thou number them. And Moses [x]numbered
17 them according to the [y]word of the LORD, as he was commanded. And these were
18 the sons of Levi by their names; Gershon, and Kohath, and Merari. And these
19 *are* the names of the sons of Gershon by their families; Libni, and Shimei. And
the sons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel.
20 And the sons of Merari by their families; Mahli, and Mushi. These *are* the fami-
21 lies of the Levites [e]according to the house of their fathers. Of Gershon *was* the
family of the Libnites, and the family of the Shimites: these *are* the families of
22 the Gershonites. Those that were [x]numbered of them, according to the number of
all the males, from a month old and upward, *even* those that were [x]numbered of
23 them *were* seven thousand and five hundred. The families of the Gershonites shall
24 pitch behind the tabernacle westward. And the [f]chief of the [g]house of the father
25 of the Gershonites *shall be* Eliasaph the son of Lael. And the charge of the sons
of Gershon in the [c]tabernacle of the congregation *shall be* the tabernacle, and the
tent, the covering thereof, and the [h]hanging for the door of the [c]tabernacle of the
26 congregation, And the hangings of the court, and the [h]curtain for the door of the
court, which *is* by the tabernacle, and by the altar round about, and the cords of
it, for all the service thereof.
27 And of Kohath *was* the family of the Amramites, and the family of the Izeha-
rites, and the family of the Hebronites, and the family of the Uzzielites: these
28 *are* the families of the Kohathites. In the number of all the males, from a month
old and upward, *were* eight thousand and six hundred, keeping the charge of the
29 sanctuary. The families of the sons of Kohath shall pitch on the side of the ta-
30 bernacle southward. And the [f]chief of the [g]house of the father of the families of
31 the Kohathites *shall be* Elizaphan the son of Uzziel. And their charge *shall be*
the ark, and the table, and the candlestick, and the altars, and the vessels of the
sanctuary wherewith they minister, and the [h]hanging, and all the service thereof.
32 And Eleazar the son of Aaron the priest *shall be* [i]chief over the chief of the
Levites, *and have* the oversight of them that keep the charge of the sanctuary.
33 Of Merari *was* the family of the Mahlites, and the family of the Mushites: these
34 *are* the families of Merari. And those that were [x]numbered of them, according to
the number of all the males, from a month old and upward, *were* six thousand and
35 two hundred. And the [f]chief of the [g]house of the father of the families of Merari
was Zuriel the son of Abihail: *these* shall pitch on the side of the tabernacle north-
36 ward. And [k]*under* the custody and charge of the sons of Merari *shall be* the boards
of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets
37 thereof, and all the vessels thereof, and all that serveth thereto, And the pillars of
the court round about, and their sockets, and their pins, and their cords.

38 But those that encamp before the tabernacle toward the east, *even* before the [e]tabernacle of the congregation eastward, *shall be* Moses, and Aaron and his sons, keeping
the charge of the sanctuary for the charge of the children of Israel; and the stranger
39 that cometh nigh shall be put to death. All that were [x]numbered of the Levites,
which Moses and Aaron numbered at the commandment of the LORD, [j]throughout
their families, all the males from a month old and upward, *were* twenty and two
thousand.
40 And the LORD said unto Moses, [x]Number all the firstborn [k]of the males of the children of Israel from a month old and upward, and take the number of their names.
41 And thou shalt take the Levites for me (I *am* the LORD) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the
42 firstlings among the cattle of the children of Israel. And Moses [x]numbered, as the
43 LORD commanded him, all the firstborn among the children of Israel. And all
the firstborn males by the number of names, from a month old and upward, of those
that were [x]numbered of them, were twenty and two thousand two hundred and
threescore and thirteen.
44, 45 And the LORD spake unto Moses, saying, Take the Levites instead of all the
firstborn among the children of Israel, and the cattle of the Levites instead of their
46 cattle; and the Levites shall be mine: I *am* the LORD. And [l]for those that are to
be redeemed of the two hundred and threescore and thirteen of the firstborn of the
47 children of Israel, which are more than the Levites; Thou shalt even take five
shekels apiece by the poll, after the shekel of the sanctuary [m]shalt thou take *them*:
48 (the shekel *is* twenty gerahs:) And thou shalt give the money, [n]wherewith the
49 odd number of them is to be redeemed, unto Aaron and to his sons. And Moses
took the [o]redemption money of them that were over and above them that were
50 [p]redeemed by the Levites: Of the firstborn of the children of Israel took he the
money; a thousand three hundred and threescore and five *shekels*, after the shekel
51 of the sanctuary: And Moses gave the money of them that were [p]redeemed unto
Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.

[1] Heb. *whose hand he filled.* [2] Heb. *mouth.* [3] Heb. *the office of the charge of.*

[a] *whose hand they had filled to be priests.* [b] *sons.* [c] *Tent of Meeting.*
[d] *utensils.* [e] *their fathers'-houses.* [f] *prince.*
[g] *father's-house.* [h] *screen.* [i] *prince of the princes.*
[j] *by.* [k] omit *of the.* [l] *as ransom of the two hundred, &c.*
[m] *thou shalt take, twenty gerahs the shekel.* [n] *the ransom of those over and above among them.*
[o] *ransom.* [p] *ransomed.* [x] *muster, mustered.*

TEXTUAL AND GRAMMATICAL.

[Ver. 3. מִלֵּא יָד. מִלֵּא יָדָם לְכַהֵן "to fill the hand" is a natural and graphic idiom for consecration, just as *installation* is in English. The latter signifies that one is placed and there he must always be found. The former that one "has his hands full," and has no leisure for other business. The ceremony of consecration, Exod. xxix. 9-23, symbolizes this idea, especially in ver. 24. Naturally מִלֵּא alone, and the substantive מִלֻּא become the abbreviated form for the same notion. See SMITH's *Bib. Dict.* Art. PRIEST, *consecration.*

Ver. 9. נְתוּנִם נְתוּנִם, see viii. 16. The repetition is for the sake of emphasis, signifying complete surrender, see EWALD, § 313.

Ver. 13. לִי אֲנִי יְהוָה "to me, myself, Jehovah," MAURER, KEIL. *The Bib. Comm.* So also in vers. 41, 45.

Ver. 30. The dots above ואהרן "can have, it is supposed, no other meaning than to intimate that the word is wanting in some Codd. It is wanting in 8 codd. of KEN. and in 4 of ROSS.; also in the Sam., Syr., and Copt. This would agree with ver. 5," MAURER. Not sufficient reason for omission, comp. iv. 34, 37, 41, 45, KEIL.

Ver. 51. The K'thibh הַפְּדֻיִם the correct reading, KEIL.—TR.]

EXEGETICAL AND CRITICAL.

[**The generations**, ver. 1. "These are the *res gestæ*, that happened to them," FAGIUS, VATABLUS, AB. EZRA, PISCATOR. The act of birth is only the first in the series. On this use of the word comp. Gen. v. 1; vi. 9; xxv. 18 and BUSH, *in loc.*—TR.].

ORDER OF THE LEVITICAL SERVICE (Chap. iii.).

A. *The Calling of the Tribe of Levi.* This calling was foreshadowed in the religious zeal of the brothers Simeon and Levi (Gen. xxxiv.), and in the judgment of their father Jacob upon their act (Gen. xlix.). The two brothers resembled each other, as did also their deed and their destiny: they were scattered in Israel. But while Simeon gradually disappears in Israel, Levi looms up greater and greater, until at the summit of his elevation he destroys himself, in the

person of Caiaphas. In this contrast the two natures of youthful, religious zeal come out in relief. In the one, religious zeal passes over into fanaticism, into fleshly passion, the glow becomes smoke and vapor; in the other, the flame clears itself from smoke, the seething must becomes pure wine. It should be borne in mind, that Israel owes its theocratical and historical salvation to the tribe of Levi: even a weak maid, Miriam, had a large share in the rescue of Moses; and the latter, the saved saviour (*Muscha Mosche*) of his people, was in a large measure supported by his brother Aaron. Soon, however, after the moment when Aaron wavered, the tribe of Levi stood manfully at the side of Moses for the re-establishment of the fear of Jehovah: and afterwards, when Phineas executed summary judgment, it displayed a bravery which received quite a mysterious acknowledgment in the blessing of Moses, Deut. xxxiii. 8. Thus the vocation of Levi was ontological; but the historical development took place gradually. The prophetic starting place of the Levitic calling is found in the person of Moses; and the self-renunciation, with which he calls his brother Aaron to the priesthood, and allows the priestly dignity to pass over to the descendants of the latter, while his own sons attend Aaron as mere serving Levites, is the sign and the seal of the divine purity which ruled, in combination with divine revelation, at the institution of the Levitical vocation. Three stages can be distinguished in the development of this vocation: first, the historical reason for their call, (Exod. xxxii.); second, their preliminary appointment; third, the establishment and definition of the services of the office, given in the present section; special modifications follow hereafter, especially the elevated position of the order.

We distinguish regarding the hierarchical organization the following gradations:—(1) The people of the tribe, embracing the families as well as the men, the *emeriti* and *demeriti*, as well as the serving members. The boys were set apart for the Levitical service after the first month of their age; for no rule can be set for the earliness of spiritual illumination, as the history of Samuel proves. The entrance upon the general duties begins at the age of twenty-five; for the proper high-priestly and priestly duties, as well as for the Levitical ministration in the care of the Sanctuary, the age of thirty years was required. The typical hierarchy descends in the following gradations:—(1) Aaron and his sons; (2) The priestly Levitical assistants; (3) The Levites in general as devoted to God and the priestly service (נְתוּנִים); (4) The servants, afterwards attached to the tribe, of non-Levitical and even of non-Israelitish blood (נְתִינִים). Although the tribe of Levi, after the division of the tribe of Joseph into two separate tribes, seems to form a thirteenth tribe; yet this would be an entirely false conception, since it represents the first-born, the priestly dignity of all twelve tribes.

B. *The Relations of the Levites.* In relation to Moses and Aaron, they are to be regarded as the spiritual family (vers. 2-4); Aaron appears as the priestly head. With reference to their ministerial functions, they are presented to the high-priest, and are devoted to him as his servants. With reference to the tribes, however, they have this advantage, that they represent the first-born of all the tribes; they are an eminent tribe wholly made up of native first-born; and the complete infatuation of the company of Korah is shown by the fact that they were not content with that eminence. However they did not form a caste, like the Brahmins in India and the Magi in Media, because their physical condition was subject to a strict moral censorship, and because their importance was greatly limited by the prophetic order on the one hand, and on the other by the princely order. Hence they first attained to a hierarchical power in the time of Zerubbabel, when the princely power had become extinct and the prophetic authority was on the point of dying out.

C. *The numbering of the Levites.* The numbers of the tribe branches, 7,500, 8,600, and 6,200, added together give the sum 22,300; whereas the number given is only 22,000. We think the Rabbinical solution of this apparent discrepancy of numbers quite well founded, notwithstanding the doubts of KNOBEL and KEIL. If the sum total of the Levites was to determine the ratio which they bore to the sums of the first-born in the other tribes, because the surplus of the first-born had to be redeemed with money, then the first-born among the Levites should certainly not be included in the count, else there would be nullity in the calculation. For them 300 was therefore deducted. This seems to us a much more evident explanation than the supposition of a blunder in the text, (see KEIL, p. 204) [who conjectures that in ver. 28 שלש should be read for שש or 8,300 for 8.600.—TR.]. We do not at all assume that the first-born of the tribes paid a ransom to the Levites on account of the worship which they conducted for them, for they were by that in a certain measure superseded (chap. xvi.); at all events the Levites had a favored position, and in that case, too, all the first-born would have had to pay, and not merely the excess of 273. We have already seen that the mention here is of a numbering of the first-born from the first month on to twenty years, being a contrast with the numbering of the first-born from twenty years and over, but forming a parallel to the Levites who were over a month old. These young first-born are represented by the young Levites, and hence their excess must be ransomed by a payment to the high-priestly tribe. And this not indeed because the Levites represented them at the Sanctuary generally, but because they took their place at the theocratic headquarters. It was a kind of a military tax for minors. Thus we read in chap. vii. of the great offerings which the heads of tribes presented for the care of the Tabernacle—they had already given their contributions for the building of the Tabernacle (Exod. xxxv. 27). In that case, as also in that of the shekel of the Sanctuary, their payment was properly a religious tax; here it was a sort of war tax. ["The ransom money, reckoning the shekel at half a crown, would amount to 12*s.* 6*d.*" Dr. JAMISON.—TR.]. And when it is likewise laid down that the cattle of the Levites should represent the first-born of the cattle of the individual

tribes, which they had to offer up, it doubtless means that they were not slaughtered immediately on their being offered, but were taken into the herds of the Levites, which even consisted wholly of sacrificial beasts, according to the needs of worship. On the meaning of the first-birth see KNOBEL, p. 18.

D. *The organic basis of the camping of the Levites.* The sons of Levi were called: **Gershon,** (stranger, banishment); **Kohath** (assembly, congregation); **Merari.**—From Gershon came: **Libni** (white), and **Shimei** (Jah is prince of praise). From Kohath sprang: **Amram** (people of the high one?); **Izehar** (oil); **Hebron** (union); and, **Uzziel** (power of God). The sons of Merari were: **Mahli** (a tender one, according to FUERST), and **Mushi** (drawn upward? allied to Moses). The aggregate see in the text.

E. *Levitical Camping Order.* The **Gershonites** encamp behind the tent, that is, westward: their chief was **Eliasaph** (whom God has added—similar to Joseph), son of **Lael** (for God, consecrated to God). Their charge is over the external parts of the Sanctuary, *viz.*, the coverings and hangings, except the screen of the Holy of Holies. **The Kohathites** camp to the southward. Their chief was called **Elizaphan** (whom God guards), son of **Uzziel** (God is power). To their care are entrusted all the interior parts of the Sanctuary, *viz.*, the Ark of the Covenant. Thus they have an exalted occupation, as, indeed, they embrace also the priestly branch, whence, also, Eleazar, the son of Aaron, is the superior of all the individual Levitic chiefs. Opposite the Kohathites upon the northern side, camp **the families of Merari**: their chief was named **Zuriel** (God is rock), son of **Abahail** (father of strength; or, father the strength); they attend to all that belongs to the frame work of the Tabernacle. In front of the entrance to the Tabernacle towards the east encamped Moses and Aaron with his sons, who performed the sacred acts of the worship. All intrusion of strangers to this place was forbidden on the pain of death. [Vers. 10, 38. **the stranger,** זר see on i. 51.—TR.]

[On the difficulty presented by the proportion of first-born to the sum-total of men fit for service, see *Introduction*, § 7 *b*. Ver. 49. **The redeemed of the Levites** mean those ransomed by the equal member of the Levites.—TR.]

DOCTRINAL AND ETHICAL.

[See under chap. i.

Chap. iii. 14 sq. "The Levites of a month old could not honor God and serve the Tabernacle as those that were grown up; yet out of the mouths of babes and sucklings the Levites' praise was perfected. Let not little children be hindered from being enrolled among the disciples of Christ, for such was the tribe of Levi; of such is the kingdom of heaven, that kingdom of priests. The redemption of the first-born was reckoned from a month old (xviii. 15. 16), therefore from that age the Levites were numbered." M. HENRY.

Chap. iii. 44–51. The relation of money and religion is illustrated by the ransom for the 278 in excess of the 22,000 first-born of the Levites. Money cannot measure the value of spiritual things, but it can express that they have value. It cannot pay the debt we owe to God, but it can express that we do owe Him much. Five shekels, paid under the conditions here specified, could express that the payer owed himself to God's service, and that the payee accepted the position of substitute. While money has the place that men assign it, it must have its religious use. Where there is much money, much of it must flow into the Lord's treasury, or there is little religion there.—TR.]

Order of Service and Order of March for the Levites.

CHAPTER IV. 1–49.

1, 2 AND the LORD spake unto Moses and unto Aaron, saying, Take the sum of the
sons of Kohath from among the sons of Levi, [a]after their families, by [b]the house
3 of their fathers, From thirty years old and upward even until fifty years old, all
that enter into the host, to do the work in the [c]tabernacle of the congregation.
4 This *shall be* the service of the sons of Kohath in the [c]tabernacle of the congregation, [d]*about* the most holy things.
5 And when the camp setteth forward, Aaron shall come, and his sons, and they
6 shall take down the [e]covering vail, and cover the ark of testimony with it: And
shall put thereon the covering of [f]badgers' skins, and shall spread over *it* a cloth
7 wholly of [g]blue, and shall put in the staves thereof. And upon the table of shew-
bread they shall spread a cloth of [g]blue, and put thereon the dishes, and the spoons,
and the bowls, and [h]covers to[1] [i]cover withal: and the continual bread shall be
8 thereon: And they shall spread upon them a cloth of scarlet, and cover the same

9 with a covering of [f]badgers' skins, and shall put in the staves thereof. And they
shall take a cloth of [g]blue, and cover the candlestick of the light, and his lamps,
and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they
10 minister unto it: And they shall put it and all the vessels thereof within a cover-
11 ing of [f]badgers' skins, and shall put *it* upon [1]a bar. And upon the golden altar
they shall spread a cloth of [g]blue, and cover it with a covering of [f]badgers' skins,
12 and shall put to the staves thereof: And they shall take all the [k]instruments of
ministry, wherewith they minister in the sanctuary, and put *them* in a cloth of
[g]blue, and cover them with a covering of [f]badgers' skins, and shall put *them* on [1]a
13 bar. And they shall take away the ashes from the altar, and spread a purple
14 cloth thereon: And they shall put upon it all the vessels thereof, wherewith they
minister about it, *even* the [1]censers, the flesh-hooks, and the shovels, and the [2]basins,
all the vessels of the altar; and they shall spread upon it a covering of [f]badgers'
15 skins, and put to the staves of it. And when Aaron and his sons have made an
end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is
to set forward; after that, the sons of Kohath shall come to bear *it*: but they shall
not touch [m]*any* holy thing, lest they die. These *things are* the burden of the sons
of Kohath in the [e]tabernacle of the congregation.
16 And [n]to the office of Eleazar the son of Aaron the priest *pertaineth* the oil for
the light, and the sweet incense, and the [o]daily meat-offering, and the anointing
oil, *and* the [a]oversight of all the tabernacle, and of all that therein *is*, in the sanc-
tuary, and in the vessels thereof.
17, 18 And the LORD spake unto Moses and unto Aaron, saying, Cut ye not off the
19 tribe of the families of the Kohathites from among the Levites: But thus do unto
them, that they may live, and not die, when they approach unto the most holy
things: Aaron and his sons shall go in, and appoint them every one to his service
20 and to his burden: But they shall not go in to see [p]when the holy things are cov-
ered, lest they die.
21, 22 And the LORD spake unto Moses, saying, Take also the sum of the sons of
23 Gershon, [a]throughout [b]the houses of their fathers, by their families; From thirty
years old and upward until fifty years old shalt thou [x]number them; all that enter
in [s]to perform the service, to do the work in the [e]tabernacle of the congregation.
24 This *is* the service of the families of the Gershonites, to serve, and for [4][q]burden:
25 And they shall bear the curtains of the tabernacle, and the [e]tabernacle of the con-
gregation, his covering, and the covering of the [f]badgers' skins that *is* above upon
26 it, and the [r]hanging for the door of the [e]tabernacle of the congregation, And the
hangings of the court, and the [r]hanging for the door of the gate of the court, which
is by the tabernacle and by the altar round about, and their cords, and all the
[k]instruments of their service, and all that is made for them: so shall they serve.
27 At the [5]appointment of Aaron and his sons shall be all the service of the sons of
the Gershonites, in all their burdens, and in all their service: and ye shall [x]ap-
28 point unto them in charge all their burdens. This *is* the service of the families of
the sons of Gershon in the [e]tabernacle of the congregation: and their charge *shall*
be under the hand of Ithamar the son of Aaron the priest.
29 As for the sons of Merari, thou shalt [x]number them [a]after their families, by [b]the
30 house of their fathers; From thirty years old and upward even unto fifty years old
shalt thou [x]number them, every one that entereth into the [6]service, to do the work
31 of the [e]tabernacle of the congregation. And this *is* the charge of their burden,
according to all their service in the [e]tabernacle of the congregation; the boards of
the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,
32 And the pillars of the court round about, and their sockets, and their pins, and
their cords, with all their [k]instruments, and with all their service; and by name ye
33 shall [x]reckon the [k]instruments of the charge of their burden. This *is* the service
of the families of the sons of Merari, according to all their service, in the [e]taber-
nacle of the congregation, under the hand of Ithamar the son of Aaron the priest.
34 And Moses and Aaron and the [e]chief of the congregation [x]numbered the sons of
35 the Kohathites [a]after their families, and [a]after [b]the house of their fathers, From
thirty years old and upward even unto fifty years old, every one that entereth into
36 the service, for the work in the [e]tabernacle of the congregation: And those that

were [x]numbered of them by their families were two thousand seven hundred and
37 fifty. These *were* they that were [x]numbered of the families of the Kohathites, all
that might do service in the [c]tabernacle of the congregation, which Moses and
Aaron did [x]number according to the commandment of the LORD by the hand of
38 Moses. And those that were [x]numbered of the sons of Gershon, [a]throughout their
39 families, and by [b]the house of their fathers, From thirty years old and upward,
even unto fifty years old, every one that entereth into the service, for the work in
40 the [c]tabernacle of the congregation, Even those that were [x]numbered of them,
[a]throughout their families, by [b]the house of their fathers, were two thousand and
41 six hundred and thirty. These *are* they that were [x]numbered of the families of the
sons of Gershon, of all that might do service in the [c]tabernacle of the congregation,
whom Moses and Aaron did [x]number according to the commandment of the LORD.
42 And those that were [x]numbered of the families of the sons of Merari, [a]through-
43 out their families, by [b]the house of their fathers, From thirty years old and upward
even unto fifty years old, every one that entereth into the service, for the work in
44 the [c]tabernacle of the congregation. Even those that were [x]numbered of them
[a]after their families, were three thousand and two hundred.
45 These *be* those that were [x]numbered of the families of the sons of Merari, whom
Moses and Aaron [x]numbered according to the word of the LORD by the hand of
46 Moses. All those that were [x]numbered of the Levites, whom Moses and Aaron and
the [s]chief of Israel [x]numbered, [a]after their families, and [a]after [b]the house of their
47 fathers, From thirty years old and upward even unto fifty years old, every one that
came to do the service of the ministry, and the service of the burden in the [c]taber-
48 nacle of the congregation, Even those that were [x]numbered of them were eight thou-
49 sand and five hundred and fourscore. According to the commandment of the
LORD they were [x]numbered by the hand of Moses, every one according to his ser-
vice, and according to his burden: [t]thus were they numbered of him, as the LORD
commanded Moses.

[1] Or, *pour out withal.* [2] Or, *bowls.* [3] Heb. *to war the warfare.*
[4] Or, carriage. [5] Heb. *mouth.* [6] Heb. *warfare.*

[a] *by.* [b] *their fathers'-houses.* [c] *Tent of Meeting.*
[d] omit *about.* [e] *veil of the screen.* [f] *sealskin.*
[g] *blue purple.* [h] *mugs.* [i] *of the drink-offering.*
[j] *the bier.* [k] *utensils.* [l] *fire-pans.*
[m] *the sanctuary.* [n] *the charge of Eleazar, etc. is oil, etc.* [o] *continual meal offering.*
[p] *even for an instant,* om. *are covered.* [q] *to carry.* [r] *screen.*
[s] *chiefs.* [t] *And this is his numbering* (or *mustering*).
[x] *muster, mustered.*

EXEGETICAL AND CRITICAL.

Chap. iv. 1 sq. Next come the particular acts to be done at the breaking up of the camp and on the march by the different divisions of the Levites, and for whose discharge the priestly age, 30 years, is requisite.

(*a*) **The Ark and the Holy Things of the Sanctuary.**—The taking up of the tent for the march is performed in perfect accordance with the idea of a tent, beginning in the inside and working outward. Only Aaron and his son are called to this guardianship of the Holy of Holies. The care of **the Ark of Testimony** takes precedence. In order to prepare it for the march, Aaron and his sons must even go into the Holy of Holies; for the rule which forbids even the high priest to enter the Holy of Holies but once a year is suspended. From the eyes of the people, however, the Ark must be strictly concealed; it must be not only unapproachable, but also invisible. It is first enwrapped in the veil of the screen, then in a covering of *tachash* skins (see on Exod. xxvi.), and over that is spread a cloth of hyacinth purple (distinguished by this color of Jehovah); and thereto the staves are again set, which had to be taken away during the covering. The second object of highest veneration is **the Table of Shewbread.** Upon its purple cover are laid the utensils belonging to it, the shewbread as well; and these in turn are covered with a scarlet cloth and with a cover of *tachash* skins; the staves are then set. After this comes **the candlestick**, enveloped in like manner; likewise **the golden altar**, or incense altar. **The Altar of burnt offerings**, however, is not covered with a purple cloth, but, together with its utensils, with a cloth of scarlet. ["It is remarkable that Moses says nothing in this connection respecting the Laver, which was one of the principal vessels. The omission is supplied by the LXX. at the end of this verse, and reads: 'And they shall take a purple cloth and cover the Laver and its base (foot), and they shall put it into a blue cover of skin, and put it on bars.' CAPELLUS, GROTIUS, HOUBIGANT suppose that this clause has slipped out of the Hebrew text, and with them ROSENMUELLER is disposed to agree. AINSWORTH suggests that the Laver is not mentioned because it was not to be covered." BUSH *in loc.;* where see also AINSWORTH's alle-

gorical interpretation of his conjectured fact. —Tr.] This packing is all done by the priests; but the transportation is performed by the Kohathites, who at the same time are most strictly forbidden to touch the holy things themselves. Here the authority of the Aaronitic Kohathite to attend to the Sanctuary (ver. 16) and the competency of the Kohathites in general are sharply distinguished. Since they were the immediate assistants of Eleazar, they might most easily as Levites incur death by touching or beholding the Holy of Holies. [Instances of the actual infliction of this penalty are 1 Sam. vi. 19; 2 Sam. vi. 6, 7.—Tr.]

(*b*) **The employment of the Gershonites** (vers. 22–28). As the Kohathites stand under the special superintendence of Eleazar, so do the Gershonites under that of Ithamar, second son of Aaron, who is also special supervisor of the services of the Merarites (ver. 33). [Ithamar superintended the construction of the Tabernacle (Exod. xxxviii. 21). Thus the permanent offices of the leaders spring out of the duties that devolved on them during the first year of the Exodus. Ver. 23. **To war the warfare.**—This is military language. Ministerial service is a warfare for God, chap. viii. 24, 25.—Tr.]

(*c*) **The employment of the Merarites** (vers. 29–33). These have the heaviest portion of the Tabernacle to bear, while the Gershonites have the most difficult part to do; and the charge of the Kohathites is seen to be honorable, but in a special degree dangerous and full of care. These Merarites also stand under the direction of Ithamar.

(*d*) By the official count of the Levites capable of service there were numbered: of the Kohathites, 2,750; of the Gershonites, 2,630; of the Merarites, 3,200. [By this account it appears that out of the whole number of Levites, *viz.*, 22,300, only 8,580 were fit for service. Moreover the family of Merari, though numerically the smallest family of Levi, had 3,200 fit for service, or more than half their number above a month old, and more than either of the two other families. The most natural inference from these data is, not that these numbers give the number of able-bodied men, but that they give only the number detailed for duty, and that this number was proportioned to the service to be performed. This explanation accords with the fact that the service of each family is first described and then the detail of men to do it is given. It seems also to be the plain meaning of vers. 48, 49: "they were numbered according to their service and according to their burden." It agrees also with what we have found to be the proper meaning of פָּקַד; see on i. 3. It applies to the marshalling and enrolling for duty.—Tr.]

[Vers. 31, 32. The practical importance of detailing the burdens and bearers of all this variety of stuff may be illustrated by the feature common to all Arab decampment as thus described by E. H. Palmer, *The Desert of Exodus*, Chap. III. "The task of apportioning the loads is always a difficult one. The Arabs scream and struggle as though about to engage in a sanguinary fight; and each one, as he gets the opportunity, will seize upon the lightest things which he can find, and, if not immediately repressed, will hasten off to his camel with about a quarter of his proper load, leaving his comrades to fight over the heavier burdens."

Of course there was a higher importance. God took the Tabernacle as His peculiar charge, and the Levites as His soldiers. Had the strictly military part of the expedition been administered with the same care, the host had been irresistible. God's care in sacred things was an example to the princes in secular things.

Another higher importance was that all this precise arrangement was typical. It reveals God's nature and ways. What He did in these matters He will do in others when like interests are involved. He will not overlook any of the details of salvation. The very tongs and ashes, the tent-pins and cords, will be attended to. See M. Henry on iv. 21-23. But in tracing this typical import, one must avoid attaching special significance to each minor detail. "A variety of details was necessary to express one simple truth." "The simple idea expressed by such regulations, leaving no part or arrangement, however minute, to be formed according to the taste or judgment of human artificers, was that no human devices must mix in the service of God or in any thing typical of the way of salvation." Macdonald, *Introd. to the Pentateuch*, Vol. II. p. 463.—Tr.]

HOMILETICAL HINTS.

[Ver. 4. "*Enter into the host—do the work in the Tent of Meeting.* The ministry is: 1. *A good work*, 1 Tim. iii. 1. Ministers are not ordained to honor only, but to labor; not to have the wages, but to do the work. 2. *A good warfare*, 1 Tim. i. 18. They that enter the ministry must look upon themselves as entered into the *host*, and approve themselves good soldiers, 2 Tim. ii. 3." M. Henry.

Vers. 5–15. The covering of the holy things. *The proper care of sacred things.* "1. For safety. 2. For decency and ornament; "adorn the doctrine of God our Saviour," Tit. ii. 10. "Strength and beauty are in His sanctuary," Ps. xcvi. 6. 3. For concealment. It signifies the darkness of that dispensation. They saw only the coverings, not the holy things themselves (Heb. x. 1); but now Christ has "destroyed the face of the covering," Isa. xxv. 7. M. Henry. And now, too, "we see through a glass darkly," 1 Cor. xiii. 12.

Ver. 18. "*Cut ye not off the tribe of the families of the Kohathites from among the Levites.*" What might have happened by Moses' fault he would be said to do, and would bear the guilt. So God holds ministers accountable. This lays a charge on pastors in relation to all elders, deacons, Sabbath School teachers, leaders of prayer-meetings, who under their superintendence minister in the sacred things of the gospel. —Tr.]

THIRD SECTION.

Exclusion of Lepers and all Persons Levitically Unclean from the Holy Camp. Camp Laws for Those Morally Guilty.

CHAPTER V. 1–10.

1, 2 AND the LORD spake unto Moses, saying, Command the children of Israel,
that they put out of the camp every leper, and every one that hath an issue, and
3 whosoever is defiled by the dead: Both male and female shall ye put out, without
the camp shall ye put them; that they defile not their camps, in the midst whereof
4 I dwell. And the children of Israel did so, and put them out without the camp:
as the LORD spake unto Moses, so did the children of Israel.
5, 6 And the LORD spake unto Moses, saying, Speak unto the children of Israel,
When a man or woman shall commit any sin that men commit, to do a trespass
7 against the LORD, and that person be guilty; Then they shall confess their sin
which they have done: and he shall recompense his [a]trespass [b]with the principal
thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* against whom
8 he hath trespassed. But if the man have no kinsman to recompense the [a]trespass
unto, [c]let the trespass be recompensed unto the LORD, *even* to the priest; [d]beside
9 the ram of the atonement, whereby an atonement shall be made for him. And
every [1]offering of all the holy things of the children of Israel, which they bring
10 unto the priest, shall be his. And every man's hallowed things shall be his:
whatsoever any man giveth the priest, it shall be his.

[1] Or, *heave offering.*

[a] *guilt.* [b] *the very sum.* DE WETTE; *according to its full value,* BUNSEN; *according to its total amount,* ZUNZ. [c] *the guilt recompensed belongs to the* LORD, *for the priest.* [d] *except.*

EXEGETICAL AND CRITICAL.

In this section it becomes especially clear, that the component parts of the Book of Numbers appear under the concrete view-point, that the military encampment of God shall be kept sacred, particularly, too, because it should be free from every censure, and so be invincible. For as regards the matter composing this chapter, the greater part has formed the substance of previous writings. The first section, vers. 1–4, appears already in Lev. xi.–xv. The second section, vers. 5–10, is for the most part in the passage on the sin-offering, Lev. v. 14–26; comp. vii. 1–10. Thus the concrete reference, or the formal totality of the representation of the idea of this book demanded the apparent repetition, as this in fact obtains everywhere in the books of the Bible. It is not the materials that determine their formal disposition; but the power of the form reigns, organizes and animates the materials, as the soul does the body. In this its characteristic trait the Scriptures contrast with the many short-comings of more recent and modern criticism. Because men do not know the formative power of biblical ideas, they rummage the materials of the Bible helter-skelter, and endlessly, *e. g.* in respect to the Pentateuch, Job, the four Gospels, the relation between the Epistles to the Ephesians and to the Colossians.

In general, we may regard these concrete constructions as giving emphasis to previous constructions. The military camp is the congregation of God in higher potency.

Vers. 1–4. The period of exclusion was for the menstruous seven days; for momentary uncleanness, for bloody flux, an indefinite period, according to the continuance of the malady. "Only those named were affected by the law, not such as were rendered unclean only for the current day. Women confined were, according to Lev. xii., called unclean, but apart from holy things were not said to defile." ["God was not acting as a physician and merely consulting the health of the people, but exercised them in purity. For by joining with the lepers those who had an issue, *etc.*, he instructs the people simply to keep away from all uncleanness." CALVIN. **Their camps.**—The plural is supposed to refer to the successive encampments (BUSH). Others, both Jewish and Christian commentators, understand the reference to be to the arrangement of the encampment into three camps: (1) the Tabernacle, (2) the Levites, (3) the rest of Israel. **Their** would then refer to numbers (2) and (3). See BUSH *in loc.*—TR.]

Vers. 5–10. **Any sin that men commit** [*e. g.* Lev. v. 21, 22 (vi. 2, 3).—TR.], **to do a trespass against the LORD**; so that restitution may not be dispensed with [comp. Lev. v. 23–26 (vi. 4–7)]. Here the specification of

Lev. v. 23 (vi. 24) sqq. is supplemented by supposing a case where the man to whom restitution ought to be made is not present. From the words: **if the man have no kinsman** (*goel*) **to whom restitution may be made for guilt**, KEIL [also CALVIN.—TR.] infers that it is assumed that the offended person himself is no longer alive. It is nearer the mark to see a *goel* [redeemer] in the *qualified* receiver of the debt (be it the offended person himself or a kinsman). The redeemer or receiver becomes here, in some measure, the freer of the guilty person that has confessed the consciousness of his guilt. When, therefore, this one is wanting, the indemnity is to be paid to the priest. except the sin-offering, which is paid to God. Jehovah gives the indemnity to the priest. This then leads to the more general specification, that so-called **heave-offerings** [comp. Ex. xxv. 1–9] or votive gifts may be made to the priest. These gifts could be personal, so that they needed not to flow into the Temple treasury. By this it was made possible for these cases of guilt to be treated more confidentially, which also gave the greater encouragement to the confession of guilt and to restitution.

FOURTH SECTION.

Marriage Inviolable in the Sacred Army. The Offering of Jealousy. The Water of Cursing.

CHAPTER V. 11–31.

11, 12 And the LORD spake unto Moses, saying, Speak unto the children of Israel,
and say unto them, If any man's wife go aside, and commit a trespass against him,
13 And a man lie with her carnally, and it be hid from the eyes of her husband, and
be kept close, and she be defiled, and *there be* no witness against her, neither she
14 be taken [a]*with the manner;* And the spirit of jealousy come upon him, and he be
jealous of his wife, and she be defiled; or if the spirit of jealousy come upon him,
15 and he be jealous of his wife, and she be not defiled: Then shall the man bring
his wife unto the priest, and he shall bring her [b]offering for her, the tenth *part* of
an ephah of barley meal; he shall pour no oil upon it, nor put frankincense
thereon; for it *is* an [c]offering of jealousy, an [c]offering of memorial, bringing ini-
16 quity to remembrance. And the priest shall bring her near, and set her before
17 the LORD: And the priest shall take holy water in an earthen vessel; and of the
dust that is [d]in the floor of the tabernacle the priest shall take, and put *it* into the
18 water: And the priest shall set the woman before the LORD, and uncover the
woman's head, and put the [e]offering of memorial in her hands, which *is* the jeal-
ousy [e]offering: and the priest shall have in his hand the bitter water that causeth
19 the curse: And the priest shall charge her by an oath, and say unto the woman,
If no man have lain with thee, and if thou hast not gone aside to uncleanness
[1] [2]*with another* instead of thy husband, be thou free from this bitter water that
20 causeth the curse: But if thou hast gone aside[1] [2]*to another* instead of thy husband,
and if thou be defiled, and some man have lain with thee besides thine husband:
21 Then the priest shall charge the woman with [e]an oath of cursing, and the priest
shall say unto the woman, The LORD make thee a curse and an oath among thy
people, when the LORD doth make thy thigh to [3][f]rot, and thy belly to swell;
22 And this water that causeth the curse shall go into thy bowels, to make *thy* belly
23 to swell, and *thy* thigh to [f]rot. And the woman shall say, Amen, amen. And the
priest shall write these curses in a book, and he shall blot *them* out [g]with the bitter
24 water: And he shall cause the woman to drink the bitter water that causeth the
curse: and the water that causeth the curse shall enter into her, [h]*and become* bit-
25 ter. Then the priest shall take the jealousy [c]offering out of the woman's hand,
26 and shall wave the [c]offering before the LORD, and [i]offer it upon the altar: And
the priest shall take a handful of the [c]offering, *even* the memorial thereof, and
burn *it* upon the altar, and afterward shall cause the woman to drink the water.
27 And when he hath made her to drink the water, then it shall come to pass, *that* if
she be defiled, and have done trespass against her husband, that the water that

causeth the curse shall enter into her, [h]*and become* bitter, and her belly shall swell,
28 and her thigh shall [f]rot: and the woman shall be a curse among her people. And
if the woman be not defiled, but be clean; then she shall be free, and [k]shall con-
29 ceive seed. This *is* the law of jealousies, when a wife goeth aside[1] [2]*to another* in-
30 stead of her husband, and is defiled; Or when the spirit of jealousy cometh upon
him, and he be jealous over his wife, and shall set the woman before the LORD,
31 and the priest shall execute upon her all this law. Then shall the man be guilt-
less from iniquity, and this woman shall bear her iniquity.

[1] Or, being *in the power of thy husband.* [2] Heb. *under thy husband.* [3] Heb. *fall.*

[a] in the act. [b] *oblation.* [c] *meal-offering.* [d] *on.* [e] *the.* [f] *shrink.* [g] *into.*
[h] *for bitterness.* [i] *present it at.* [k] [Heb. *shall be sown with seed.* CALVIN.—TR.]

TEXTUAL AND GRAMMATICAL.

[Ver. 13. "Καὶ κοιμηθῇ τις μετ' αὐτῆς κοίτην σπέρματος." LXX. "*Et coierit aliquis cum ea coitu seminis.*" CALVIN.

Ver. 20. ויתן אותך, *etc.* Καὶ ἔδωκέ τις τὴν κοίτην αὐτοῦ ἐν σοί. LXX. *Dederitque aliquis in te semen suum.* CALVIN.

The euphemism of the A. V. and of Dr. LANGE's translator, Pastor FAY, in rendering these verses may not endanger the correct understanding of the passage, as would be the case in Lev. xv. 18, where a literal rendering is given. See the Comm. there. But still it is safe not to attempt to be more delicate than God's written word. —TR.]

EXEGETICAL AND CRITICAL.

a) **The offering of jealousy.** This law is so unique and peculiar that it is no wonder that theological literature has busied itself a great deal with the subject (see a list of the literature in KNOBEL, p. 20; KEIL, p. 210. Especially deserving of notice is OEHLER's article in HERZOG's *R. Enc.* XIX., p. 472, *Eiferopfer*). KNOBEL expresses surprise that this ordinance should be put just here. Other modern "critical" deliverances can infer nothing better than that the extraordinary representations of this biblical passage afford an evident proof against the doctrine of inspiration. But both views spring from a want of penetration into the idea of this ordinance. As regards the place of this passage, it, as well as the two that precede [v. 1-4; 5-10], has to do with preserving the purity of Jehovah's military encampment. The jealous man, that suspects his wife of adultery, is a combatant of Jehovah's, and as such should keep himself pure. But, while in a jealous mood, he might transgress in two ways. He might in an outburst of anger abuse or repudiate his wife on mere suspicion: or also, as a loose character, he might continue to indulge his sensual lust with the woman, though he regarded her as a courtezan. Either would conflict in the grossest way with the theocratic personal dignity. Also the woman, moved by the man's arbitrariness, might capriciously surrender herself to the sensual pleasure. We have cause to deplore such a reciprocal effect as a great heathendom of disregard of personality within Christendom; especially among Romanish nations. Some of these, as the Spaniards, gratify their jealousy by revenge, while others, especially the French, suffer their suspicion to degenerate into an immoral tolerance that lets each do as he pleases. In either case marriage is desecrated, personality is degraded; and whereas, in the one case, the births of the woman must suffer injury from the anger of the man, in the other case, a condition of bastardy spreads through the nation, that injures the moral roots of its existence. Hence the giving of the law took another course in order to preserve the integrity of marriage, by permitting the writing of divorce, yet under discipline and oversight, and by not forbidding the man to maintain concubines. The woman, it is true, seems to be at disadvantage by these legal enactments. Still she had her liberty if she remained unmarried, whereas the man also became a transgressor if he sinned with another man's wife. But this stricter position of the woman does not rest on merely psychological reasons. The giving of the Law operated still more in favor of sacred births than of sacred marriages. By the moral refinement of the births Israel was to be elevated from generation to generation, till it attained the realization of ethical virginity (see John i. 12, 18). Hence the holy legislation took in charge the natural right of jealousy, just as it did the matter of divorce. It did not, indeed, deal with the case where the woman could be convicted of her guilt, and so, on the other hand, fortifying the denial by a simple oath, could make the evil in this case only worse. Hence no other recourse than this was possible *on legal ground.* But the spirit of the legislation was quite conscious that even with this awful conjuration no absolute certainty was attained, but only a legal and social certainty. Moreover, it is assumed, not without reason, that the awful form of this cleansing procedure made it primarily a preventive measure that was not often carried into execution.

With respect to the significance of the particular parts of this transaction, it must assuredly be called an error when they are so often construed as if they would anticipate the punishment. The justice of the Scripture distinguishes between *suspicion* and certain *judgment.* Hence the justice of Joseph of Nazareth consisted in his seeking a middle course in his suspicion, and being unwilling to dismiss his betrothed with a public rebuke (see on Matt. i. 19). Thus it is a glaring assumption when the inferior sort

of material of the offering, *viz*. barley meal, that was else used to feed cattle, is made to signify that the adulteress does not distinguish herself from the beasts (PHILO), or that the woman has behaved like an irrational brute (JONATHAN, *etc*.). The same is true in respect to the mingling of dust with the holy water that the woman must drink. To the interpretation just mentioned, KEIL, as well as KNOBEL, objects that the woman bringing the offering might, in fact, be innocent. Yet further on he adopts the explanation: "Dust is poured into the water, not to signify that man is made of dust, and must return to dust again, but as an allusion to the serpent's eating dust (Gen. iii. 14), as a curse of sin, consequently as an image of deserving a curse, of the deepest shame and humiliation (Mic. vii. 17; Isa. xlix. 23; Ps. lxxii. 9)." The serpent, of course, sometimes feeds on the dust of the Temple; still it is not said that this was destined for its food. OEHLER here agrees with KEIL: "By drinking, the penetration of the curse into the inmost part of the body is effected (comp. the expression in Ps. cix. 18). We say effected, not symbolized. For according to the simple meaning of the words in ver. 27 the water is not merely to be regarded as a symbol and pledge, but the actual vehicle of the divine curse, KEIL says very justly (p. 301), *etc*." Is an hypothetical curse, that possibly may be not only without injurious effect, but may even bring about a blessing, to be called here directly a curse?

But besides these significations that forestall judgment, rabbinical exaggerations of a fabulous kind have especially obscured the passage. For instance, "the immediate effect" is thus described (SOTA, III. 4): "Hardly had she drunk the bitter water, when, if she were unclean, her countenance began to turn yellow, her eyes protruded, and her veins burst," *etc*. No wonder that the same treatise has it that, even before the decision, her veil and garments were torn off her, black clothes put on her, and a cord to girdle her breast.

b) *The moving cause*, vers. 10-14. The somewhat cumbersome expression admits indeed the assumption that the man's jealousy was well-founded, still without deciding. [**The spirit of jealousy**, ver. 14. Comp. Prov. vi. 34. Song of Sol. viii. 6.—TR.].

c) *The presentation of the woman before the priest with her offering*, ver. 15. The poor bond of union that still exists between both parties, is designated by the inferior offering, which still the man must provide, but the woman is to present. It is **a meal offering**, *mincha*, consisting of **the tenth part of an epha of barley meal**. Barley, worth only half as much as wheat, was the food of the poor, and even of the cattle. But these two, in their present relation, were a house that had become poor. They were to add **neither oil nor frankincense**, for it would be contrary to the truth, since, in such agitation, the life of the soul and the spirit of prayer are completely depressed, if both are not entirely wanting. This is indicated by the conclusion of the verse.

d) *The priest's procedure*. 1) The adjuration or administering the oath, vers. 16-22. The first efficacy lies in the slow deliberateness and formality of the solemn procedure, by which time is allowed to the woman for awakening, for confession. One may regard it as correct when the TALMUD informs us: did she submit to confess, then her marriage letter (*kethuba*) was destroyed, by which she lost what her husband promised her at their marriage, but otherwise she departed without punishment. [How reconcile this with Lev. xx. 10, according to which an adulteress must suffer death? KEIL judiciously states that "nothing is said about what was to be done" in case of implied confession.—TR.] Therefore the priest placed her before the Lord at the altar of burnt-offering. In a mean earthen vessel he dipped **holy water** (wash-water of the fore-court? [see Translator's note below]) such as served for sacred uses in the Temple [Tabernacle], and put into it **dust from** the floor of the Temple, yet that means a sacred dust, so reckoned along with the Temple, which, just as the water, must imbue with sacred dread a conscience sensible of guilt. Then **the woman's head is uncovered**; she stands with flowing hair, not already as a great sinner, but as one provisorily shorn of her dignity, forsaken of her husband and all the world, whom one, moreover, may look in the eyes, and now the offering of rebuke is laid in her hands. She must hold it so a long while; the trembling hand of one conscious of guilt would readily let it fall. 2) Then follows the **administration of the oath**.—In very definite and drastic terms innocence and guilt are distinguished, and it is announced to her that the hypothetically **bitter** (see ver. 27) **and cursing water**, which she must now drink, will do her no harm in case she is innocent, but that it will do her harm in case she is guilty. Before the hypothetical announcement of the curse, is again intimated a pause full of anxiety, according to the words: "has any man lain with thee besides thy husband?" Then follows the awful formula of the oath, which, in case she is guilty, loads with a curse on the one hand her memory among the nation, and on the other her body, her female organization, with which she has sinned. Thereupon she must declare her readiness to drink the water with the words **amen, amen**, by which she makes the oath her own. ["Some think the *Amen* being doubled, respects both parts of the adjuration, both that which freed her if innocent, and that which condemned her if guilty." M. HENRY.—TR.]. Another pause. **The priest writes the curse** or form of oath on a tablet, and with the bitter water washes off the writing, so that she must in a symbolical way drink the very formula of oath. She drinks some of the water. 3) Now the priest completes the offering, and only after that she drinks all the water.

One must not mend this representation by condensation, since just its slow movement, with pauses, portrays the psychological intent of the action.

In regard to the corporeal side of the curse, it is indeed assumed that the effect will *begin* to appear at once, but not that it will at once *be completed;* a myth of the TALMUD that negative criticism eagerly appropriates. It has been supposed that the threatened sickness was dropsy of the ovary, or else dropsy in general (see KEIL

in loc., Knobel, p. 28). Evidently a disease of females is meant, such as answers for a punishment of a sexual sin, and it is certain that even an inferior agitation of spirit in a woman can have such cousequences. It is not easy to imagine how the "incorporated" curse, that Keil assumes, and which Oehler (Herzog, *R.-Enc.* XIX. p. 474) would have only to be completed by ethical ingredients, can be transformed into a blessing in the body of the innocent woman. As an apologetical analogy for a dogma, this analogy is very far-fetched, unless one would affirm that in conjunction with the agitation accompanying the consciousness of guilt the bitter water itself must become poison to the woman that drank it.

But it must be specially noticed that the innocent and yet sorely-tried woman could, in this situation, rise to a very exaltation of trust in God. Standing there with her loosened hair, she must become to her husband the object of utmost compassion. Were there added to that the appearance of a joyous, heroic courage, the tables would be turned; she triumphed over the husband. Hence nothing more was to be done to the man, when innocence had celebrated its victory over him. His jealousy was punished by being openly put to shame, and he must acknowledge her again as his married wife, whereas marriage intercourse was legally prohibited during his suspicion (according to Sota i. 8, "hindered by watching him!") The innocent wife, on the other hand, receives notice of a blessing (ver. 28), which on her part, also, is psychologically well-founded, which, however, the Talmud represents in an untrue fashion. The Gamara adds: "if previously her births were hard, afterwards they were easy; had she daughters before, she afterwards receives sons."

It is an abstract procedure of supra-naturalism when one would eliminate from this law of jealousy the psychological and ethical ingredients. It has indeed a human relationship with the ordeals of the middle ages, but these have on their part also a relationship to the theocratic faith of revelation, on whose summit appears this significant, divine ordinance, testifying as it does to wonderful wisdom and acquaintance with the heart. The New Testament aspect of the matter is, that the woman threatened with fearful vengeance is taken under the protection of the sanctuary, as even now-a-days Christian authorities now and then take under their protection one threatened with Lynch-law by putting him in prison. The slow deliberateness of the proceeding may also serve to elucidate the fact that Christ wrote on the ground when the adulteress was brought before Him. Any way, He brought about a great, silent pause.

It has been assumed that this proceeding, which from the very first was hemmed about with many limitations (see Oehler, *ibid.* p. 476), was seldom used, and that later it was abolished (*ibid.*). But one could wish very much that the moral ideas corresponding to this typical law might everywhere make their light and right prevail.

[Ver. 17. **Holy water.** "Let my readers, however, consider whether He does not rather mean the water in which the ashes of the red heifer were sprinkled, and whereby solemn purifications were made (Num. xix. 1)." Calvin. This suggestion does not deserve to be ignored as it seems to be by all later commentaries. Seeing the varied uses to which that water was put, it would naturally be the next to be thought of for the present purpose, at least after the ceremony of the red heifer was once instituted. But the record of the latter institution being given in connection with events occurring on the subsequent march, is not proof that it was not instituted before In the case of the ordinances in v. 1-10, we see that they were instituted before.

Ver. 28. וְנִזְרְעָה זָרַע, "and she shall be sown with seed." The nearest meaning of the words would only suggest that the woman is to receive from her husband what is due to a wife (comp. Exod. xx. 10; 1 Cor. vii. 3). The phrase may be taken as the expression for what is honorable, looking toward offspring, as שִׁכְבַת־זֶרַע ver. 18, comp. Lev. xix. 20; xv. 18, refers to intercourse without such intent. Comp. Nah. i. 14. The phrase is ἀπ. λεγ.—Tr.].

HOMILETICAL HINTS.

Chap. V. The preservation of the purity of God's army. Jealousy as a legal suffering and as a passion. Jealousy, an obscure witness for the exclusiveness and sanctity of marriage. The power of conscience; both of a good and of a bad conscience.

FIFTH SECTION.

The Nazirite in God's Army.

Chapter VI. 1–21.

1, 2 And the Lord spake unto Moses, saying, Speak unto the children of Israel,
and say unto them, When either man or woman [1a]shall separate *themselves* to vow
3 a vow of a Nazarite, to separate *themselves* unto the Lord; He shall separate
himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar
of strong drink, neither shall he drink any [b]liquor of grapes, nor eat [c]moist grapes,
4 or dried. All the days of his [2]separation shall he eat nothing that is made of the

5 [3]vine tree, from the kernels even to the husk. All the days of the vow of his [2]separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, *and* shall let the locks
6 of the hair of his head grow. All the days that he separateth *himself* unto the
7 LORD he shall come at no dead body. He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because
8 the [4]consecration of his God *is* upon his head. All the days of his separation he
9 *is* holy unto the LORD. And if any man die very suddenly by him, and he hath defiled the head of his [4]consecration; then he shall shave his head in the day of
10 his cleansing, on the seventh day shall he shave it. And on the eighth day he shall bring two [d]turtles, or two young pigeons, to the priest, to the door of the [e]taber-
11 nacle of the congregation: And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he
12 sinned [f]by the dead, and shall hallow his head that same day. And he shall [g]consecrate unto the LORD the days of his [2]separation, and shall bring a lamb of the first year for a [h]trespass offering: but the days that were before shall be [5]lost, because his separation was defiled.

13 And this *is* the law of the Nazarite: when the days of his separation are fulfilled,
14 he shall be brought unto the door of the [e]tabernacle of the congregation: And he shall offer his [i]offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a
15 sin offering, and one ram without blemish for peace offerings. And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened
16 bread anointed with oil, and their [k]meat offering, and their drink offerings. And the priest shall bring *them* before the LORD, and shall offer his sin offering, and his
17 burnt offering: And he shall offer the ram *for* a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his [k]meat
18 offering, and his drink offering. And the Nazarite shall shave the head of his [2]separation *at* the door of the [e]tabernacle of the congregation, and shall take the hair of the head of his [2]separation, and put *it* in the fire which *is* under the sacri-
19 fice of the peace offerings. And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put *them* upon the hands of the Nazarite, after *the hair of* his [2]separation is
20 shaven: And the priest shall wave them *for* a wave offering before the LORD: this *is* holy for the priest, with the wave breast and heave [l]shoulder: and after
21 that the Nazarite may drink wine. This *is* the law of the Nazarite who hath vowed, *and of* his [i]offering unto the LORD for his separation, besides *that* that his hand shall get: according to the vow which he [m]vowed, so he must do after the law of his [2]separation.

[1] Or, *make* themselves *Nazarites*.
[2] Or, *Nazariteship*.
[3] Heb. *vine of the wine*.
[4] Heb. *separation*.
[5] Heb. *fall*.

[a] *will do something special* (great).
[b] *must*.
[c] *fresh*.
[d] *turtle-doves*.
[e] *Tent of Meeting*.
[f] *on*.
[g] *separate* again.
[h] *guilt-offering*.
[i] *oblation*.
[k] *meal-offering*.
[l] *thigh*.
[m] *voweth*.

EXEGETICAL AND CRITICAL.

1. [Nazarite should in strictness be written *Nāzirite*. The accepted spelling has no doubt prevailed amongst Christians from its being supposed that this vow is referred to in Matt. ii. 23. *The Bib. Comm.*—TR.]. The Nazirite, too, only attains his full significance by his relation to the army of God, to the affairs of Jehovah's kingdom. He is in this relation the counterpart of the emulous warrior; he has submitted himself to a special consecration to God, and therewith to death. Such consecrations occur among all considerable nations as heroism of spontaneous growth, especially among the Greeks and Romans, among Germans and Swiss, and not only in the shape of heroes, but also of heroines. To this class belong Kodrus, Leonidas, the two Decii Mus and many others of later date, not to speak of heroic army corps, both ancient and modern. Hence the Naziriteship, may not be regarded as an original, theocratic institution, any more than the institutions of divorce, of the oath, and similar things. But it is to be regarded as a theocratic arrangement which consecrated and sanctified a natural disposition and tendency to heroic self-sacrifice.

The Nazirite is, of course, related to the priest, more nearly approached to the priest, as also the

monk in Christian times, perhaps also in respect to particular priestly rights. Indeed, in certain respects, he submits to a stricter law. To the priest indulgence in wine was only prohibited before his entering on a sacred ceremony: to the Nazirite it was altogether prohibited. With respect to avoiding uncleanness from contact with the dead, he was even raised above the priest and put on an equality with the high priest. Yet he must not be identified with the ascetic in his contemplative tendency, as is done by PHILO, OEHLER, KEIL and others. It is true that the idea of universal priesthood appears in a stronger light in the Naziriteship, possessing as it did equal rank with the priesthood in many things, yet mainly in a practical direction; although on the other hand the former with their vows remind us of the Nazirites. Again the Nazirite has some of the characteristic traits of the prophet, with whom, also, he is classed by Amos ii. 11. And that leads to the inference that the Nazirite is always raised up by God for a special concern of the kingdom of God. His aim is not spiritual contemplation, or it would not be made so prominent that he consecrates himself to Jehovah in a special sense for a definite time. In this sense also we understand the יַפְלִא ver. 2. Hence the prophetic spirit, under the direction of the spirit of revelation, might also call forth life-long Naziriteships, pronouncing a special consecration to God over children not yet born. But such cases were, then, no arbitrary determinations of the future of the child on the part of the parents, such as occurred often in the middle ages, and made miserable the monks Gottschalk and Ulrich von Hutten. They were prophetic prognostications which the event justified, *e. g.* the times of Samson, Samuel and John Baptist. Every one of these proves that the Naziriteship had ever a great theocratic purpose; and the same may be said of the Naziriteship of James the Little. It only needs to be mentioned that in the Christian world the idea of the Nazirite was changed into a morally depraved caricature by the fourth monastic vow, but which as such also revealed beside a demoniacal power, and throws great shadows into our time.

The union of the Naziriteship with practical purposes appears in a great variety of ways. Samson was little disposed to contemplativeness; he was called to arouse in the children of Israel the consciousness of superiority with respect to the character of the Philistines. Thus, too, the Naziriteship of Paul, to which he was moved to submit himself by the counsel of the Nazirite James (Acts xxi. 26), had a definite object, also the union with four other Nazirites, whose expenses Paul paid. From the last mentioned fact it appears, that the expenses of Nazirites, which consisted especially in the appropriate offerings, might for poor persons be paid by those having means. In the history of Paul there appears already a very dark caricature of Naziriteship in the forty men that had taken a vow to kill him (Acts xxiii. 21). The appearance of a disposition to Naziriteship appears plainly also in the history of Daniel and of his three companions (Dan. i. 8), and not less in the history of Judith (chap. ix.). In the times of the Maccabees, when Israel was contending with heathenism, Naziriteship again made itself felt (1 Macc. iii. 49). "Under Jannæus there appeared once a band of three hundred Nazirites," OEHLER. [See on all the points treated above SMITH's *Bib. Dict.*, Art. NAZARITE.—TR.].

According to KNOBEL, this law of the Naziriteship did not belong to the fundamental laws of the theocracy. But why not? "Especially because the Naziriteship was not enjoined, and not even recommended, but only permitted, yet, of course, when once undertaken it must conform to definite rules." According to that criterion, how many ordinances must be dropped out of the fundamental laws of the theocracy! Even of the sacrifices, as has been remarked already, it is said that they were not originally commanded by Jehovah, but were only taken under control and care, theocratically sanctified (Jer. vii. 22; Amos v. 25). The literature relating to this matter is given by KNOBEL, p. 25; KEIL, p. 213. Compare also OEHLER's article *Nasiräat* in HERZOG's *R.-Enc.* The notices of the deliverances of the TALMUD, and also the divergence of theological interpretations in regard to this subject, give undeniable indications of how the fundamental idea of the Naziriteship has become obscured. Here is to be considered, too, the view that would derive the Naziriteship from foreign parts, especially from Egypt (SPENCER, MICHAELIS, S. OEHLER, p. 206). The general, human substratum of the Naziriteship is heroism. The culminating points are: 1) the absolute prohibition to use wine, as the negative side of Naziriteship. 2) The entire preservation of and keeping pure the hair of the head, to which belongs also the injunction strictly to avoid contamination from a dead body, or atonement in case such contamination be incurred. 3) The extraordinary festive sacrifice to be offered at the expiration of the period of Naziriteship.

1. **The Nazirite**, ver. 2. Man or woman might voluntarily determine to be such. Only the vow of a woman, that was dependent on her father or on her husband, was conditioned on the acquiescence of the masculine head. [For the statement concerning woman's vows there is the authority of chap. xxx. But there is only probable inference for the statement concerning servants. See SMITH's *Bib. Dict.*, art Vows.—TR.]. The same obtained in the case of vows of servants. The theocratic vow of parents regarding a child was occasioned by the spirit of revelation, as in Samson's case, whose mother was commanded to practise abstinence even until his birth (Judg. xiii.); or at least it was sanctioned by this spirit, as in the case of Samuel, and thus rested on prophetic prognosis. Such a vow, therefore, abrogated the law of voluntariness as little as does infant baptism.

2. **He shall separate himself from wine,** *etc.*, vers. 3, 4. The primary object of this prohibition is already intimated in the history of Aaron's sons who were destroyed. Theocratic enthusiasm must as strictly as possible be preserved pure from all disturbance by the spirit of drunkenness. Hence the prohibition not only of wine and of all spirituous, strong drink, not only of flat wine, wine or other vinegar, but even

of grape juice just expressed (מִשְׁרַת). The prohibition is symbolically intensified and completed by forbidding the enjoyment of fresh and even of dried grapes (raisins). KEIL's notion only obscures the simple, fundamental thought, when he says that the prohibition to use grapes looks to abstinence from all *deliciæ carnis* so damaging to sanctification. The grape confections of Hosea iii. 1 hardly serve to prove this.

The prince of the Mohamedan secret sect, called *The Old Man of the Mountain*, sent forth his assassins to the terror of the princes and *statesmen* whom he would rob. These assassins had also consecrated themselves to death, and fortified themselves for their undertaking by indulging in the fearfully intoxicating hashish. From this word, SYLVESTER DE SACY derives the designation *Assassins*. [See CHAMBERS' *Encycl.* articles *Hashish* and *Assassin*.—TR.]. So, too, a modern conqueror sought to render his brave soldiers still braver by intoxication.

The mere abstinence from the use of wine did not of itself alone make a Nazirite. This is proved by the family of the Rechabites who formed a sort of hereditary abstinence society in the midst of Israel (Jer. xxxv. 6, 7), according to a command of their patriarch Jonadab. The same thing occurred now and then in the Orient, and finally in Mohammedanism became a law of world-wide influence. On the completion of his Naziriteship the Nazirite might again drink wine; a proof that the abstinence was sanctioned only for a special object.

3). **Then shall no razor come upon his head**, *etc.*, ver. 5. The enthusiasm of the Nazirite was not to be made fanatic by the use of wine. On the other hand the consecrated growth of the hair was to serve as a symbol and animating sign (seal) of the strength of that enthusiasm. On the various misconceptions of this symbol, see KEIL, p. 215. A sign of mourning, MICHAELIS. A sign of separation, of renouncing the world (monkishness), HENGSTENBERG. A sign of more perfect freedom, VITRINGA. On the contrary, a sign of dependence, with reference to 1 Cor. xi. 3, 16, BAUMGARTEN. "Lev. xxv. 5, 11 gives a clue to the proper signification, according to which, during the Sabbatic and Jubilee years, the grape-vines were not pruned, but suffered to grow luxuriant, and their fruit was not gathered, and which as such were called Nazirites. That is, the consecration of the vine is accomplished by letting its whole productive force develop unmolested, and by exempting what it produced from profane (?) interference and use. In like manner, the free growth of the Nazirite's hair is the symbol of strength and fulness of life," *etc.* The affair, however, seems to be somewhat different. Not every bush in its strength and fulness of life could be called a Nazirite. But the vine could be so-called, because from its very nature it was the symbol of inspiration and joy (Jno. xv. 11). Thus the hair-growth of the Nazirite would be the symbol of a higher power of life, of an inspiration dedicated to God. And this complete divine dedication of this heroic vigor might be contaminated and deprived of its vigor ever so easily. It was not noxious either to vigor, or to fulness of life, or even to the symbol of it, the long growing hair when they came into the contaminating region of a dead person; but with this divinely consecrated growth of hair it was different. Its gleam, its validity vanished in the neighborhood of the dead. For the consecrated one becomes absorbed in his consecration as if he were nothing but life itself, and knew nothing but life. The sight of a corpse and contemplation of it can translate him into the sentiment of vulgar reality, and the beautiful faith of being invincible vanishes. Thus the undesecrated hair of the Nazirite's head, the pledge of his consecration to God, which is at the same time a wreath, a diadem (נֵזֶר) of God, that God has placed on his head, a wreath of victory put on him in advance,—that is, the proper signature of the Nazirite. The divine consecration to God must be regarded by the theocrat above all else as a consecration from God (as justification underlies sanctification). It cannot be said that this symbolism is merely conventional. When, for example, Paul says (1 Cor. xi.) that the woman ought, beside her uncut hair, to have also a covering on her head, it does not denote merely her dependence on the man, but also her womanly dignity, which she has through the man; she is the δόξα of the man. But the man must neither have long hair, nor cover his head while he prays, because a direct, spiritual ray of God rests on his head, that makes him appear an image to God's honor. Because in the New Testament this is absolutely fulfilled, the symbol of the Naziriteship is laid aside for him (whereas the woman *in the church* must still be in dependence on the man for the sake of order). On the other hand the symbol still obtains in the Old Testament, hence the Jews remain covered during worship, and hence for the Nazirite also the symbol of letting the hair grow, also, under conditions, for the Israelites generally (see Jer. vii. 29; compare, in reference to the priests, Lev. xxi. 5). This significance of the hair of the head obtains also among Gentile nations, see KNOBEL, p. 29. Perhaps Absalom, with his long hair, meant to play the part of a Nazirite along with his other demagogical contrivances, and the Jews have regarded him as a Nazirite (see OEHLER, p. 206).

4. *The period of the vow.* According to ver. 6, this is entirely indefinite. It depends on the self-determination of the Nazirite. The later Rabbinical limitation: the shortest time is thirty days, springs from their ignoring the original idea.

5. **He shall come at no dead body**, and he shall not defile himself by funeral usages. On this point the conditions are stricter for the Nazirite than for the priest, and, as has been already remarked, he stands on a par with the high-priest (see Lev. xxvii. 11). But it may happen that in an unlooked for way some one may die beside him, in his immediate proximity, so that according to Levitical law, he becomes unclean. Then he is unclean for seven days (xix. 11, 14, 16; xxxi. 19), and moreover the consecration of his head is nullified. "The defiled hair must be removed," says KNOBEL, "since it especially takes (!) and retains (!) such uncleanness (see Lev. xiv. 8), indeed, at the expiration of the Nazirite-

ship, it could not be offered to God." See the same author with reference to a similar custom among the Syrians. On the eighth day the purification of the Nazirite is accomplished by a sacrifice, as in the case of other acts of purification (see Lev. xv.), by a pair of doves as a sin-offering and burnt-offering, to which is added a lamb of a year old as a guilt-offering. KNOBEL explains the guilt-offering in an extraordinary way p. 27); by his heedlessness the time is protracted in which he has withdrawn himself from his duty to his family by his idle life. Then he would have had to bring a capital guilt-offering at the expiration of his Naziriteship. The fellowship of death, into which he was inadvertently brought, was a communion of guilt; for guilt is the communion of the consequence of sin. Since, however, the Naziriteship was not a thing to be carried out piece-meal, as the reading of a breviary, the days so far accomplished were lost (Heb. *fall*). He must begin over again. Hence on the seventh day he must shear his head; the hair, as something desecrated, was simply cast away; according to tradition, it was buried.

In the case of a lifelong Naziriteship, the notion of the defilement of the hair seems to have been disregarded, *e. g.*, in Samson's case (OEHLER, p. 206). We will not enter here on the question, whether Samson's long hair was properly the "vehicle" of his strength. Anyway the growth of the hair was the usual symbol of a Nazirite; but the symbol in conjunction with the heart, is never *mere* symbol, but a vehicle, though an ethical and not a magical one.

6. *The festival offering at the close.* It is twice called **the law of the Nazirite**, vers. 13, 21, and it is assumed that something great has been performed. **One he lamb for a burnt-offering**; one ewe lamb for a sin offering; one ram for a peace offering (ver. 14). This recalls the great peace offering at the priest's consecration (Lev. ix.). The sin-offering allows us to infer, that even a Naziriteship is not carried out without shortcomings. But it is a small offering, and only follows the burnt-offering. But the ram of the Nazirite is more or less like the most superior sacrifices. "And he must bring a basket of unleavened bread of wave flour, *i. e.*, with unleavened pastry of fine wheat flour, expressly cakes mixed with oil, and wafers anointed with oil (see Lev. ii. 4), and their meal offering and drink offering, *i. e.*, according to xv. 3 sqq., the oblations of meal, cakes and wine belonging to the burnt-offering and thank offering." ver. 15.

The construction of ver. 15 is not quite clear, but is likely to be construed according to ver. 16 (both meal-offering and drink-offering). The most mysterious, and likely, too, the most important offering is, in this case, the hair of the Nazirite's head (ver. 18). He must shear or cut it himself, and then cast it into the fire that burns under the peace-offering. Thus he offers his hero-ornament to Jehovah as a whole sacrifice; he gives the LORD the glory for the beautiful work accomplished.

His consecrated hair was the counterpart of the diadem of the high-priest. It is reflected in the most various forms; in waving helmet plumes, iron crosses, horse-tails, eagle feathers. But these adumbrations of heroism are seldom offered quite pure to Jehovah. But the Nazirite gives glory to God, as the elders of the Church triumphant cast down their crowns before the Lamb (Rev. iv. 10).

The repast of the peace-offering (ver. 19) concludes all, of which the priest, beside the wave breast and the heave thigh and two cakes out of the basket, receives the shoulder (the upper part of the fore quarter). According to KEIL, this signified that the table communion with the Lord, shadowed forth in the repast of the peace-offering, took place in an eminent degree. But the peace-offering meal, as has already been remarked, is a meal of the one making the offering, in which Jehovah takes part, represented by His priest. Thus, then, the allowance of the shoulder says that the Nazirite can give more of what he enjoys to Jehovah than common sacrificers.

After the conclusion of the vow, the Nazirite could drink wine again, ver. 20.

On offerings of hair, besides those mentioned in the Bible, see OEHLER, and especially KNOBEL, p. 29. The conventional ingredient in the meaning of the hair appears prominently in a war of the Argives with the Lacedæmonians. The former made a vow to cut their hair, the latter to let their hair grow (WEBER, *Lehrbuch der Weltgesch*, I., p. 145).

DOCTRINAL AND ETHICAL.

1. [The Nazirite would be an extraordinary servant of Jehovah, a devoted hero in the sphere of divine things, *i. e.* of religion. The scriptural examples of Naziriteship do not give an instance of devotion to a particular deed. They were rather with reference to a general aim. The inspiration to special deeds in harmony with their consecration came to them in the course of their separation, and might be expected so to come. The rules of abstinence, the long hair, *etc.*, marked them as consecrated and ready for extraordinary duty. The service was noble, whether it fell to the lot of the Nazirite actually to do a heroic deed or not, provided only the condition of the vow were strictly adhered to. During the wanderings, men or women might become Nazirites of special devotion to the hope of entering the promised land, and thus of the earnest, uncomplaining pilgrimage, following hard after God in all his leadings.

The notion of something extraordinary, doing something more than others, is more than implied; it is expressed in the verb יַפְלִא, ver. 2. For it does not appear why the verb should not have the meaning actually ascribed to it elsewhere, excepting where used in connection with vows. Yet in Lev. xxvii. 2 this universal sense is allowed. The noun פֶּלֶא is always rendered "wonderful thing." The meaning of ver. 2 would then be: When a man or woman would do something extraordinary by vowing a Nazirite vow. "*Si mirandum aliquis fecerit.*" *Munster vers.* FACIUS.

The Lord Jesus sets before all that would follow Him the ideal of the Nazarite when He

says: "What do ye more than others?" Matt. v. 47. (*Que faites-vous d'extraordinaire?* French version. See VINET's sermon on this text in his *Nouveaux Discours, etc.*, p. 128.)

2. Vers. 9–12. "More was required for the purifying of the Nazirite than of any other person that had touched a dead body. This teaches us, that sins of infirmity, and the faults we are overtaken in by surprise, must be seriously repented of, and that an application must be made of the virtue of Christ's sacrifice to our souls for the forgiveness of them every day, 1 John ii. 1, 2. It teaches us, also, that if those who make an eminent profession of religion do anything to sully the reputation of their profession, more is expected from them than others, for the retrieving both of their peace and of their credit." M. HENRY.

3. Vers. 13–21. "And when the Christian is finishing his course of faith and holiness, of self-denial and bearing the cross, and is about to close his eyes in death, and open them in the realms of uninterrupted joy; he will still acknowledge that he has nothing to trust to but the blood of Christ, since the best which he hath done is mixed with sin, and needs forgiveness; he will give glory to the Lord of all that he hath done in any measure well, and depart, perhaps, with joyful, at least with peaceful expectations for the future, to go and drink the new wine of the kingdom with his beloved Redeemer in the realms of bliss." SCOTT.—TR.]

HOMILETICAL HINTS.

Chap. vi. 1–21. The Nazirite a type of Christian self-denial. The theocratic hero a type of Christian heroism. Difference between the free Naziriteship and the unfree monasticism. The former a holy form related to a holy object. The sombre counterfeit of the Naziriteship (unholy objects, unholy means).

SIXTH SECTION.

The Blessing on God's Army.

CHAPTER VI. 22–27.

22, 23 And the LORD spake unto Moses, saying, Speak unto Aaron and unto his
sons, saying, On this wise ye shall bless the children of Israel, [a]saying unto them,
24, 25 The LORD bless thee, and keep thee: The LORD make his face shine upon thee,
26 and be gracious unto thee: The LORD lift up his countenance upon thee, and give
27 thee peace. And they shall put my name upon the children of Israel, and I will
bless them.

[a] *say.*

EXEGETICAL AND CRITICAL.

1. Now that the army of God is established in every respect, the next thing is to declare its signature and destiny. The name of Jehovah shall be shed over it as the brightness of the sun: on Jehovah's part this name shall rest on it; on its part it shall bear this name. To bear the name of Jehovah, the revelation of the covenant God in its universal historical significance, and bear it forth into the world, and especially itself to be blessed and become great in this name, as this destination was already intimated in the germ in the name of Shem, such is its great, concentric, exclusive vocation, toward which all its wars and victories should point. See Gen. xii. sqq.; Isa. xlii. sqq. Aaron and his sons were to be continuously the organs of the blessings into which this benediction would develop.

The *one* benediction subdivides into *three* chief blessings, and each blessing again into *two* members. It is a number six, that becomes in the unity of the name Jehovah the number seven.

2. The first blessing forms not only the general foundation of the whole benediction, of the entire salvation of revelation, but is at the same time the first special blessing. **Jehovah bless thee**, *i. e.* direct upon thee all prosperity in immeasurable progression; **and keep thee**, *i. e.* ward off every curse, all adversity from thee. That is the peace of the gracious providence of God, according to its two aspects, His positive and negative governance.

3. In the second blessing, **the light of Jehovah's countenance** rises on Israel. On the meaning of His countenance see the *Bible-work* on Gen. xii. 1–20, § 5, and the related passages in Exodus. The effect of the shining of the countenance of God, which Israel was the first to experience, is the experience of His redemption that blots out guilt, His grace.

4. The third blessing might appear to be identical with the second were one to take the נָשָׂא פָּנָיו only in its current sense, and the recurring אֵלֶיךָ just as in the second blessing. But, according to the progress of the thought, the countenance of Jehovah rises up over Israel in kindness, and thence sinks deep down on it;

it operates penetratingly as the sun in the zenith. Hence its operation manifests itself as peace, and if one take the שׂום in its full significance, then the second clause says: establish peace for thee, peace *par excellence*.

Thus if the name of God is laid on Israel from above, so, too, Israel is therewith in this name raised high aloft.

On the reference of this wonderful benediction to the mystery of the Trinity, see KEIL. It is not to be ignored, that the number three may be regarded as an Old Testament form of emphasis, and the six members as a three-fold parallelism of members. But just as little should one ignore that the three economies of divine revelation are very plainly reflected in this benediction. And thus it forms one of the most glorious of the typical germs of New Testament revelation in the Old Testament.

KNOBEL is of the opinion that the Elohist cited the Aaronic blessing already in Lev. ix. 22. But he overlooks the distinction between blessing in general and *this* blessing.

[**And they shall put my name,** *etc.* Ver. 27. "Hence we gather that whatsoever the ministers of the Church do by God's command is ratified by Him with a real and solid result; since He declares nothing by His ministers which He will not Himself fulfil and perform by the efficacy of His Spirit. But we must observe that He does not so transfer the office of blessing to His priests as to resign His rights to them; for after having entrusted this ministry to them, He claims the accomplishment of the thing for Himself alone." CALVIN.—TR.]

HOMILETICAL HINTS.

Chap. vi. 22–27. The Aaronic Blessing. A blessing *of unity* (*einheitlicher Segen*) for the people of God in their unity. For its departure into the world. The three-foldness of the Aaronic blessing no system, but a germ of the doctrine of the Trinity. The three blessings singly. Their gradation. The Aaronic blessing in the light of the New Testament. The six parts of the three parts of the blessing (bless, keep—making the face shine, be gracious—letting down the countenance on thee [by the Spirit] and the peace). Thus Jehovah blesses His own Himself by His servants. All blessing of God is included in His name, in His revelation of salvation. The name of God is to be distinguished from His being, but is the impress of His being in religious contemplation. The priest is to bless; the congregation pronounces the curse.

SEVENTH SECTION.

CHAPS. VII. VIII.

The Endowment of the Tabernacle as the Future Centre of the Army of God, the Dwelling of Jehovah, by the Offering of the Princes.

CHAPTER VII. 1–89.

1 AND it came to pass on the day that Moses had [a]fully set up the tabernacle, and
had anointed it, and sanctified it, and all the [b]instruments thereof, [c]both the altar
2 and all the vessels thereof, and had anointed them, and sanctified them; That the
princes of Israel, heads of [d]the house of their fathers, [e]who *were* the princes of the
3 tribes, [1e]and were over them that were [f]numbered, offered: And they brought their
[f]offering before the LORD, six covered wagons, and twelve oxen; a wagon for two
of the princes, and for each one an ox: and they brought them before the taber-
4, 5 nacle. And the LORD spake unto Moses, saying, Take *it* of them, that they
may be to do the service of the [g]tabernacle of the congregation; and thou shalt
6 give them unto the Levites, to every man according [h]to his service. And Moses
7 took the wagons and the oxen, and gave them unto the Levites. Two wagons and
8 four oxen he gave unto the sons of Gershon, according [h]to their service: And four
wagons and eight oxen he gave unto the sons of Merari, according [h]unto their ser-
9 vice, under the hand of Ithamar the son of Aaron the priest. But unto the sons
of Kohath he gave none: because the service of the sanctuary [i]belonging unto
them [k]*was that* they should bear upon their shoulders.

10 And the princes offered [l]for dedicating of the altar in the day that it was
11 anointed, even the princes offered their offering before the altar. And the LORD
said unto Moses, They shall offer their [f]offering, each prince on his day, for the
dedicating of the altar.

12 And he that offered his [l]offering the first day was Nahshon the son of Ammina-
13 dab, of the tribe of Judah: And his [l]offering *was* one silver charger, the weight
whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after
the shekel of the sanctuary; both of them *were* full of fine flour mingled with oil
14, 15 for a [m]meat offering: One [n]spoon of ten *shekels* of gold, full of incense: One
16 young bullock, one ram, one lamb [o]of the first year, for a burnt offering: One [p]kid
17 of the goats for a sin offering: And for a sacrifice of peace offerings, two oxen, five
rams, five he goats, five lambs [o]of the first year: this *was* the offering of Nahshon
the son of Amminadab.

18 On the second day Nethaneel the son of Zuar, prince of Issachar, did offer:
19 He offered *for* his [l]offering one silver charger, the weight whereof *was* a hundred
and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanc-
20 tuary; both of them full of fine flour mingled with oil for a [m]meat offering: One
21 [n]spoon of gold of ten *shekels*, full of incense: One young bullock, one ram, one
22 lamb [o]of the first year, for a burnt offering: One [p]kid of the goats for a sin offering:
23 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs
[o]of the first year: this *was* the [l]offering of Nethaneel the son of Zuar.

24 On the third day Eliab the son of Helon, prince of the children of Zebulun, *did*
25 *offer:* His [l]offering *was* one silver charger, the weight whereof *was* a hundred and
thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary;
26 both of them full of fine flour mingled with oil for a [m]meat offering: One golden
27 [n]spoon of ten *shekels*, full of incense: One young bullock, one ram, one lamb [o]of
28 the first year, for a burnt offering: One [p]kid of the goats for a sin offering:
29 And for a sacrifice of peace-offerings, two oxen, five rams, five he goats, five lambs
[o]of the first year: this *was* the [l]offering of Eliab the son of Helon.

30 On the fourth day Elizur the son of Shedeur, prince of the children of Reuben,
31 *did offer:* His [l]offering *was* one silver charger of the weight of a hundred and thirty
shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both
32 of them full of fine flour mingled with oil for a [m]meat offering: One golden [n]spoon
33 of ten *shekels*, full of incense: One young bullock, one ram, one lamb [o]of the first
34, 35 year, for a burnt offering: One [p]kid of the goats for a sin offering: And for a
sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs [o]of the
first year: this *was* the [l]offering of Elizur the son of Shedeur.

36 On the fifth day Shelumiel the son of Zurishaddai, prince of the children of
37 Simeon, *did offer:* His [l]offering *was* one silver charger, the weight whereof *was* a
hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of
the sanctuary; both of them full of fine flour mingled with oil for a [m]meat offering:
38, 39 One golden [n]spoon of ten *shekels*, full of incense: One young bullock, one ram,
40 one lamb of the first year, for a burnt offering: One [p]kid of the goats for a sin
41 offering: And for a sacrifice of peace offerings, two oxen, five rams, five he goats,
five lambs [o]of the first year: this *was* the [l]offering of Shelumiel the son of Zuri-
shaddai.

42 On the sixth day Eliasaph the son of Deuel, prince of the children of Gad,
43 *offered:* His [l]offering *was* one silver charger of the weight of a hundred and thirty
shekels, a silver bowl of seventy shekels, after the shekel of the sanctuary: both
44 of them full of fine flour mingled with oil for a [m]meat offering: One golden [n]spoon
45 of ten *shekels*, full of incense: One young bullock, one ram, one lamb [o]of the first
46, 47 year, for a burnt offering: One [p]kid of the goats for a sin offering: And for a
sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs [o]of the
first year: this *was* the [l]offering of Eliasaph the son of Deuel.

48 On the seventh day Elishama the son of Ammihud, prince of the children of
49 Ephraim, *offered:* His [l]offering *was* one silver charger, the weight whereof *was* a
hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of
the sanctuary; both of them full of fine flour mingled with oil for a [m]meat offering:

50, 51 One golden [n]spoon of ten *shekels*, full of incense: One young bullock, one ram,
52 one lamb [o]of the first year, for a burnt offering: One [p]kid of the goats for a sin
53 offering: And for a sacrifice of peace offerings, two oxen, five rams, five he goats,
five lambs [o]of the first year: this *was* the [f]offering of Elishama the son of Ammihud.

54 On the eighth day *offered* Gamaliel the son of Pedahzur, prince of the children
55 of Manasseh: His [f]offering *was* one silver charger of the weight of a hundred and
thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary:
56 both of them full of fine flour mingled with oil for a [m]meat offering: One golden
57 [n]spoon of ten *shekels*, full of incense: One young bullock, one ram, one lamb [o]of
58 the first year, for a burnt offering: One [p]kid of the goats for a sin offering:
59 And for a sacrifice of peace offerings, two oxen, five rams, five he-goats, five lambs
[o]of the first year: this *was* the [f]offering of Gamaliel the son of Pedahzur.

60 On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin,
61 *offered:* His [f]offering *was* one silver charger, the weight whereof *was* a hundred and
thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary:
62 both of them full of fine flour mingled with oil for a [m]meat offering: One golden
63 [n]spoon of ten *shekels*, full of incense: One young bullock, one ram, one lamb [o]of
64 the first year, for a burnt offering: One [p]kid of the goats for a sin offering:
65 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs
[o]of the first year: this *was* the [f]offering of Abidan the son of Gideoni.

66 On the tenth day Ahiezer the son of Ammishaddai, prince of the children of
67 Dan, *offered:* His [f]offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the
sanctuary; both of them full of fine flour mingled with oil for a [m]meat offering:
68, 69 One golden [n]spoon of ten *shekels*, full of incense: One young bullock, one ram,
70 one lamb[o] of the first year, for a burnt offering: One [p]kid of the goats for a sin
71 offering: And for a sacrifice of peace offerings, two oxen, five rams, five he goats,
five lambs [o]of the first year: this *was* the [f]offering of Ahiezer the son of Ammishaddai.

72 On the eleventh day Pagiel the son of Ocran, prince of the children of Asher,
73 *offered:* His [f]offering *was* one silver charger, the weight whereof *was* a hundred
and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanc-
74 tuary; both of them full of fine flour mingled with oil for a [m]meat offering: One
75 golden [n]spoon of ten *shekels*, full of incense: One young bullock, one ram, one
76 lamb [o]of the first year, for a burnt offering: One [p]kid of the goats for a sin offering:
77 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs
[o]of the first year: this *was* the [f]offering of Pagiel the son of Ocran.

78 On the twelfth day Ahira the son of Enan, prince of the children of Naphtali,
79 *offered:* His [f]offering *was* one silver charger, the weight whereof *was* a hundred
and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanc-
80 tuary: both of them full of fine flour mingled with oil for a [m]meat offering: One
81 golden [n]spoon of ten *shekels*, full of incense: One young bullock, one ram, one
82 lamb [o]of the first year, for a burnt offering: One [p]kid of the goats for a sin offering:
83 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs
[o]of the first year: this *was* the [f]offering of Ahira the son of Enan.

84 This *was* the [t]dedication of the altar, in the day when it was anointed, by the
princes of Israel: twelve chargers of silver, twelve silver bowls, twelve [n]spoons of
85 gold: Each charger of silver *weighing* a hundred and thirty *shekels*, each bowl
seventy: all the silver vessels *weighed* two thousand and four hundred *shekels*,
86 after the shekel of the sanctuary: The golden [n]spoons *were* twelve, full of incense,
weighing ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the
87 [n]spoons *was* a hundred and twenty *shekels*. All the oxen for the burnt offering
were twelve bullocks, the rams twelve, the lambs [o]of the first year twelve, with

88 their [m]meat offering: and the [p]kids of the goats for sin-offering twelve. And all
the oxen for the sacrifice of the peace-offerings *were* twenty and four bullocks, the
rams sixty, the he-goats sixty, the lambs of the first year sixty. This *was* the
89 [l]dedication of the altar, after that it was anointed. And when Moses was gone
into the [g]tabernacle of the congregation to speak with [2]him, then he heard the
voice [q]of one speaking unto him from off the mercy seat that *was* upon the ark of
testimony, from between the two cherubim: and he spake unto him.

[1] Heb. *who stood.* [2] That is, *God.*

[a] *finished setting up.* [b] *vessels.* [c] *and.* [d] *their fathers' houses.* [e] *these.* [x] *mustered.* [f] *oblation.* [g] *Tent of Meeting.* [h] *to the proportion of.* [i] *belonged.* [k] *they bare.* [l] *a dedication-gift.* [m] *meal-offering.* [n] *bowl; saucer*, BUNSEN, ZUNZ. [o] *a year old.* [p] *he-goat.* [q] omit *of one.*

EXEGETICAL AND CRITICAL.

1. In this section, also, we have not to do with scattered elements, but solely with the furnishing of the Tabernacle for leading the campaign, *viz.*, so far as this is affected by the offering of the princes of the tribe, and (in chap. viii.) by the office of Moses, the functions of Aaron and the service of the Levites.

The expression **on the day that Moses finished setting up the tabernacle**, ver. 1, must not be pressed, as if the gifts of the princes began immediately after the erection of the Tabernacle and the anointing of the Sanctuary [see the view of KEIL and others at i. 1.—TR.]. The actual order, according to which the gifts of the princes follow here, must also have its foundation in the order of time. Between the erection of the Tabernacle on the first day of the first month (Exod. xl. 17) and the beginning of the march from Sinai on the twentieth day of the second month (Num. x. 11) there intervened about fifty days. Of these, say, ten were used for the anointings and consecration of the priests, at the end, say, twenty for the preparations (viii.—x. 10), then there remain still twenty days for the outline of legislation that lies between, especially as the numbering of the people fell in this period only in respect to its formal conclusion. Besides this, there is no necessity to force a literal redaction into this period.

2. The significance of this whole section [including chap. viii.] appears at once from the offering first made by the princes in common: six wagons (see more particularly in KNOBEL and KEIL) and twelve oxen. Of these, Moses gave two wagons [with the four accompanying oxen] to the Gersonites, because they had in charge the transportation of the lighter articles, the coverings. To the Merarites he gave four wagons [and eight oxen] because they must transport the heavy planks and pillars. The Kohathites got no wagons, because they were to carry the holy vessels, the actual Sanctuary, on bearing-poles. עֶגְלֹת צָב is rendered "state carriages" by the LXX.; "freight wagons" by the VULGATE. KNOBEL says: wagons that went gently or softly, which could be true only of four-wheeled wagons, whereas KEIL says two-wheeled wagons.

3. Vers. 10–88. Following the preceding gift, the princes give singly their offerings for the requirements of the Tabernacle itself, but all of them the same quota, and that in the order in which they were named at the numbering of the people. The particularization of the gifts is made prominent by each one having his particular day for making his offering. The offerings are as follows:

1) A silver charger of 130 shekels weight; 2) a silver bowl (both filled with sacrificial flour and oil for a meal-offering); 3) a golden paten full of incense; 4) a bullock, a ram, a male sheep of a year old for a burnt-offering; 5) a mature he-goat for a sin-offering; 6) two oxen, five rams, five young he-goats, and five male sheep a year old for a thank-offering. The adding up of all the offerings follows in vers. 84–88. The sum of all the silver is reckoned at 2,400 shekels; the sum of all the gold at 120 shekels.

["If a silver shekel be taken, roughly, as weighing 2·5 of a shilling, and a golden shekel 1·15 of a sovereign, the intrinsic worth, by weight, of each silver charger will be 325*s*., of each bowl 175*s*., of each golden spoon 230*s*. Consequently the aggregate worth, by weight, of the whole of the offerings will be £438. But the real worth of such a sum, when measured by the prices of clothing and food at that time, must have been vastly greater. It must not be forgotten, too, that the Tabernacle itself had been recently constructed at a vast cost." *The Bib. Comm.* —TR.].

The gradual presentation of these offerings, with festive pauses, before the eyes of the nation, served not merely to awaken universal sacrificial rejoicing; the nation must also have a view of the glittering treasures which, as the army of God, it was for the future to protect, and which were so much the more valuable to it because they served as a symbol of the spiritual treasures of Israel, and for the mediation of those treasures. [It is natural to inquire, why this prolixity in narrating the principal transactions of this chapter? For substance the whole is told in vers. 10, 11, 84–88. Why then this great repetition? The suggestions of Dr. LANGE above may be some explanation of the immediate effect intended by these transactions, which it is conjectured, and no doubt correctly, took place in a public and solemn way. But that does not account for the manner of recording the transactions. That was written, not for their sakes alone, but for our learning, that we through patience and comfort of the scriptures might have hope (Rom. iv. 23; xv. 4). On this point the comment of M. HENRY represents the proper view. "God appointed that it should thus be done on several days: that an equal honor might thereby be put on each several tribe; in Aaron's breast-plate each had

his precious stone, so in this offering each had his day. All their offerings were exactly the same, without any variation, though it is probable that neither the princes nor the tribes were all alike rich. But thus it was intimated that all the tribes of Israel had an equal share in the altar, and an equal interest in the sacrifices that were offered upon it. Though one tribe was posted more honorably in the camp than another, yet they and their services were all alike acceptable to God. Nor must we have the faith of our Lord Jesus Christ *with respect to persons*, Jas. ii. 1. Though the offerings were all the same, yet the account of them is repeated at large for each tribe, in the same words. We are sure there are no vain repetitions in scripture; what then shall we make of these repetitions? Might it not have served, to say of this noble jury, that the same offering which their foreman brought, each on his day brought likewise? No, God would have it specified for each tribe. And why so? (1) It was for the encouragement of these princes, and of their respective tribes, that, each of their offerings being recorded at large, no slight might seem to be put upon them; for rich and poor meet together before God. (2) It was for the encouragement of all generous acts of piety and charity, by letting us know that what is given is lent to the Lord, and He carefully records it, with every one's name prefixed to his gift, because what is so given He will pay again. He is not unrighteous to forget either the cost or the *labor of love* (Heb. vi. 10). We find Christ taking particular notice of what was cast into the treasury (Mark xii. 41)."

We have thus a sample of sacred, divine book-keeping. whose separate lesson is that God is careful in all dealings with His people down to details and minutiæ. And this revelation is so comforting that we must not grudge the large space allowed to these entries, and wish that they were replaced by records that would clear up many things in this part of Scripture that are now very obscure.

Moreover this chapter may be appealed to in proof of the genuineness of this book. A later author would never have dreamed of composing such a record as this.—Tr.].

According to Keil, all these sacrificial beasts were immediately sacrificed day by day as they were presented. "And, indeed, not as provision for the future, but for immediate consumption according to usage." Keil seems to distinguish too little between offering and killing. The expression וַיַּקְרִיבוּ applies equally well to the offerings of wagons and of metallic vessels. Such an aimless consumption of so valuable a stock of animals close on the departure of the expedition is not intimated by any mention of sacrificial ceremony in the narrower sense. Moreover the complete consecration of the altar took place, according to Lev. ix., directly after the erection of the Tabernacle. The expression חֲנֻכַּת ["dedication-gift," vers. 10, 84, 88], according to the verb and Ps. xxx. 1, does not so much designate the first, solemn consecration, but the consecration by the first continuous use. Were the one hundred oxen, *etc.*, that, according to Ezra vi. 17, served for the consecration of the new temple, slaughtered on *one* day or feast? This, says ver. 88, is the dedication of the altar *after* it had been anointed.

4. **And when Moses was gone into the Tent of Meeting** ver. 89. The proper soul of the Tabernacle was God's spirit of revelation as it conversed with Moses, and through him made itself known to the people. **When Moses went into the Tent of Meeting** (it was primarily a tent of the meeting of Jehovah with Moses) **to speak with Him** (*i. e.*, of course with Jehovah who was there enthroned). The discourse of Jehovah alternated with the *inquiries* and *petitions*, with the prayer-life of the prophet. **Then he heard the voice of Him that made Himself speak** (מִדַּבֵּר Hithp. *the one condescending to converse*) **with him from off the mercy seat.**—There came to him the voice of revelation from off the mercy-seat that was on the ark between the cherubim. Keil seems to assume that only one occurrence is spoken of here. But obviously what is spoken of is the form of revelation that obtained continually during the expedition of the army.

DOCTRINAL AND ETHICAL.

[The following edifying reflections are from M. Henry, whose comments often most sparkle with wit and wisdom from above where others find the record dry as a ledger.

On ver. 2. "Those that are above others in power and dignity, ought to go before others, and endeavor to go beyond them, in everything that is good. The more any are advanced, the more is expected from them, for the greater opportunity they have of serving God and their generation. What are wealth and authority good for, but as they enable a man to do so much more good in the world."

"No sooner is the Tabernacle fully set up, than this provision is made for the removal of it. Note. Even when we are but just settled in the world, and think we are beginning to take root, we must be preparing for changes and removes, especially for the great change. When we are here in this world, everything must be accommodated to a militant and moveable state."

On vers. 7-9. "Observe here, how God wisely and graciously ordered the most strength to those that had the most work. Each had wagons *according to their service*. Whatever burden God in His providence lays upon us, He will, by His sufficient grace, proportion the strength to it (1 Cor. x. 13)."

On vers. 10-88. "They brought some things to remain for standing service; twelve large silver dishes and as many large silver cups or bowls; the former to be used for the meat-offerings, the latter for the drink-offerings; the former for the flesh of the sacrifice, the latter for the blood. The latter was God's table, (as it were), and it was fit that so great a King should be served in plate.—Note. In works of piety and charity, we ought to be generous according as our ability is. The Israelites indeed might well afford to part with their gold and silver in abundance to the services of the sanctuary, for they needed it not to buy meat, and victual their camp, who were daily fed with bread from heaven; nor did they

need it to buy bread, or pay their army, who were shortly to be put in possession of Canaan."

"They brought their offerings each on a several day, in the order that they had lately been put into, so that the solemnity lasted twelve days.—Thus it would be done more decently and in order; God's work should not be done confusedly, and in a hurry; take time, and we shall have done the sooner, or, at least, we shall have done the better.—God hereby signified how much pleased He is, and how much pleased we should be with the exercises of piety and devotion. The repetition of them should be a continual pleasure to us, and we must not be weary of well-doing. If extraordinary services come to be done for twelve days together, we must not shrink from it, nor call it a task and burden."

"Nahshon, the prince of the tribe of Judah, offered first, because God had given that tribe the first post of honor in the camp. Judah, of which tribe Christ came, first, and then the rest. Thus, in the dedication of souls to God, every man is presented in his own order, *Christ the First-Fruits* (1 Cor. xv. 23)."—Tr.].

HOMILETICAL HINTS.

Chap. vii. The gifts (temple tax) of the princes. The duty of the princes that of all magnates generally. The slow procession of the princes with their gifts—a festal contemplation for the nation. An example for all. Silver and gold are the Lord's (Hag. ii. 9). The external treasures of the Temple commended to the protection of the congregation. An image of the spiritual treasure of the Temple that is entrusted to the congregation, and for which it must pledge its life (word, sacrament and confession).

The office of Moses; the functions of Aaron; and the service of the Levites.

Chapter VIII. 1–26.

1, 2 And the Lord spake unto Moses, saying, Speak unto Aaron, and say unto him,
When thou [a]lightest the lamps, the seven lamps shall give light [b]over against the
3 candlestick. And Aaron did so; he [c]lighted the lamps thereof [b]over against the
4 candlestick, as the Lord commanded Moses. And [d]this work of the candlestick
was of [e]beaten gold; [f]unto the shaft thereof, unto the flowers thereof, *was* [e]beaten
work: according unto the [g]pattern which the Lord had shewed Moses, so he made
the candlestick.

5, 6 And the Lord spake unto Moses, saying, Take the Levites from among the
7 children of Israel, and cleanse them. And thus shalt thou do unto them, to cleanse
them: Sprinkle [h]water of purifying upon them, and [i]let them shave all their flesh,
8 and let them wash their clothes, and *so* make themselves clean. Then let them
take a young bullock with his [k]meat offering, *even* fine flour mingled with oil, and
9 another young bullock shalt thou take for a sin offering. And thou shalt bring
the Levites before the [l]tabernacle of the congregation: and thou shalt gather the
10 whole [m]assembly of the children of Israel together. And thou shalt bring the Le-
vites before the Lord: and the children of Israel shall [n]put their hands upon the
11 Levites: And Aaron shall [2]offer the Levites before the Lord *for* [3]an offering [o]of
12 the children of Israel, that they [4]may execute the service of the Lord. And the
Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer
the one *for* a sin offering, and the other *for* a burnt offering, unto the Lord, to
13 make an atonement for the Levites. And thou shalt set the Levites before Aaron,
14 and before his sons, and [2]offer them *for* [3]an offering unto the Lord. Thus shalt
thou separate the Levites from among the children of Israel: and the Levites shall
15 be mine. And after that shall the Levites go in to do the service of the [1]tabernacle
of the congregation: and thou shalt cleanse them, and [2]offer them *for* [3]an offering.
16 For they *are* wholly given unto me from among the children of Israel; instead [p]of
such as open every womb, *even instead of* the firstborn of all the children of Israel,
17 have I taken them unto me. For all the firstborn of the children of Israel *are*
mine, *both* man and beast: on the day that I smote every firstborn in the land of
18 Egypt I sanctified them for myself. And I have taken the Levites [q]for all the

4

19 firstborn of the children of Israel. And I have given the Levites *as* a [5]gift to
Aaron and to his sons from among the children of Israel, to do the service of the
children of Israel in the [l]tabernacle of the congregation, and to make an atone-
ment for the children of Israel: that there be no plague among the children of
20 Israel, when the children of Israel come nigh unto the sanctuary. And Moses, and
Aaron, and all the congregation of the children of Israel, did to the Levites accord-
ing unto all that the LORD commanded Moses concerning the Levites, so did the
21 children of Israel unto them. And the Levites [r]were purified, and they washed
their clothes; and Aaron [2] offered them *as* an [3]offering before the LORD; and Aaron
22 made an atonement for them to cleanse them. And after that went the Levites in
to do their service in the [l]tabernacle of the congregation before Aaron, and before
his sons: as the LORD had commanded Moses concerning the Levites, so did they
unto them.

23, 24 And the LORD spake unto Moses, saying, This *is it* that *belongeth* unto the
Levites: from twenty and five years old and upward they shall [s]go in [6]to wait upon
25 the service of the [l]tabernacle of the congregation: And from the age of fifty years
26 they shall [7t]cease waiting upon the service *thereof*, and shall serve no more: But
shall minister with their brethren in the [l]tabernacle of the congregation, to
keep the charge, and shall do no service. Thus shalt thou do unto the Levites
touching their charge.

[1] Heb. *let them cause a razor to pass over, etc.*
[2] Heb. *wave.*
[3] Heb. *wave offering.*
[4] Heb. *they may be to execute, etc.*
[5] Heb. *given.*
[6] Heb. *to war the warfare of, etc.*
[7] Heb. *return from the warfare of the service.*

[a] *settest up.*
[b] *in front of.*
[c] *set up.*
[d] *this was the work*, omit *was of.*
[e] *turned*, or *solid.*
[f] *from the foot to the flower.*
[g] *vision; image*, BUNSEN: *form*, ZUNZ.
[h] *sin-water; atoning-water*, BUNSEN.
[k] *meal-offering.*
[l] *Tent of Meeting.*
[m] *congregation.*
[n] *lay.*
[o] *from among.*
[p] *of every first-birth that breaks the womb, etc.*
[q] *instead of.*
[r] *purified themselves.*
[s] *enter into the row of the.*
[t] *go out of the row of the.*

TEXTUAL AND GRAMMATICAL.

[Ver. 7. הִטַּהֲרוּ for הִטַּהֲרוּ see GREEN, § 63, 1 *a*, 121, 3. Comp. 2 Chron. xxx. 18.
Ver. 16. בְּכוֹר כֹּל for כָּל־בְּכוֹר, comp. iii. 13.—TR.].

EXEGETICAL AND CRITICAL.

1. **Speak unto Aaron,** *etc.*, vers. 1-4. The most important function of the high-priest at the head of the military expedition of God's people appears here to be that he shall provide well for the candlestick of the Tabernacle, and so set the lights that they shall all shine *forwards* from the candlestick. Herewith the chronicler finds it not superfluous to lay stress again upon the fact, that the candlestick was made of gold, that it was of solid gold and was entirely conformed to the vision of Moses on the mountain. Every word is a condemnation of the pretended middle-age of Aaron. See the comments on Exod. xxv. 31-40.

2. **Take the Levites from among the children of Israel,** *etc.*, vers. 5-25. The Levites are set apart as a body of servants for the Tabernacle. In regard to their installation: *a.* they are purified according to an intensified conception of Levitical purity, but not sanctified after the manner of the priests. The purification takes place in three acts. *First:* Sprinkling with sin-water. For various explanations of what water is meant see KEIL, *in loc.* [The water mixed with ashes of the red heifer. Num. xix., LYRA, ESTIUS, AINSWORTH; see on v. 17.—TR.]. It was probably water mingled with the ashes of the sin-offering (Lev. iii. 12), an anticipation of the later ritual water of purification (Num. xix.). *Second:* Shearing the hair, and indeed that of the whole body. Yet it is not meant that they should make themselves bald as in the case of lepers; but only a cropping is meant, whereby also the notion is limited with respect to the body. *Third:* Washing the clothes. *b.* The consecration sacrifice. Two bullocks are destined for the sacrifice; one for a burnt-offering combined with a meal-offering, the other for a sin-offering. Next the Levites are placed before the Tabernacle amid the assembly of the whole congregation. The children of Israel (KEIL says, only the princes of the tribes?) lay their hands on them, for they are to represent the congregation. *c.* But Aaron was to *wave them from the children of Israel* [ver. 11]. Here the notion of *waving* becomes especially clear; by a symbolical act they are severed from the congregation, shaken loose, so to speak. KEIL supposes that Aaron in a solemn way led the Levites up to the altar and then back. But this would have been no sufficient symbolism of the thought. If the assembly of the people stood opposite them, then the Levites were alternately led to it and then again led back from it, of course in the direction of the altar of burnt-offering (vers. 11, 13, 14).

[“Most likely Aaron pointed to the Levites, and then waved his hands as in ordinary cases of making this offering. The multitude of the Levites seems to preclude the other modes suggested.” *The Bib. Comm.*—Tr.].

Then follows the sacrificial act of the Levites, and after that they are given over to Aaron as a staff of servants, with which the waving is once more mentioned, as if their dissolution from the people and their consecration for Aaron were to be distinguished. Next follows a repeated explanation concerning the destination of the Levites to represent the first-born of the nation in the service of Jehovah (vers. 15-19, comp. iv. 4-33). Jehovah had acquired the first-born for Himself by sparing the first-born in Egypt. He exchanged the Levite for them; but these, the Levites in the narrower sense He in turn gave to Aaron and his sons, to attend the service of the Sanctuary, which, properly, the children of Israel had to care for. *By this representation they constitute an atonement* (לְכַפֵּר) for the children of Israel in as far as the latter would thus be restrained from coming too near to the Sanctuary, which would be followed by a calamity. It is furthermore narrated that the prescribed acts of consecration took place, and that thereupon the Levites entered in, *i. e.*, not into the Temple [Tabernacle], but into their service in the fore court. [Ver. 19. “It is a very great kindness to the Church, that ministers are appointed to go before them in the things of God, as guides, overseers and rulers in religious worship, and to make that their business. When Christ ascended on high He gave *these gifts*. Eph. iv., 8, 11, 12.” M. Henry.—Tr]

8. **This is it that belongeth unto the Levites,** *etc.*, vers. 23-26. Here are given supplementary limitations of the Levitical term of service. “From twenty-five years of age to fifty they are fit for *going forth as a military expedition* in the service of the Tabernacle. After this period they are exempt from this service; yet they are to remain as helps to the Levites in discharging their functions in the Tabernacle. “מִשְׁמֶרֶת in contrast with עֲבֹדָה is the oversight of all the vessels of the Tabernacle; comp. שֹׁמֵר אֶת־הַכֵּלִים iii. 8; עבדה *the service, e.g.*, in taking down and setting up the Tabernacle, its purification, carrying water and wood for the altar and sacrificial service, slaughtering the sacrificial beasts for the general daily and festival sacrifices of the congregation, *etc.*, ver. 26 *b*.” Keil. Keil also calls to mind that David, according to 1 Chr. xxiii. 24, drew the Levites into service as early as their twentieth year and on, “because the Levites had no longer to carry the Tabernacle and all its vessels.” One might also conjecture that in chap. iv. the thirty years were originally appointed only for the Kohathites, because these stood next to the priests, and had to carry the sacred vessels, but that, by misunderstanding of later copyists, the number thirty was ascribed also to the Gershonites and Merarites. [“It is remarkable, that no law was made concerning the age at which the priests should begin to officiate; and though various blemishes disqualified them for the service of the Sanctuary, yet they continued their ministrations till death, if capable. On the other hand, nothing is said concerning any bodily defects or blemishes disqualifying the Levites, but the time of their service is expressly settled. Their work was far more laborious than that of the priests, it is probable that, without necessity, the priests would not begin very early to officiate; and the wisdom and experience of age would increase, rather than diminish, their fitness for the sacred duties of their office.” Scott. Tr.]

HOMILETICAL HINTS.

Chap. viii. The candlestick and the Levites. What they have in common; the care of the glory of the Sanctuary, Their consuming themselves in the service of God. The candlesticks must cast their gleam forwards into the Temple. The service of the Levites at the sanctuary transmitted to the entire Christian Church. The universal priesthood of all believers should become active in their Levitical ministry.

EIGHTH SECTION.

The Little Passover for Rehabilitating those that had been Unclean for the Camp. The Stranger as a Convert.

Chapter IX. 1–14.

1 And the Lord spake unto Moses in the wilderness of Sinai, in the first month of
the second year after they were come out of the land of Egypt, saying, Let the
2 children of Israel also keep the passover at his appointed season. In the four-
3 teenth day of this month,[1] at even, ye shall keep it in his appointed season:
according to all the [a]rites of it, and according to all the [b]ceremonies thereof, shall
4 ye keep it. And Moses spake unto the children of Israel, that they should keep
5 the passover. And they kept the passover on the fourteenth day of the first

month[1] at even in the wilderness of Sinai: according to all that the Lord commanded Moses, so did the children of Israel.
6 And there were certain men, who were defiled by the dead body of a man, that
they could not keep the passover on that day: and they came before Moses and
7 before Aaron on that day. And those men said unto him, We *are* defiled by the
dead body of a man: wherefore [c]are we kept back, that we may not offer an [d]offering
8 of the Lord in his appointed season among the children of Israel? And Moses
said unto them, Stand still, and I will hear what the Lord will command concerning you.
9, 10 And the Lord spake unto Moses, saying, Speak unto the children of Israel,
saying, If any man of you or of your posterity shall be unclean by reason of a
dead body, or *be* in a journey afar off, [e]yet he shall keep the passover unto the
11 Lord. The fourteenth day of the second month[1] at even they shall keep it, *and*
12 eat it with unleavened bread and bitter *herbs*. They shall leave none of it unto
the morning, nor break any bone of it: according to all the [a]ordinances of the
13 passover they shall keep it. But the man that *is* clean, and is not in a journey,
and forbeareth to keep the passover, even the same soul shall be cut off from
among his people: because he brought not the [d]offering of the Lord in his ap-
14 pointed season, that man shall bear his sin. And if a stranger shall sojourn among
you, and will keep the passover unto the Lord; according to the [f]ordinance of the
passover, and according to the [b]manner thereof, so shall he do: ye shall have one
ordinance, both for the stranger, and for him that was born in the land.

[1] Heb. *between the evenings*.

[a] *statutes*. [b] (*rights*.) [c] *should we be excluded*. [d] *oblation*.
[e] [*and will keep*.—Tr.] [f] *statute*.

TEXTUAL AND GRAMMATICAL.

[Ver. 6. וַיְהִי אֲנָשִׁים. "Many codices have וַיִּהְיוּ א; yet comp. Gen. i. 14." Maurer.

Ver. 10. רְחֹקָה is one of the words marked as suspicious by *puncta extraordinaria*. Keil says: "probably first of all simply on the ground that the more exact definition is not found in ver. 13. The Rabbins suppose the marks to indicate that רחקה is not to be taken here in its literal sense, but denotes merely distance from Jerusalem, or from the threshold of the outer court of the temple." Lange's remark is: "the expression רחקה only occasions critical considerations; it is immaterial whether the man is on a distant way, or at a distance on his way."——וְעָשָׂה is to be rendered as in ver. 14. The latter case implies the liberty of omitting the celebration of the Passover as something not obligatory on a stranger; comp. Exod. xii. 48. Similarly it was not obligatory on an Israelite to observe the Passover, if he was Levitically disqualified at the period of its observance.

Ver. 14 *b*. "יִהְיֶה stands for תִּהְיֶה, as in Exod. xii. 49; comp. Ewald, § 295, *d*." Keil. But as הָיָה לָכֶם is the same as *ye have*, the object possessed may be regarded as in the accusative; *there shall be to you*, that is, *ye shall have one statute*. The disagreement in number and gender between the seeming subject and the verb הָיָה in similar expressions to the present is in favor of this construction. See Naegelsbach, § 100, 4, rem. 1.—Tr.]

EXEGETICAL AND CRITICAL.

1. The present section gives us very plain evidence that all the representations of the book of Numbers up to this point are devoted to the equipment of the army of God for its military expedition. For instance, in respect to time, this regulation concerning the celebration of the Passover by such as were become unclean reaches very far back beyond the fourteenth day of the first month. But it is placed in this connection because here it treats of the completeness of the celebration of the Passover by the entire army of God, and because those who were unclean and those on journeys would be absent at the legal period. This gap must also at length be filled up. The chief stress is thus on the Little Passover. As Knobel neglects the fundamental idea of the whole section, it is, of course, no wonder that he writes: "It is not explained why the author gives this regulation only here, and not before chapters i.–iv." Midnight darkness! [On the Little Passover see Smith's *Bib. Dict.* article Passover.—Tr.]

2. Vers. 1–5. *The celebration of the Passover*. The text here makes a striking return to the institution of the Passover (Exod. xii.). Yet it can hardly be for the purpose of obviating a misunderstanding that the Israelites might have had concerning Exod. xii. 24, 25, *viz*., that they were not to resume the celebration of the Passover until they entered Palestine. But it was for the purpose of establishing the regulation for the complete celebration of the Passover. Keil correctly supposes that the blood of the Passover, now that the altar was set up, was sprinkled on the altar, as was the blood of all slaughtered animals (Lev. xvii. 3–6). Difficulty is made by some (Kurtz) in reference to sprinkling so much

blood of so many lambs as something beyond the ability of the priests [who were so few, *viz.*, Aaron, Eleazar and Ithamar, as Nadab and Abihu were now dead] to do. On this subject Keil treats [showing that the difficulty is exaggerated, (1) in reference to the number of lambs killed, (2) in reference to the necessity of slaughtering them in the court of the Tabernacle.—Tr.]

8. Vers. 6–14. *The Little Passover.* The men that approach Moses and Aaron with their inquiry appear to have been disquieted by the fear of a collision of duties. They see themselves legally prevented from taking part on the 14th of Nisan in the celebration of the oblation for Jehovah, which certainly consisted in the atoning blood. This was in consequence of the law Lev. vii. 21 regarding any one defiled by contact with a dead body (נֶפֶשׁ אָדָם). Yet the law required the celebration to be on that day. [The inquiry seemed prompted by the desire of sharing a privilege rather than by the fear of coming short in duty; see *Text. and Gram.* on ver. 10. **Certain men.** "Probably (comp. Blunt's *Script. Coincidences*, pp. 62-65) Mishael and Elizaphan, who buried their cousins, Nadab and Abihu, within a week of this Passover (Lev. x. 4, 5). None would be more likely to make this inquiry of Moses than his kinsmen, who had defiled themselves by his express direction. '*The Bib. Com.*' "—Tr.]. That Moses even here does not immediately give his decision, but desires first to inquire of the Lord, accords with the great fidelity and prudence of the prophet. Moreover the decision appears in every respect an illumination. With the unclean are associated also those that are delayed by a journey.

But the period for the Little Passover is exactly determined; it must be one month later. But because with this permission there might easily be joined arbitrary license, the exact observance of the rite, in the first place, is insisted on, and, secondly, the abuse of this regulation for a more convenient celebration in the second month, the feigned hindrance as a neglect of the Passover, is made punishable even with death. For the celebration of the Passover is, next to circumcision, the sign of Israelitish fidelity. This ordinance is also extended to the stranger, so far as he desires to be an Israelite (Exod. xii. 48).

HOMILETICAL HINTS.

Chap. ix. 1-14. The Little Passover a proof of the imperfection of the law of the letter, which occasions an apparent conflict of duties (keeping the Passover at the time legally appointed, and avoiding the Passover on account of uncleanness), but also a proof of the spiritual germ in the legislation.—Better not celebrate the Passover, than celebrate it in a state of uncleanness. Application to the communion. The false application, that thinks it is necessary to feel free from sin, is reproved by the formulas of preparation. The Little Passover a type of private communion and of the communing of the sick.

NINTH SECTION.

The Cloud as the Symbolic Leader of the Army of God.

Chapter IX. 15–23.

15 And on the day [a]that the tabernacle was reared up the cloud covered the taber-
nacle, *namely*, the tent of the testimony: and at even there was upon the taber-
16 nacle as it were the appearance of fire, until the morning. So it was alway: the
17 cloud covered it *by day*, and the appearance of fire by night. And when the cloud
was taken up from the [b]tabernacle, then after that the children of Israel journeyed:
and in the place where the cloud abode, there the children of Israel [c]pitched their
18 tents. At the commandment of the Lord the children of Israel journeyed, and at
the commandment of the Lord they [c]pitched: as long as the cloud abode upon the
19 tabernacle they [c]rested in their tents. And when the cloud [1]tarried long upon the
tabernacle many days, then the children of Israel kept the charge of the Lord, and
20 journeyed not. And *so* it was, when the cloud was a few days upon the tabernacle;
according to the commandment of the Lord they [c]abode in their tents, and accord-
21 ing to the commandment of the Lord they journeyed. And [d]*so* it was, when the
cloud [e]abode from even unto the morning, and *that* the cloud was taken up in the
morning, then they journeyed: whether *it was* by day or by night that the cloud
22 was taken up, they journeyed. Or *whether it were* two days, or a month, or [e]a year,
that the cloud tarried upon the tabernacle, remaining thereon, the children of Is-
rael abode in their tents, and journeyed not: but when it was taken up, they jour-

23 neyed. At the commandment of the LORD they [e]rested in their tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

[1] Heb. *prolonged*.
[2] Heb. *was*.
[a] *that he set up the tabernacle*.
[b] *Tent*.
[c] *did it happen that the cloud, etc.*
[d] *longer time*.
[e] *camped*.

TEXTUAL AND GRAMMATICAL.

[Ver. 15. יִהְיֶה, here and in following verse the future or imperfect denoting repeated action; see GREEN, § 263, 4.—מִשְׁכָּן לְאֹהֶל הָעֵדֻת, "the dwelling of the tent of witness" (לְ used for the genitive to avoid a double construct state: EWALD, § 292, *a*) KEIL.

Ver. 17. לְפִי הֵעָלוֹת הֶעָנָן; the infinitive constr. used genitively after a substantive in the construct state; but represents a direct sentence, = "as often as the cloud arose."

Ver. 20. יָמִים מִסְפָּר; an instance of the absolute state of the substantive where we would expect the construct state, *e. g.*, יְמֵי מִסְפָּר. The substantive is co-ordinated with its attribute, and the latter gives the impression of being used as a substitute for an adjective that is wanting, or as an intensified adjective notion. Comp. EWALD, § 287, *h*.—TR.].

EXEGETICAL AND CRITICAL.

We have finally a statement of the guidance of the divine army in a symbolical form, yet in very definite traits. Two considerations make it plain that the cloud over the Tabernacle did not lead the expedition in a literal sense. When they began their march the banner of Judah took position in the van, and joined to Judah were Issachar and Zebulun. Not till after these did the Levites come with the Tabernacle. And this was agreeably to military usage; the Tabernacle with its sacred treasures ought not to be exposed to hostile attack. Thus it could not be the guiding head of the army in a literal sense. Moreover it is said in ver. 18: "**at the commandment** (*mouth*) **of the Lord the children of Israel camped.**" Therefore the opinion of KNOBEL and ZUNZ accords poorly with Biblical theology, when they explain that the Israelites read the meaning of God in the motion of the cloud. The departure takes place here, as did the departure out of Egypt, according to the word of the Lord to Moses (x. 13). What the Lord said to Moses is immediately illustrated, for the religious view of the people, by the cloud and pillar of fire which is now joined to the Tabernacle. KEIL seems to conceive of the matter as a wholly material, standing miraculous sign; that the cloud appears lifted up, to indicate an advance, and then stands again over the Tent when the procession should rest. So, too, he assumes that the glory of the Lord, in an outward fashion, continually filled the Holiest of all, appealing to Exod. xl. 34-38. But the glory of the Lord as the manifested divine splendor of the God who reveals Himself, presupposes eyes of faith that are looking on, and they showed themselves, *e. g.*, when the high-priest went into the Holiest of all. According to a fundamental law of the patriarchal and prophetic sphere, the word of God precedes, then follows the visible sign; within the sphere of the legal discipline of the people, this order is reversed, *e. g.*, the celebration of the Passover. Thus God's word in the mouth of the prophet led Israel, and the cloud led them as a sign of this. But the divine illumination of Moses did not once disdain to co-operate with the knowledge of the desert of his brother-in-law Hobab: "Leave me not," he said to him, "forasmuch as thou knowest how we are to encamp in the wilderness" (x. 31). In like manner, too, he had earlier taken human counsel with his father-in-law Jethro (Exod. xviii.). KEIL justly remarks: the explanation cannot be justified: "the cloud covered the dwelling of the Tent of Testimony," *i. e.*, at the compartment in which the Testimony was, the Holiest of all (ROSENMULLER, KNOBEL [BUSH, *The Bible Comm.*—TR.]). [The controlling statement in reference to this matter is Exod. xl. 34, which expressly affirms that the cloud covered the whole Tent of Meeting. Accordingly (ver. 15) the addition of the phrase **Tent of Testimony** must not be taken as nearer specification of the locality; for which moreover the לְ does not suit, (see *Text. and Gram.*). It is intended to describe the whole Tabernacle with reference to a particular fact that was important with respect to what is stated about the cloud. The testimony was the tables of the decalogue that were in the ark of the covenant (Exod. xxv. 16). These formed the basis of Jehovah's covenant with Israel and the pledge of His presence in the Tabernacle. **The Tabernacle** (or dwelling) **of the tent of the testimony** therefore names the whole Tabernacle with reference to that which explains why the cloud should rest on it. See KEIL *in loc.*—TR.].

HOMILETICAL HINTS.

Chap. ix. 15-23. The pillar of cloud and of fire on the Tabernacle. Over the Christian house of God. The guidance of Israel by the pillar of cloud and of fire. The guidance of the Christian Church by faith's gleam of light and of life. The fidelity of the Church towards the guidance of God. God's guiding sign in every Christian's path in life.

The great word: according to the mouth of the Lord they encamped; and according to the mouth of the Lord they marched forth. God's

protection is conditioned by His word. The purer, richer, riper the word of the Lord in the mouths of men, the more certain and the greater the protection of the Lord.

TENTH SECTION.

The Trumpets are appointed to give the signals for departure.

Chapter X. 1–10.

1, 2 And the Lord spake unto Moses, saying, Make thee two trumpets of silver;
[a]of a whole piece shalt thou make them: that thou mayest use them for the calling
3 of the assembly, and for the journeying of the camps. And when they shall blow
with them, all the assembly shall assemble themselves to thee at the door of the
4 [b]tabernacle of the congregation. And if they blow *but* with one *trumpet*, then the
princes, *which are* heads of the thousands of Israel, shall gather themselves unto
5 thee. [c]When ye blow an alarm, then the camps that lie on the east parts shall [d]go
6 forward. When ye blow an alarm the second time, then the camps that lie on the
south side shall take their journey: they shall blow an alarm for their journeys.
7 But when the congregation is to be gathered together, ye shall blow, but ye shall
8 not sound an alarm. And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an [e]ordinance for ever throughout your genera-
9 tions. And if ye go to war in your land against the [f]enemy that oppresseth you,
then ye shall blow an alarm with the trumpets; and ye shall be remembered be-
10 fore the Lord your God, and ye shall be saved from your enemies. Also in the
day of your gladness, and in your solemn days, and in the beginnings of your
months, ye shall blow with the trumpets over your burnt offerings, and over the
sacrifices of your peace offerings; that they may be to you for a memorial before
your God: I *am* the Lord your God.

[a] *of rounded twisted work; embossed work* (Bunsen); *solid* (Zunz). [b] *Tent of Meeting.*
[c] *And when.* [d] *take their journey.* [e] *statute.* [f] *oppressor.*

EXEGETICAL AND CRITICAL.

The two silver trumpets (חֲצֹצְרָה, to be distinguished from the horn, שׁוֹפָר, see Lev. xxv.), appointed to give all the signals for the army of God, but especially to sound the signal for departure, form a beautiful and fitting conclusion of all the preparations for the march.

They were made of wrought silver. According to the representation on the Arch of Titus, and on Jewish coins, which show what they were at a later date, they seem to have been straight trumpets. [See Smith's *Bib. Dict.* article Cornet.—Tr.]

They belonged to the central Sanctuary, were sacred implements, in some sense, were, as the censers, symbols of prayers (ver. 9), and might not be blown by any but the priests.

They were first blown for the guidance of the army through the desert, but afterwards also when any war broke out, then at festivals, and particularly at the festival sacrifices, at national feasts, and afterwards generally at the enlarged festival cultus. Although most likely they sounded but one note, they were yet made to utter a very expressive language, so that in their employment we have unmistakably a type of our military signals. Their various significations were as follows: 1) If both were blown (ver. 3), then the whole congregation (virtually by their representatives, according to Keil?) assembled before the door of the Tabernacle. 2) If only one was blown (ver. 4), then the princes of the tribes were to assemble with Moses (at the Tabernacle). 3) If they were not merely blown in single, interrupted blasts (תָּקַע), but in a protracted peal (תָּקַע תְּרוּעָה), then it was the signal for departure. 4) The first peal summoned the banner of Judah with his associates to depart (ver. 5). The second peal concerned the division toward the south (ver. 6 *a*). The arrangement is not further expressed in detail, because further on the departure is more exactly described. Moreover one could suppose that the first signal concerned also the Tabernacle, seeing that, in fact, it proceeded from the central Sanctuary, whereas the third [?] signal might suffice to notify all the following divisions. The peal is expressly reserved only for the marching processions; for the assembling of the congregation trumpet blasts suffice.

Furthermore the trumpets were appointed on the one hand to call to war (ver. 9), and on the other to the feasts of peace (ver. 10). Among sacrifices, however, none but burnt-offerings and peace-offerings were glorified by the trum-

pets; the former by trumpet peals, the latter by trumpet blasts. Once more in ver. 10 the enforcement of the commandments by the clang of trumpets is emphasized. And in this place also we hear again the solemn declaration of the Law-Giver: **I am Jehovah your God.**

As the State has imparted a special language to military music, so the Church has done to its bells; one might even say it has completely so done to its melodies in the songs of the Church. In the institution of the trumpets, moreover, there is included the unity of ingredients belonging both to the Church and to the State They are the instruments of the legal theocracy whose idyllic or paradisaical intervals are proclaimed by the horn.

[**Your solemn feasts** "are the feasts mentioned in chapters xxviii. and xxix. and Lev. xxiii." KEIL. Other occasions when the blowing of trumpets is mentioned: xxxi. 6; 2 Chr. xiii. 12, 14; xx. 21, 22, 28; 1 Chr. xv. 24; xvi. 6; 2 Chr. v. 12; vii. 6; Ezra iii. 10; Neh. xii. 35. 41; 2 Chr. xxix. 27. Metaphorical reference to the custom: Isa. lviii. 1; xxvii. 13; Joel ii. 15, 16; 1 Cor. xiv. 8.—TR.]

HOMILETICAL HINTS.

Chap. x. 1-10. The silver trumpets the signals of the congregation. The distinction in their use (one or two blasts, or a winding peal). So the Christian bells in their unity and distinction. How they seem to speak so differently according to the different disposition of the hearers. As a merry peal; in funeral tolling; in the fire alarm. There are enemies of faith that hate Christianity to the very sound of its bells (and of the organ too); whereas to others the tones of bells are like a language of the gospel. The bell proclaims and celebrates the sacred season, the organ the sacred place.

SECOND DIVISION.

TO KADESH. THE DEPARTURE AND MARCH UNTIL THE DEFEAT OF THE ARMY. THE REVELATION OF THE SPIRITUAL INSUFFICIENCY OF THE TYPICAL ARMY OF GOD.

CHAPS. X. 11—XIV. 45.

FIRST SECTION.

The Departure. Order of March. Hobab the Desert Guide [CHAP. X. 11–28]. **The Watchwords of Moses for the March** [CHAP. X. 29–36].

CHAPTER X. 11–28.

11 And it came to pass on the twentieth *day* of the second month, in the second
year, that the cloud was taken up from off the tabernacle of the testimony. And
12 the children of Israel took their journeys out of the wilderness of Sinai; and the
13 cloud rested in the wilderness of Paran. And they first took their journey accord-
ing to the commandment of the LORD by the hand of Moses.

14 In the first *place* went the standard of the camp of the children of Judah accord-
15 ing to their [a]armies: and over his host *was* Nahshon the son of Amminadab. And
over the host of the tribe of the children of Issachar *was* Nethaneel the son of
16 Zuar. And over the host of the tribe of the children of Zebulun *was* Eliab the
17 son of Helon. And the tabernacle was taken down; and the sons of Gershon and
the sons of Merari set forward, [b]bearing the tabernacle.

18 And the standard of the camp of Reuben set forward according to their [a]armies:
19 and over his host *was* Elizur the son of Shedeur. And over the host of the tribe
20 of the children of Simeon *was* Shelumiel the son of Zurishaddai. And over the
21 host of the tribe of the children of Gad *was* Eliasaph the son of Deuel. And the
Kohathites set forward [b]bearing the sanctuary: and [1]*the other* did set up the taber-
nacle against they came.

22 And the standard of the camp of the children of Ephraim set forward according
23 to their [a]armies: and over his host *was* Elishama the son of Ammihud. And over
the host of the tribe of the children of Manasseh *was* Gamaliel the son of Pedah-

24 zur. And over the host of the tribe of the children of Benjamin *was* Abidan the
son of Gideoni.
25 And the standard of the camp of the children of Dan set forward, [c]*which was* the
rearward of all the camps [d]throughout their hosts: and over his host *was* Ahiezer
26 the son of Ammishaddai. And over the host of the tribe of the children of Asher
27 *was* Pagiel the son of Ocran. And over the host of the tribe of the children of
28 Naphtali *was* Ahira the son of Enan. [2]Thus *were* the journeyings of the children
according to their [a]armies, [f]when they set forward.

[1] That is, *the Gershonites and the Merarites*, see ver. 17, i. 51. [2] Heb. *These.*

[a] *hosts.* [b] *who bore.* [c] *closing all the camps.* [d] *according to.* [f] *and.*

EXEGETICAL AND CRITICAL.

1. The date of the departure: the twentieth day of the second month of the second year. The disappearance of the cloud from the dwelling of the Tabernacle gave the sign for the departure.

2. The beginning and the preliminary goal of the march: from the desert of Sinai to the desert of Paran. Especially deserving of notice is the expression: **the cloud abode in the desert of Paran.** The cloud abode there, *i. e.*, the Tabernacle also abode there, the congregation abode there. It took its abiding residence in the desert. The intermediate stations are not given here, though they are in xxxiii. The way in respect to its hardship is described Deut. i. 19. Some matters of moment that preceded the actual settlement in the desert are related in what follows to xiv. 45. In the first half, as far as xiii. 16, we learn the chief events of the march until the arrival at Hazeroth toward Paran: *Hobab; Taberah: the lusting after the flesh-pots of Egypt; the rebellion in reference to the induction of the elders into office and to their inspiration; the presumption of Miriam and of Aaron.* In the second half, as far as xiv. 45, we learn of the fatal events connected with sending out the spies, and with the report of the latter.

3. **The desert of Paran.** See an extended notice of this in Knobel *p.* 41: Keil *in loc.*, and our former notices. The desert of Paran (from פָּאַר ? "unclosing, opening") borders on the south of Palestine, on the west side of the mountains of Edom, having an indefinite extent. Particular features of it are designated by a mount Paran, by a plateau Paran, by a place Paran, a ravine Paran, *etc.* Thus it was composed of single deserts and was bordered by other deserts. [It is not plain whether Dr. Lange refers to Scripture notices of Paran, or to modern explorations. In either case the statement is inaccurate; Scripture does not distinguish so many local features, and modern exploration does not trace the name in anything but *Wady Feiran.* If the latter be Rephidim (see under i. 1-4), it cannot be Paran.—Tr.]

4. **The departure**: (*a*) The banner of Judah (comprehending their tribes, as do also the banners that follow). (*b*) The Gershonites and Merarites as bearers of the Tabernacle. (*c*) The banner of Reuben. (*d*) The Kohathites with the Sanctuary. The other Levites were obliged to be in advance, in order to set up the Tabernacle at a resting place for the bearers of the Sanctuary who followed later. (*e*) The banner of Ephraim [comp. Ps. lxxx. 2]. (*f*) The banner of Dan. It is obvious from ver. 33 that the Tabernacle, or rather the ark of the covenant as its most peculiar sanctuary, might change its position according to different situations. Also from Josh. vi. 7; chap. iii. 4. But in the latter case, also, an armed troop preceded it for its protection.

5 [E. H. Palmer (*The Desert of the Exodus*) says:"I concur with Wilton (*The Negeb*, p. 124) in believing that **the wilderness of Paran** comprised the whole desert of *Et Tih*, and that Mount Paran was the southernmost portion of the mountain plateau in the north-east, at present inhabited by the *'Azazimeh* Arabs, and known as *Jebel Magrah.* In this *Ain Gadis*, or Kadesh, is situated, and as it lies below the southern border of the Negeb, it is not included in the region into which Israel made the unsuccessful attempt to penetrate." p. 420. He describes the desert of *Et Tih* as follows: It "is a limestone plateau of irregular surface, the southern portion of which projects wedge-wise into the Sinaitic Peninsula. It is bounded on the north by the Mediterranean Sea and the Mountains of Judah [*The Negeb* mentioned above]; on the west by the isthmus of Suez; and on the east by the *'Arabah*, that large valley or depression which runs between the Gulf of *'Akabah* and the Dead Sea. The southern edge, which, as just now remarked, projects wedge-wise into the Siniatic Peninsula, terminates in a long cliff or escarpment, steep and abrupt on the south western side, and gradually falling away toward the south-east. The surface of the plateau itself, is an arid, featureless waste, its monotony relieved only by a few isolated mountain groups. It is drained for the most part by *Wady el 'Arish* [the River of Egypt], which takes its rise in the highest portion of the southern cliff, and flows northward toward the Mediterranean, being joined in its course by several large valleys flowing down from *Jebel el 'Ejmeh* [the south-eastern side of the triangle], and by systems of water-courses which come down from the hilly country in the north-east. The country is nearly waterless, with exception of a few springs situated in the larger wadies; but even here water can only be obtained by scraping small holes or pits (called *themail*) in the ground, and bailing it out with the hand. All that is obtained by the process is a yellowish solution, which baffles all attempts at filtering.

The ground is for the most part hard and unyielding; and is covered in many places with a carpet of small flints. In spite of the utterly arid nature of the soil, a quantity of brown, parched herbage is scattered over the surface, and affords excellent fuel for the camp-fire. During the greater part of the year this remains to all appearances burned up and dead, but it bursts into sudden life with the spring and winter rains. In the larger wadies, draining as they do so extensive an area, a very considerable amount of moisture infiltrates through the soil, producing much more vegetation than in the plains. Sufficient pasturage for the camels is always to be had in these spots, and here and there a few patches of ground are even available for cultivation." pp. 282-285, *Harper's edition*. The desert of Paran must not be confounded with *Wady Feiran*, the modern Arabic representative of the name (*ibid.* p. 31), a beautiful region, so named from an ancient city Paran, whose ruins are still there.

Towards this wilderness, that is the eastern part of it of which the River of Egypt forms the western boundary line, the Israelites now took their journey, "unaware as yet that on its wastes the next eight and thirty years of their existence would be spent." (*The Bible Comm.*). Several encampments were made, and remarkable providences experienced before they entered it. It is therefore mentioned here by anticipation. Comp. SMITH's *Bib. Dict.*, Article KADESH and PARAN.—TR.]

HOMILETICAL HINTS.

THE MARCH OF GOD'S HOST FROM KADESH, AND ITS STAY THERE. THE RUIN OF THE FIRST GENERATION.

Chaps. x. 11—xx. 13.

Chap. x. 11: The very hopeful start. Chap. xi.: The first rebellion. A contest between murmuring and prayer. A contest between the home-sickness of the lust of the flesh for Egypt, and inspired, wondrously blest hope in Jehovah's help, and helping through in the way of the future. Chap. xii.: A contest of spiritual and priestly arrogance with the spirit of right. Chaps. xiii., xiv.: A contest between despondency and obstinacy, and the firm heroism of those that were faithful to God. Chap. xv.: A contest between the degeneracy of the wilderness, and giving renewed stringency to the law. Chaps. xvi., xvii.: A contest between religious enthusiasm and political insurrection on the one hand, and the priestly-political arrangement instituted by God with its authorities, on the other. At the same time a contest between the condemnation to death, and the priestly atonement. Chap. xviii.: Prerogatives of the priests and Levites settled. Chap. xix.: Provision made for the duty toward dead bodies, and for the purity of the living congregation. Chap. xx. 1-13: The contest between the murmuring congregation, and Moses and Aaron at the water of strife.

Chap. x. 11-28. The host of God sets out at God's signal for decamping, the lifting up of the cloud. The movement of the form of faith, of the religious idea in the direction of the future. The date of the departure. Such a date in the world's history is unforgotten. The order of the departure; no tumultuous movement; no uproar as a start. The direction of the departure from Sinai to Canaan, or from the mountain of the law to the promised land. Primarily toward Paran, or to Kadesh. The sanctuary in the midst, the ark in advance. A movement that does not enclose the sanctuary is no march for the people of God. The banners in advance of the tribes. The actual peculiarities of the tribes constitute no conflict with unity, but the soul of the unity.

[On x. 12. "All our removes in this world are but from one wilderness to another. The changes which we think will be for the better do not always prove so; while we carry about with us, wherever we go, the common infirmities of nature, we must expect, wherever we go, to meet with its common calamities; we shall never be at rest, never at home, till we come to heaven, and all will be well there." M. HENRY.

On x. 13. "Some think that mention is thus frequently made in this and the foregoing chapter of the *commandment of the Lord*, guiding and governing them in all their travels, to obviate the calumny and reproach which were afterward thrown upon Israel, that they tarried so long in the wilderness, because they had lost themselves there, and could not find the way out. No, the matter was not so; in every stage, in every step, they were under divine directions; and if they knew not where they were, yet He that led them did. Note. Those that have given up themselves to the direction of God's word and Spirit, steer a steady course, even when they seem bewildered. While they are sure they cannot lose their God and Guide, they need not fear losing their way (*ibid.*)—TR.]

Hobab the Desert-guide. The Watch Words of Moses for the March.

CHAP. X. 29-36.

29 And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in
law, We are journeying unto the place of which the LORD said, I will give it you:
come thou with us, and we will do thee good: for the LORD hath spoken good
30 concerning Israel. And he said unto him, I will not go; but I will depart to
31 mine own land, and to my [a]kindred. And he said, Leave us not, I pray thee;
forasmuch as thou knowest how we are to encamp in the wilderness, and thou

32 mayest be to us instead of eyes. And it shall be, if thou go with us, it shall be,
that what goodness the LORD shall do unto us, the same will we do unto thee.
33 And they departed from the mount of the LORD three days' journey: and the
ark of the covenant of the LORD went before them in the three days' journey, to
34 search out a resting place for them. And the cloud of the LORD *was* upon them
35 by day, when they went out of the camp. And it came to pass, when the ark set
forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and
36 let them that hate thee flee before thee. And when it rested he said, Return, O
LORD, unto the many thousands of Israel.

[1] Heb. *ten thousand thousands.*

a *native place.*

TEXTUAL AND GRAMMATICAL.

[Ver. 36. שׁוּבָה with the simple accusative of place whither. Comp. this construction of שׁוּב in 2 Sam. xv. 34. The transitive force preferred by some (MAURER, *The Bib. Comm.*) could give no satisfactory sense here. The word in Isaiah and Jeremiah, in view of the captivity, has a developed, pregnant sense that would be an anachronism in this place (see NAEGELSBACH on Isa. i. 27), or it would mean return to Egypt.

"The inverted *nuns*, ׆, at the beginning and close of vers. 35, 36, which are found, according to R. MENACHEM's *de Lonsano Or Torah* (*f.* 17), in all the Spanish and German MSS. and are sanctioned by the Masorah, are said by the TALMUD (*tract. de Sabbatho*) to be merely *signa parentheseos, quæ monerent præter historiæ seriem versum 35 et 36 ad capitis finem inseri* (comp. MATT. HILLERI *de Arcano Kethib et Keri libri duo*, pp. 158, 159). The Cabbalists, on the other hand, according to R. MENACH. *l. c.* find an allusion in it to the *Shechinah*, "*quæ velut obversa ad tergum facie sequentes Israelitas ex impenso amore respiceret.*" In other MSS., however, which are supported by the *Masora Erfurt*, the inverted *nun* is found in the words בִּנְסֹעַ (ver. 35) and כְּמִתְאֹנְנִים (xi. 1): the first, *ad innuendum ut sic retrorsum agantur omnes hostes Israelitarum*; the second, *ut esset symbolum perpetuum perversitatis populi, inter tot illustria signa liberationis et maximorum beneficiorum Dei acerbe quiritantium, ad declarandam ingratitudinem et contumaciam suam* (comp. J. BUXTORF, *Tiberias*, p. 169)." KEIL.—TR.]

EXEGETICAL AND CRITICAL.

1. **Moses and Hobab.**—Vers. 29-32. On the relation of the names Raguel, Exod. ii. 18, Jethro, Exod. iii. 1, and Hobab, see SMITH'S *Bib. Dict.* articles, HOBAB, JETHRO, RAGUEL. Even if the grandfather stood as a patriarch over the father, still it is not to be supposed that also the daughters of the father would be simply called the daughters of the grandfather and given in marriage. This consideration justifies the assumption of JOSEPHUS, *Ant.* 2, 12, 1, that Raguel and Jethro were two names for *one* person. The honorable name Raguel, "Friend of God," would then be chosen in the first passage, Exod. ii. 18, as accounting for the pious and obliging behaviour of the priest toward Moses. And when here a Hobab is named as father-in-law (חֹתֵן) of Moses, it has a twofold explanation; either the same word may mean both father-in-law and brother-in-law; or, after the death of the actual father-in-law, the eldest brother of a wife stepped into the place of the father-in law. When we consider how easily at that time marriage could be dissolved, and that the repudiated wife had even still a legitimate domicil in her paternal house, it were very natural that, on the death of her father, her eldest brother could assume the legal character of a father-in-law (חֹתֵן). If accordingly we assume that Jethro, who, before the giving of the law came to Moses in the wilderness (Exod. xviii. 1), had in the meantime died, then the difficulty may be solved by assuming that Hobab had succeeded to the dignity of the name. Hobab's (חֹבָב, "love, a lover") being called the son of Raguel, any way makes no particular difficulty.

According to our text, it may be supposed that Hobab came to Moses with Jethro, and remained with him, after the latter had returned to his priestly office in Midian (xviii. 27). Both stood in the balance between sympathy for their tribe and the attraction of the Mosaic faith (Exod. xviii. 10-12). The father remained, like John the Baptist, with his people, the son most probably with Moses. Now that the march to the northward must begin, Hobab, who hitherto had been able to preserve a connection with his people in the neighborhood of Sinai, must now part from them. Hence the request of Moses that he should march along with them and partake of the glorious destiny that Jehovah had promised to His people. Hobab hesitates, because he wishes to remain with his people. Moses begs pressingly and humbly: **Leave us not, for thou knowest where we must encamp in the wilderness, and thou shalt be our eye.**—Out of this KNOBEL makes another contradiction: "According to the Elohist, ix. 17, such a guide was not necessary, since the cloud going in advance of them indicated the camping-grounds." KEIL has scarcely deprived this negative literalism of its force by remarking, that although the pillar of cloud guided the march of Israel, yet Hobab might still have afforded important services to the Israelites. Here the negative and positive literalism stand face to face. "What Hobab did further is not mentioned, but 'as no further hesitancy is reported, but the departure of Israel is announced immediately after, Hobab must therefore have complied' (KNOBEL). This is reduced to a certainty by the fact, that in the commencement of the times of the Judges the sons of the brother-in-law of Moses went out with the children of Judah into the wilderness south of Arad (Judg. i. 16); they therefore had come

with the Israelites to Canaan, and still dwelt in that region in the time of Saul (1 Sam. xv. 6; xxvii. 10; xxx. 29" (KEIL). Further discussion see in KNOBEL, p. 43.

2. The first **three days' journeys.**—The whole route from Sinai to Kadesh in the quickest and most direct course is estimated to be eleven days' journeys (KEIL, p. 231): it is therefore not without significance that the first three days' journeys are made prominent; immediately after that the first great disturbance of the march appears to have occurred. There may be, besides, the symbolical meaning conveyed, that in the typical kingdom of God, under the law, it fares well only three days, while the real kingdom of God has to pass only three troubled days at once (Hos. vi. 2).

KNOBEL would make the tent here mean that the Ark of the covenant went three days ahead; in which case, however, the Israelites would have lost sight of it altogether. "The Elohist has it different," he proceeds, "according to whom the Ark of the covenant did not go in advance, but in the midst of the tribes." Thus would another contradiction be discovered! First of all a distinction must be made between the Ark of the covenant and the holy things collectively, and then between these and the component parts of the Tabernacle. This distinction KEIL rightly recognizes, with the explanation: From this time on the cloud, which embodied (?) the presence of Jehovah, was associated with the Ark of the covenant as with the visible throne of His gracious presence ordained by Jehovah Himself. With which should now be combined, that the guiding cloud in the literal sense covered at the same time the whole army. But let us perceive what the text further says.

Ver. 35. When the Ark arose, Moses spake: **Rise up, Jehovah,** *etc.* [comp Ps. lxviii.].—And when it settled down he said: **Turn thee about Jehovah, to the crowd of the thousands of Israel.**—We repeat, it is not according to the analogy of Scripture to suppose that Moses learned and uttered the divine word as the interpreter of the cloud. Rather is the word of God here also intended to make us notice the symbolical significance of the cloud. ["Moses (ver. 35) calls them not the enemies of *the people*, but of *God*, in order that the Israelites might be assured that they fought under His auspices; for thus might both a more certain victory be expected, since the righteous God, who avenges iniquity, was defending His own cause; and also it was no slight matter of consolation and rejoicing when the people heard that whosoever should arise to harass them unjustly were also the enemies of God, since He will protect His people as the apple of His eye. Therefore has the Prophet (Ps. lxviii. 1) borrowed this passage in order to arm the Church with confidence and to maintain it in cheerfulness under the violent assaults of its enemies." Again, ver. 36. "Moses to correct their impatience (at the delays of the journey) reminds the people that their halts were advantageous to them, so that God, dwelling at home like the father of a family, might manifest His care of them; for the allusion is to men who take advantage of a time of repose and release from other business, to occupy themselves more unrestrainedly in paying attention to their own family." CALVIN.—TR.]

HOMILETICAL HINTS.

Chap. x. 29–36. Hobab, or human knowledge and science as guides of the way. The significance of Jethro, Hobab, Hiram and others for the history of the kingdom of God. The first three happy days' journey in the covenant of the law. Their resemblance to the fourth, fifth and sixth centuries. The warlike watchword of Moses at the start; the festal watchword at the last. War and peace have their times even for the kingdom of God.

[Chap. x. 29. "Those that are bound for the heavenly Canaan should invite and encourage all their friends to go along with them, for we shall have never the less of the treasures of the covenant and the joys of heaven for others coming in to share with us. And what argument can be more powerful with us to take God's people than this, that God *hath spoken good concerning them?* It is good having fellowship with those that have fellowship with God (1 John i. 3) and going with those with whom God is, Zech. viii. 23." M. HENRY.

Chap. x. 30. "The things of this world which are seen draw strongly from the pursuit of the things of the other world, which are not seen. The magnetic virtue of this earth prevails with most people above the attractions of heaven itself." *Ibid.*

Chap. x. 31, 32. "The great importunity Moses used with Hobab to alter his resolution. He urges (1) That he might be serviceable to them, not to show where they must encamp, nor the way they must march (the cloud was to direct that), but to show the conveniences and inconveniences of the place they must march through and encamp in, that they might make the best use of the conveniences and the best fence against the inconveniences. Note, it will very well consist with our trust in God's providence to make use of the help of our friends in those things wherein they are capable of being serviceable to us. Even they that were led by a miracle must not slight the ordinary means of direction." *Ibid.* Moses does not flatter Hobab with the notion that he can confer a favor on God; a mistaken way of urging sinners that is not uncommon. (2) "That they would be kind to him. Note (*a*) We can give only what we receive. This is all we dare promise, to do good, as God shall enable us. (*b*) Those that share with God's Israel in their labors and hardships shall share with them in their comforts and honors. *If we suffer with them, we shall also reign with them*, 2 Tim. ii. 12; Luke xxii. 28, 29." *Ibid.*—TR.]

SECOND SECTION.

The three great uprisings against Moses, and Jehovah's judgments and compassions. A. The burning of the camp: Taberah. B. The longing for Egypt (the elders, the quails) and the graves of lust. C. Miriam and Aaron at Hazeroth.

CHAPS. XI.—XII. 16.

How soon it appears that the typical host of God, or the legal military organization of Jehovah is far from being a real army of God, consisting of spiritual men. In a similar way, too, the divine champions of the middle ages showed themselves, and proximately we, too, the protestant contending armies from the Hussites down, remind one of the same. Only the first three days remain externally undisturbed, but inwardly the army had already gathered tinder. But the three uprisings that now appear constitute an undoubted climax: *a.* Irruptive meeting and burning of the camp. *b.* Home-sickness of the accompanying mixed multitude, spreading like contagion through the entire host, and graves of lust. *c.* Fanatical exaltation even of pious enthusiasm and of the priesthood, of Miriam and of Aaron against the prophetic integrity of Moses and the non-suiting of the Aaronitic priesthood along with the leprosy of Miriam. Thereupon, of course, should follow the last and almost universal insurrection of the people in consequence of the report of the spies that had been sent to Canaan, expressed in the double form of despondency and obstinacy, and which provoked the divine judgment: this generation shall perish in the desert. Yet the history of this insurrection is so comprehensive that we must treat of it in a section by itself.

A.—TABERAH (PLACE OF BURNING). THE MUTINY AND THE BURNING OF THE CAMP. CHAPTER XI. 1–3.

1 [a]AND *when* the people [1]complained,[2] it displeased the LORD: and the LORD heard
it; and his anger was kindled; and the fire of the LORD burnt among them, and
2 [b]consumed *them that were* in the uttermost parts of the camp. And the people cried
unto Moses; and [c]when Moses prayed unto the LORD, the fire was [3]quenched.
3 And he called the name of the place [4]Taberah: because the fire of the LORD burnt
among them.

[1] Or, *were, as it were, complainers.*
[2] Heb. *it was evil in the ears of.*
[3] Heb. *sunk.*
[4] That is, *A burning.*

[a] *And the people were as those that complain of evil in the ears of Jehovah.*
[b] *devoured in the region* (DE WETTE and ZUNZ: *at the extremity*) *of the camp.*
[c] omit *when.*

EXEGETICAL AND CRITICAL.

Vers. 1–3. The revelation of destruction begins small, *viz.*, with ambiguous utterances of a murmuring disposition, as at something evil; a disposition that reaches the ears of God, not as prayer, but as unsanctified utterances. The punishment is as obscurely expressed as is the charge of fault. Although the narrator knows that a fire of Jehovah has gone forth from His wrath, the terrified people know nothing of it when a conflagration appears at the extremity of the camp, burning ensues in the extremest tents. Then the people also cry to Moses, while he in deliberate fashion makes his effective intercession. The mysterious connection between the fire of displeasure, of distraction, of anger and outward misfortune of every sort, especially ruinous conflagration, is an ancient and ever new history. Taberah was no encampment but the burnt place at the first encampment, the graves of lust (see xxiii. 16, 17). So KEIL against KNOBEL.

HOMILETICAL HINTS.

Religious and moral causes of many conflagrations: discontent, excitement, want of spiritual wakefulness and moral vigilance. The modern Taberah, or the crowd of conflagrations of the present time. [Moses was one of those worthies who *by faith quenched the violence of fire* (Heb. xi. 34) M. HENRY.—TR.].

B.—THE HOMESICKNESS FOR EGYPT AND THE GRAVES OF LUST (THE ELDERS AND THE QUAILS). CHAPTER XI. 4–35.

4 And the [a]mixed multitude that *was* among them [1]fell a lusting: and the children
5 of Israel also [2]wept again, and said, Who shall give us flesh to eat? We remem-
ber the fish, which we did eat in Egypt freely; the cucumbers, and the melons,
6 and the leeks, and the onions, and the garlic: But now our soul *is* dried away:
7 *there is* nothing at all, [b]besides this manna, *before* our eyes. And the manna *was*
8 as coriander seed, and the [3]colour thereof as the [c]colour of bdellium. *And* the
people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar,
and [d]baked *it* in [e]pans, and made cakes of it: and the taste of it was as the taste
9 of [f]fresh oil. And when the dew fell upon the camp in the night, the manna fell
upon it.

10 Then Moses heard the people weep [g]throughout their families, every man in the
door of his tent: and the anger of the LORD was kindled greatly; [h]Moses also was
11 displeased. And Moses said unto the LORD, Wherefore hast thou [i]afflicted thy
servant? and wherefore have I not found favour in thy sight, that thou layest the
12 burden of all this people upon me? Have I conceived all this people? have I be-
gotten them, that thou shouldest say unto me, Carry them in thy bosom, as a
[k]nursing father beareth the sucking child, unto the land which thou swarest unto
13 their fathers? Whence should I have flesh to give unto all this people? for they
14 weep unto me, saying, Give us flesh, that we may eat. I am not able to bear all
15 this people alone, because *it is* too heavy for me. And if thou deal thus with me,
kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me
not see my wretchedness.

16 And the LORD said unto Moses, Gather unto me seventy men of the elders of
Israel, whom thou knowest to be the elders of the people, and officers over them;
and bring them unto the [l]tabernacle of the congregation, that they may stand there
17 with thee. And I will come down and talk with thee there: and I will take of the
spirit which *is* upon thee, and will put *it* upon them; and they shall bear the bur-
18 den of the people with thee, that thou bear *it* not thyself alone. And say thou unto
the people, Sanctify yourselves against to morrow, and ye shall eat flesh: for ye
have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for *it*
was well with us in Egypt: therefore the LORD will give you flesh, and ye shall
19 eat. Ye shall not eat one day, nor two days, nor five days, neither ten days nor
20 twenty days; *But* even a [4]whole month, until it come out at your nostrils, and it
be loathsome unto you: because that ye have despised the LORD which *is* among
21 you, and have wept before him, saying, Why came we forth out of Egypt? And
Moses said, The people, among whom I *am*, *are* six hundred thousand footmen;
22 and thou hast said, I will give them flesh, that they may eat a [4]whole month. Shall
[m]the flocks and [m]the herds be slain for them, to suffice them; or shall all the fish
23 of the sea be gathered together for them, to suffice them? And the LORD said unto
Moses, Is the LORD's hand waxed short? thou shalt see now whether my word shall
come to pass unto thee or not.

24 And Moses went out, and told the people the words of the LORD, and gathered
[n]the seventy men of the elders of the people, and set them round about the [o]taber-
25 nacle. And the LORD came down in a cloud, and spake unto him, and took of the
spirit that *was* upon him, and gave *it* unto the seventy [p]elders: and it came to pass,
26 that, when the spirit rested upon them, they prophesied, [q]and did not cease. But
there remained two *of the* men in the camp, the name of the one *was* Eldad, and the
name of the other Medad: and the spirit rested upon them; and they *were* of them
that were written, but went not out unto the [r]tabernacle: and they prophesied in

27 the camp. And there ran a young man, and told Moses, and said, Eldad and
28 Medad do prophesy in the camp. And Joshua the son of Nun, the servant of
29 Moses, [r]*one* of his young men, answered and said, My lord Moses, forbid them. And
Moses said unto him, [s]Enviest thou for my sake? would God that all the LORD's
30 people were prophets, *and* that the LORD would put his Spirit upon them. And
Moses gat him into the camp, he and the elders of Israel.

31 And there went forth a wind from the LORD, and brought quails from the sea,
and let *them* fall by the camp, [5]as it were a day's journey on this side, and [5]as it
were a day's journey on the other side, round about the camp, and as it were two
32 cubits *high* upon the face of the earth. And the people stood up all that day, and
all *that* night, and all the next day, and they gathered the quails: he that gathered
least gathered ten homers: and they [t]spread *them* all abroad for themselves round
33 about the camp. And while the flesh *was* yet between their teeth, ere it was chewed,
the wrath of the LORD was kindled against the people, and the LORD smote the
34 people with a very great [u]plague. And he called the name of that place [6]Kibroth-
35 hattaavah: because there they buried the people that lusted. *And* the people
journeyed from Kibroth-hattaavah unto Hazeroth; and [7]abode at Hazeroth.

[1] Heb. *lusted a lust.* [2] Heb. *returned and wept.* [3] Heb. *eye of it as the eye of.*
[4] Heb. *month of days.* [5] Heb. *as it were the way of a day.* [6] That is, *The graves of lust.*
[7] Heb. *they were in, etc.*

[a] *rabble.* [b] *only on the manna our eyes (are turned,* ZUNZ). [c] *appearance.*
[d] *boiled.* [e] *the pot.* [f] *oil cakes.*
[g] *by.* [h] *and in the eyes of Moses it was evil.* [i] *done evil to.*
[k] *man-nurse.* [l] *Tent of Meeting.*
[m] *small and great cattle* (DE WETTE, and commonly: *sheep and cattle*). [n] omit *the.*
[o] *Tent.* [p] *men, the elders.*
[q] *but not longer* (DE WETTE: *since then not again*; BUNSEN, LUTHER, as the A. V., see *Text. and Gram.*).
[r] *from his youth up* [*from his elite*; see *Text. and Gram.*—TR.]. [s] *Art thou jealous.*
[t] *spread themselves out round about the camp.* [u] DE WETTE: *overthrow.*

TEXTUAL AND GRAMMATICAL.

[Ver. 15. הָרֹג infin. absol. repeated after the same verb, expresses here impetuous procedure, killing at once. EWALD, § 280 *b.*

Ver. 25. וְלֹא יָסָפוּ is correctly rendered by the LXX., *καὶ οὐκ ἔτι προσέθεντο*; the A. V. has the support of the *Vulgate.*

Ver. 27. הַנַּעַר, the article denotes that the noun is taken in a generic or universal sense; comp הַפָּלִיט Gen. xiv. 13; הַחֲמֹר Exod. iv. 2, EWALD, § 277, *a:* GREEN, § 245, 5. So the Greek and we say "*the* hireling seeth *the* wolf coming," Jno. x. 12.

Ver. 28. מִבְּחֻרָיו: LANGE, KEIL, FUERST, *Lex. sub. voc.* take בְּחֻרִים as equivalent to בְּחוּרוֹת (Eccl. xi. 9; xii. 1) the plural for the abstract "youth," from a root בָּחַר "to mature." This is favored by the CHALD., PARAP. and many interpreters. The LXX. renders it ὁ ἐκλεκτὸς, VULG. *electus e pluribus*, thus taking it as Kal. pass. part. from בָּחַר "to choose" (so DRUSIUS). This agrees with the first mention of Joshua, Exod. xvii. 9, where, first chosen of Moses himself at Rephidim, he is deputed to choose combatants to fight the Amalekites. The word may even refer to the seventy now gathered, and affirm that Joshua was one of those chosen. "He was nearly forty years old when he saw the ten plagues," SMITH's *Bib. Dict.* art. JOSHUA. He might at this period be called a young man (so the A. V.). But adopted as Moses' servant not earlier than in his fortieth year, he could not be said to have served him "from his youth" (MAURER, LANGE, KEIL). It would anyway be unsuitable to so describe a service of such recent commencement. The rendering "from his chosen ones" or elite seems preferable. Comp. בָּחוּר, Ps. lxxxix. 20.

Ver. 32. According to the K'thibh הַשְׁלָו; according to the K'ri הַשְׂלָיו —TR.]

EXEGETICAL AND CRITICAL.

1. *The occasion of the second, greater visitation.* The sullen temper of the congregation was not subdued by the first visitation, but assumes now a particularly dangerous, elegiac character. Not only will the people not go forward, but they will return home to the flesh pots. The God-forgetting yearning after pleasure, after the fancied, idealized pleasure of the world, that has become a sympathetic power of seduction, has, by the spirit of faith, been justly taken as an allegorical type of all kindred outbreaks of base despondency in the church of God. "Looking back and longing for the flesh-pots of Egypt" is the expressive name for this. In thinking of their present troubles and privations, they entirely lost sight of the great deliverance from Egyptian bondage and of all Jehovah's miraculous guidance to the present time. On the other hand, the idea of the enjoyments of Egypt, in which the people had had but a very meagre share, swells in their imagination into an illusive picture of lavish de-

lights in the lap of abundance. ["The mixed multitude," with whom the discontent began, may have had a large share in the abundance of Egypt; and even the Israelites themselves doubtless had abundance of the things enumerated in the text.—Tr.].

2. *The outburst of wicked longing.* The children of Israel wept again; comp. Exod. xvi. 3, which tells of an occasion when they wept before, at least inwardly. Now, however, the weeping becomes almost a litany. First, as regards the object of their longing: meat, fish, cucumbers, melons, leeks, onions, garlic [see the corresponding articles in Smith's *Bib. Dict.*, and Knobel and Keil *in loc.* The Author passes them with a similar reference.—Tr.]. Second, the subjective disposition: feeling of debility—nothing but manna is here; why unsatisfying? On the manna see on Exod. xvi. 14 [and Smith's *Bib. Dict.*]—All the branches of the tribes catch the contagion,—they weep before the doors of their tents.

3. *The guilt of the people before Jehovah and the distress of Moses.* The question, how did Jehovah's wrath express itself? presents no difficulty to the exegetes that write: "The whole bearing of Moses shows, that two things excited his displeasure at once, not only the people's inconsiderate insurrection against Jehovah, but also Jehovah's *inconsiderate* (!) anger at the people (Kurtz, Keil). As if Moses as a prophet had not felt the whole wrath of Jehovah in his inmost soul, and that with the feeling that all was up, or that it seemed to be all up with this people and his whole mission to them.

And, in fact, this was one of the greatest defeats of the people of God, a moment far more disconsolate than the history of the golden calf, or the destruction of Jerusalem; a moment that, in reference to the despair of the people of God, repeated itself as a type in the crucifixion of Christ, and in reference to the feeling of Moses, repeated itself in the feeling of Jesus in the Garden of Gethsemane. Was Moses to go to Canaan, conquer the promised land, found the kingdom of God, with the people in this state of mind? If the character of heathenism reveals itself in a longing of the fleshly mind for the lost golden age, for the old saturnalia, so here there burst forth an intensified heathenism in Israel itself; an *elegiac retrorsum*, by which at a later period Israel lost the New Testament, by which the more recent Romanticism made of its longing for the Middle Ages an elegiac poesy, and which just in the most modern tendencies of the present time takes the form of an absolute *retrorsum*.

But if Moses does not here simply rush in with intercession, as he did at Sinai when the Golden Calf was set up, the explanation is, that the present trial is much greater, and becomes a temptation to himself by reason of his sympathy for the gloominess and lamentation of the sorrowing people. It would really seem to him now as if it were impossible, with this pitiful people, to found a kingdom of God. Corresponding to this is his complaint to Jehovah, ver. 11. Shall he bear the burden of this whole people, *i. e.*, the burden of a people that weighs so heavily? That seems to him in conflict with the compassion of God. The people behave like a screaming, self-willed infant in swaddling-clothes. No prophet can, in this way, bear a whole nation into the inheritance of a great promise of world-wide importance. On this Knobel makes the characteristic remark: "the author has a fancy for making him use such vehement language to God," (p. 51). Jehovah understands his Moses better. He must really be helped. The thing of first importance is to raise up again the courage of the people! Moses would rather die than see the people go to ruin in this condition. His mood reminds one of Hagar in the desert; she cannot see her languishing child die. They weep to me, he complains; his heart is ready to break.

4. *The first relief.* The prospect of miraculous help that Moses now enjoys is increased sevenfold. The order for Moses to summon before the Tent **seventy men of the elders of Israel, that** are at the same time **officers**, is joined with the announcement to the people: to-morrow, and from to-morrow onwards for a whole month shall ye eat flesh—eat to loathing.

It is evident that the present has nothing to do with the seventy associate judges whom Moses instituted at Sinai (Exod. xvii.), as Keil has clearly proved in opposition to Knobel. Still less has it any connection with laying the foundation of the Sanhedrim of later times. See the particulars in Keil *in loc.* But it is also evident that the present has nothing to do with prophesying men in general; least of all would speaking with tongues have been of any service to the people in their then situation. The appointment of the men relates to the promise given to the people: to-morrow ye shall eat flesh. **Jehovah will put on the seventy men of the spirit which is upon Moses.** A distribution of the spirit into seventy parts is out of the question. Keil justly rejects this representation, as also a similar one of Calvin's (it was a "sign of indignation" against Moses), and appeals to Theodoret's explanation: from one flame a thousand may be kindled without diminishing the former. Just as little, according to the context, has the present anything to do with a general and abiding appointment, as has already been remarked. But to the promise of enjoying flesh for an entire month is joined already a slight threat: **until it come out at your nose** is explained by the addition: **and it be loathsome to you.** Keil takes this literally: their vomiting shall not only drive the flesh out of their mouth, but also out of their nose. Moses still doubts: six hundred thousand men shall have enough meat for an entire month? That would require them to slaughter all their herds. The addition: **or shall all the fish of the sea be gathered together for them,** is not without significance as to their place of encampment. But Jehovah demands of Moses unconditional faith in His omnipotence, and therewith in His promise. Moses believes and obeys.

The seventy men **stood round about the Tent** in a semi-circle (thus Keil interprets סְבִיבֹת, ver. 24), and the sign with which Jehovah effected the spiritual anointing consists in this, that He comes down on him with the cloud, that at other times rose directly up.

That the cloud was not moved by the wind is a negation of importance only to that supra-naturalism that supposes it must deny secondary causes. There *was* even a strong south wind used, not only to bring on the abundance of quails, but also to cast them on the camp. Moses understood the *harmonia præstabilita* between the kingdom of nature and the kingdom of grace under divine illumination. It was a solitary factor in the history of the world, as was the passage through the Red Sea. The army of God must go on and on, and it has gone onward from that day to the present. The inspired hope blazed up anew in Moses, and in the whole troop of his assistants. The latter prophesied in this solitary situation, and not again afterwards. What they prophesied is for our informant something too plain to need statement. The fire of hope even flew from the Tabernacle and the main gathering away over the camp. Two of the men that had been summoned had remained in the camp, Eldad ("God is friend") and Medad (friendship); but even there they began to prophesy. On hearing this Joshua showed great zeal; they seemed not to be ordained by his honored master; Moses should forbid them. The great answer of Moses: **wilt thou be a zealot for me?** has been disregarded by all hierarchs from that time to the present. It is clear to the sincere prophet that at this moment Joshua is not zealous for God. It has been usual at this place to call to mind the sons of Thunder (Mar. ix. 38); many a confessionalist may as properly be called to mind. **Would that all the Lord's people were prophets, that the Lord would put His Spirit upon them!** Moses now returns into the camp with the elders, also the people are to sanctify themselves against the following morning.

5. *The quails and the graves of lust.* Comp. Exod. xvi. "Here, too, is meant a spring migration from south to north that happens in the second month, or about May (x. 11). The wind was from the south-east (Ps. lxxviii. 26), and blew from the Elanitic gulf. Quails depend much on the wind in their flight; especially in harvest, when they are very fat, on the north wind," *etc.* (KNOBEL). Thus the wind that Jehovah sent spread the quails over the camp **a day's journey hither and a day's journey thither**, that must mean: in every direction, or in length and breadth, but not: "so that on both sides they fell to the ground a day's journey in breadth" (KEIL), thus right and left by the camp. Moreover the representation **about two cubits above the face of the earth**, is not to be taken as meaning that they "lay two cubits deep piled on one another." A flight of quails never so fatigued might spread itself over the ground; still it would not fall as if dead, one on another, two cubits deep. Literally then it would need to mean: two days' journey in length and breadth they lay two cubits on top of each other. That would have been provision for many years; but then, too, it would have crushed in the tents of the Israelites. Therefore KEIL adds: naturally not everywhere in the space indicated, but primarily near the camp, and in spots about two cubits high. But a literal construction does not permit this restriction. Here even the VULGATE, along with many Rabbins, stands up for a vivid and natural construction: *volabant in aere duabus cubitis altitudine super terram*, against the construction of KEIL, who follows MICHAELIS. BOCHART represents an explanation still more supra-naturalistic: the quails lay perhaps in rows two cubits deep, so that the Israelites in gathering them may have gone between. But it is certainly allowable to understand the verb נָטַשׁ as meaning, not a literal throwing, but flinging, in the way that a strong wind would do. Had they been spread out a day's journey on either side of the camp, then the gathering could not have been done in two days and the intervening night. **He that gathered least gathered ten homers**; according to the reckoning of THENIUS nearly two bushels [Dresden measure. See SMITH's *Bible Dictionary*, art. *Weights and Measures*. See *ibid.*, art. *Quails*: "There is every reason for believing that the 'homers' here spoken of denote simply 'a heap:' this is the explanation given by ONKELOS and the Arabic versions of SAADIAS and ERPENIUS, in Num. x. 31." Considering the uncertainty about Hebrew measures of this early date, we cannot look to the homer as a definite factor in judging of this account. The phenomenon seems to have been a two days' flight of quail. The *unique* Hebrew phrase literally translated is: **as the way of a day thus, and as the way of a day thus.** The comparison implied in כֹּה, "thus, or so," may be to the description of the flight of quail in the preceding clause. The phrase seems better suited to describe the passage of the quail than anything else. דֶּרֶךְ, "a way," as a rule, takes its definition from the subject with which it is joined. Comp. Job xxxviii. 19, 24, 25; "the way of light," "the way of lightning." In the present case, then, it would not denote a space or area at all, but a course or flight. The only measure of the phenomenon, then, is that enough was gathered for a month's use for this mighty multitude. Unless "a way" be restricted to the quails for its definition, we have no definition. For it cannot be decided whether the "day's journey" means that of a multitude, or of a man, or of a man on a camel (see BUSH *in loc.*). It agrees with this view when it is stated that **the people stood up all that day and all the night and all the next day, and they gathered the quails.** The passage lasted two days and the intervening night, and so long the "killing" lasted. Israelites would not gather what had died of itself (Lev. xxii. 8).—TR.] When it is said that the provisions were heaped about the camp, it does not mean that the quails fell only about the camp. The camp itself formed a narrow circuit, the periphery of the quail-fall a wider: but the quail-fall covered both.

The narrative hastens on to the judgment. **The flesh was yet between their teeth:** that can mean: hardly had they begun to eat the flesh; but it may also mean, it had not yet ceased. Only the latter can be intended, for otherwise the whole feeding would have been illusory. The explanation: "they had not yet

chewed it," mars the vivid expression. KEIL and KNOBEL differ widely in regard to the mortal punishment. "This overthrow (מַכָּה) must not be regarded as the effect of an immoderate use of the quails, and because quails feed on things that are noxious to men, so that the use of their meat brings on convulsions and dizziness (see the proofs in BOCHART, *Hieroz.* II., *p.* 657 *sqq.*), as KNOBEL supposes, but an extraordinary judicial punishment brought on the people by God for their lusting" (KEIL). The text takes the medium between these two, even by the expression **graves of lust**, and with the remark: **there they buried the people that lusted.** Indeed, the connection between sin and punishment, strong appetite and intemperance (especially, we may suppose, among the rabble, with whom the commotion originated), appears here too plain for one to suppose that it will glorify the miracle to rupture this connection with violence.

[The nausea resulting from a month's consecutive use of quails had nothing to do with the mortality attending the present use. KEIL, with whom many agree, is right in referring the latter to a direct judgment of God. The text says nothing of greedy or immoderate use of the meat. It was the *moral* quality of the lusting that was punished. The nausea, moreover, would be no proof of immoderate use of the food, except in the sense that every-day use of such meat is immoderate. It is a familiar fact among bird-hunters (or often alleged to be such) that no one can eat a pheasant daily for a month. Revolting makes it impossible. We may suppose the same would be true of quails in the east, especially considering also the *cuisine* of the desert.—TR.]

6. *Supplementary remarks.* The slighting of the manna occasions a repeated description of it (vers. 4–8; comp. Exod. xvi.: Num. xxi. 5). In regard to the relation of these seventy men *out* of the elders to the elders that Moses appointed, Exod. xix., the following distinctions appear manifest: (1) judges and prophets; (2) standing officers, and those that were called to render an extraordinary assistance. The number seventy goes all through the Holy Scripture as symbolical of the total of the nation. According to the expression of Moses, ver. 22, about the fish of the sea, we must suppose that the locality "graves of lust" was not far from the Elanitic gulf. The remark of Keil: what could be the use of such a detour? overlooks the difficulties that a great expedition had to encounter in the desert, seeing it was conditioned on pasturage and springs. The situation of the graves of lust is unknown, and there are only indefinite conjectures in regard to **Hazeroth.**

[E. H. PALMER (*Desert of the Exodus*) thinks he has identified Kibroth-hattaavah. He thus describes his discovery (p. 212 sq.): "A little further on, and upon the water-shed of *Wady el Hebeibeh*, we came to some remains which, although they had hitherto escaped even a passing notice from previous travellers, proved to be among the most interesting in the country. The piece of elevated ground which forms this water-shed is called by the Arabs *Erweis el Ebeirig*, and is covered with small inclosures of stones. These are evidently the remains of a large encampment: but they differ essentially in their arrangement from any others which I have seen in Sinai or elsewhere in Arabia; and on the summit of a small hill on the right is an erection of rough stones surmounted by a conspicuous white block of pyramidal shape. These remains extend for miles around, and, on examining them more carefully during a second visit to the Peninsula with Mr. Drake, we found our first impressions fully confirmed, and collected abundant proofs that it was in reality a deserted camp. The small stones which formerly served, as they do in the present day, for hearths, in many places still showed signs of the action of fire, and on digging beneath the surface, we found pieces of charcoal in great abundance. Here and there were larger inclosures marking the encampment of some person more important than the rest, and just outside the camp were a number of stone heaps, which, from their shape and position, could be nothing else but graves. The site is a most commanding one, and admirably suited for the assembling of a large concourse of people.

"Arab tradition declares these curious remains to be 'the relics of a large Pilgrim or *Hajj* caravan, who in remote ages pitched their tents at this spot on their way to *'Ain Hudherah*, and who were soon afterwards lost in the desert of the *Tih*, and never heard of again.'

"For various reasons, I am inclined to believe that this legend is authentic, that it refers to the Israelites, and that we have in the scattered stones of *Erweis el Ebeirig* real traces of the Exodus.

"Firstly: they are said *tahu*, to have 'lost their way,' the Arabic verb from which the name *Tih*, or 'Wilderness of the Wanderings' is derived. Secondly: they are described as a *Hajj* caravan. At the first glance this would seem an anachronism, as the word is employed exclusively by the Muslims, and applied to their own annual pilgrimage to Mecca. But this very term owes its origin to the Hebrew *Hagg*, which signifies 'a festival,' and is the identical word used in Exod. x. 9 to express the ceremony which the children of Israel alleged as their reason for wishing to leave Egypt—namely: 'to hold *a feast* unto the LORD in the wilderness.' It could not apply to the modern Mohammedan *Hajj* caravan, for that has never passed this way, and would not under any circumstances find it necessary to go to *'Ain Hudherah;* but the children of Israel did journey to Hazeroth, and the tradition is therefore valuable in determining the latter site, as well as their subsequent route on leaving the Peninsula. The length of time which has elapsed since the events of the Exodus furnishes no argument against the probability of this conclusion, for there are other monuments in the country in even better preservation, and of a date indisputably far anterior. It is a curious fact that, if you ask twenty different Arabs to relate to you one of their national legends, they will do so in precisely the same words, thus showing with what wonderful precision oral tradition is handed

down from generation to generation among them.

"These considerations, the distance (exactly a day's journey) from 'Ain Hudherah, and these mysterious graves outside the camp, to my mind prove conclusively the identity of the spot with the scene of that awful plague by which the Lord punished the greed and discontent of His people (Num. xi. 33-35.)"

The same author identifies Hazeroth with *'Ain Hudherah* as ROBINSON and others before him. But previous travellers have looked at it only from a distance. PALMER explored the very spot and thus describes it: "Through a steep rugged gorge, with almost perpendicular sides, we looked down upon a wady-bed that winds along between fantastic sandstone rocks, now rising in the semblance of mighty walls or terraced palaces, now jutting out in pointed ridges —rocky promontories in a sandy sea. Beyond this lies a perfect forest of mountain peaks and chains, and on their left a broad white wady leads up toward the distant mountains of *Tíh*. But the great charm of the landscape lies in the rich and varied coloring; the sandstone, save where some great block has fallen away and displayed the dazzling whiteness of the stone beneath, is weathered to a dull red or violet hue, through which run streaks of brightest yellow and scarlet, mixed with rich dark purple tints. Here and there a hill or dike of greenstone, or a rock of rosy granite, contrasts or blends harmoniously with the rest; and in the midst, beneath a lofty cliff, nestles the dark green palm-grove of Hazeroth," *ibid.* p. 217. See BARTLETT: *From Egypt to Palestine*, Chap. XIII.—TR.]

DOCTRINAL AND ETHICAL.

1. On xi. 4. The beginning of the pathological ill-humor proceeds from a common, dubious crowd that joined in the exodus from Egypt, probably people attached by marriage, bastards, servants, fortune-seekers of every sort. Any way, the theocratic-classical conception of the rabble, the mongrel mass, the scrapings (הָאסַפְסֻף) presents itself here as quite justified. The more recent morality justly forbids our calling the humbler people a rabble; but on the other hand the eternal morality of the word of God is also justified that forbids our calling the rabble the nation.

["Hence we are taught, that the wicked and sinful should be avoided, lest they should corrupt us by their bad example; since the contagion of vice easily spreads. At the same time we are warned, that it does not at all avail to excuse us, that others are the instigators of our sin; since it by no means profited the Israelites, that they fell through the influence of others, inasmuch as it was their own lust which carried them away." CALVIN *in loc.* See his entire comment on chap. xi., which is admirable for its practical applications.—TR.]

HOMILETICAL HINTS.

The longing for the flesh-pots of Egypt. The illusions regarding a bondage from which they had hardly more than escaped. *Nunquam retrorsum.*

The complaint of Moses. The fearful burden rolled on the hearts of those that are faithful by the frivolity and worldly-mindedness of the mass of the nation. The awakening of men of enthusiastic hope in Jehovah's miraculous help.

Two kinds of despair: despair of human help, from which issues new hope in God's miraculous help; and despair of God's help, which also deprives human help of its power. The quails, or the way of all animals under the providence of God.

Eldad and Medad, or those inspired of God beside those ordained, and the contrast between Joshua's judgment and that of Moses (comp. Luke ix. 49, 50).

The punishment in granting earthly good that is impatiently sought after; or the graves of lust. [See M. HENRY on xi. 4-35.—TR.]

C.—MIRIAM AND AARON AGAINST MOSES. MIRIAM'S LEPROSY.

CHAP. XII. 1–16.

1 AND Miriam and Aaron spake against Moses because of the [1]Ethiopian woman
2 whom he had [2]married: for he had [2]married an [1]Ethiopian woman. And they
said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by
3 us? And the LORD heard *it*. (Now the man Moses *was* very meek, above all
4 the men which *were* upon the face of the earth.) And the LORD spake suddenly
unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the [3]taber-
5 nacle of the congregation. And they three came out. And the LORD came down
in the pillar of the cloud, and stood *in* the door of the [4]tabernacle, and called Aaron
6 and Miriam: and they both came forth. And he said, Hear now my words: If
there be a [5]prophet among you *I* the LORD will make myself known unto him in a

7 vision, *and* will speak unto him in a dream. My servant Moses *is* not so, who *is*
8 faithful in all mine house. With him [d]will I speak mouth to mouth, [e]even
apparently, and not in dark speeches; and the similitude of the LORD [f]shall he
behold: wherefore then were ye not afraid to speak against my servant [g]Moses?
9, 10 And the anger of the LORD was kindled against them: and he departed. And
the cloud [h]departed from off the tabernacle; and, behold, Miriam *became* leprous,
white as snow: and Aaron [i]looked upon Miriam, and, behold, *she was* leprous.
11 And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon
12 us, wherein we have done foolishly, and wherein we have sinned. Let her not be
as one dead, of whom the flesh is half consumed when he cometh out of his mother's
13 womb. And Moses cried unto the LORD, saying, Heal her now, O God, I beseech
thee.
14 And the LORD said unto Moses, If her father had but spit in her face, should
she not be ashamed seven days? let her be [k]shut out from the camp seven days,
15 and after that let her be received in *again*. And Miriam was [k]shut out from the
camp seven days: and the people journeyed not till Miriam was brought in *again*.
16 And afterward the people removed from Hazeroth, and pitched in the wilderness
of Paran.

[1] Or, *Cushite*. [2] Heb., *taken*.

[a] *Tent of Meeting.* [b] *Tent.* [c] *prophet of Jehovah. among you, I make myself, etc.*
[d] omit *will.* [e] *and as an appearance.* [f] *he beholds.* [g] *against Moses.*
[h] *removed.* [i] *turned.* [k] *shut up without the, etc.* [l] *received.*

[Ver. 6. נְבִיאֲכֶם — נָבִיא לָכֶם, the nominal suffix standing for the dative of the personal pronoun; as Gen xxxix. 21 וַיִּתֵּן חִנּוֹ "he gave his grace," for "he gave him grace;" comp. Lev. xv. 3. NAEGELSBACH, § 78, 1 c, rem. Thus also נְבִיא stands in the constr. state with יהוה "a prophet of Jehovah to you." So also KEIL. The LXX. construes יהוה with נְבִיא, προφήτης ὑμῶν κυρίῳ; also the VULG.—TR.].

Ver. 13. Ought one, instead of the strange form אֵל נָא, to read with MICHAELIS and others אַל־נָא? It might even be more expressive of the emotion that Moses felt. [" The connection of the particle נָא with אֵל is certainly unusual; but yet it is analogous to the construction with such exclamations as אוֹי (Jer. iv. 31; xlv. 3), and הִנֵּה (Gen. xii. 11; xvi. 2, *etc.*); since אֵל in the vocative is to be regarded as equivalent to an exclamation; whereas the alteration into אַל does not even give a fitting sense, apart altogether from the fact that the repetition of נָא after the verb, with אַל־נָא before it; would be altogether unexampled." KEIL.—TR.].

EXEGETICAL AND CRITICAL.

1. **From the Graves of Lust the children of Israel marched to Hazeroth**, where they abode for a season. Here Moses had to sustain another insurrection. It was in so far the worst of all as it proceeded from his own brother and sister, Miriam and Aaron, who were his assistants, and it assumed the garb of a higher holiness by virtue of which they would supersede him, or at least would assume equal rank. Female, fanatical enthusiasm and ruffled clericalism had combined against his freedom of spirit, the word of God and his vocation. The occasion was a marriage, which in Israelitish pride they regarded as an objectionable, mongrel marriage; but the consequence was this, that they were at least prophets of equal authority, who, if they did even let him be of account in their college, could conveniently outvote him. Thus, indeed, female fanaticism and priestly presumption in combination have often outvoted the representatives of God's word.

Our section is brief, but its contents are rich in relation to the outbreaks of fanaticism, to mixed marriages, the forms of revelation, the true divine interdicts that may authenticate theocratic sanctuaries, and the higher power of spiritual intercession when opposed to the condemnatory spirit of a carnal fanaticism.

2. **And Miriam**, ver. 1. She was the real instigator, as indeed, time out of mind, sisters have inclined to meddle with the marriage affairs of their brothers; hence the form תְּדַבֵּר. Aaron suffered himself to be carried away, as he had before done in the affair of the golden calf. A fancy for images, dependence on female fanaticism, meddling with the marriage rights of men has ever been an infirmity of priests.

3. **Because of his wife the Cushite, whom he had married**, ver. 1. According to the propensity of fanaticism in all ages to exaggerate, to caricature, and to abuse, one might suppose that Zipporah were meant. Such was the view of CALVIN and many others, KNOBEL among them, for whom of course this supposition offers the opportunity of detecting a contradiction. But, apart from the fact that the matter is treated as something quite new, it is against this view that it is added: **for he had married a Cushite.** This latter, therefore, makes necessary the assumption of MICHAELIS, EWALD, KEIL and others, that Zipporah had died some time previously. The history of Joseph proved that marriage with an Egyptian woman was not antitheocratic. The prohibition to marry with the daughters of Canaan had special reasons of religious self-preservation.

The union of Moses with an Ethiopian woman has been ascribed to theological motives. BAUMGARTEN conceives the motive to have been, to represent the fellowship between Israel and the heathen. According to GERLACH it signified the future calling of the Gentiles. There may be more reason in the "Jewish fabling," according to which the Cushite woman was in the train of the army of God even from Egypt, even if the statement that Moses married the Ethiopian princess Tharbis in Meroe, before the Exodus (JOSEPHUS, *Antiq.* 2, 10, 2) may be fabulous. That a feminine spirit out of heathendom might be carried away by the theocratic hope as a disciple of Moses, is proved by the history of Tamar, of Rahab and of Ruth. It is true that the High-Priest was allowed to marry only a Hebrew virgin; but that was a limitation belonging to his symbolic position, and the remark that Moses for this reason gave up all claim to the priesthood has no value. The prophetic class, on the other hand, had the task of illustrating the greatest possible letting down of legal restraint, and it offers a remarkable parallel that the next greatest man of the law, Elijah, lived for a considerable time as the table companion of a heathen widow of Zarephath.

4. **Hath the Lord indeed spoken only by Moses**, ver. 2. They appear to be willing to allow him still co-ordination, whereas their mind is to bring about the subordination of the younger brother. Thus, also, the older brothers of Jesus asserted themselves presumptuously against Him. Aaron wore the breast-plate, Urim and Thummim; Miriam, as a prophetess, had already led the chorus of the women of Israel. There appears to crop out a prelude of the spiritualism of the rebellion of Korah.

5. **Now the man Moses was very meek**, ver. 3. An intimation that he endured in silence and committed his justification to God. If we assume a later redaction of the memorabilia of Moses, then this statement is easily explained as a gloss. Anyway the defence of the view that Moses wrote this himself is no affair affecting faith. See KEIL for the discussions relating to this. [The defence of the integrity of this text may be of great importance even if it be not an "affair affecting faith." There is really no more ground for impugning it than any other simple statement about Moses made by himself; as for instance: "O my Lord, I am not eloquent; but I am slow of speech." Exod. iv. 10; Exod. xi. 3; Num. xii. 7, may also be compared. The common objection to it, that it is self-praise, is urged from the view-point of Christian ethics. Certainly before the day of David, who sang the praises of the meek (עָנָו) and of their meekness, no one would have been charged with praising himself who called himself meek. CALVIN's sensible comment touches the core of the matter: "The eulogium of his meekness amounts to this: as if Moses would say, he swallowed that injury in silence, inasmuch as he imposed a law of patience on himself because of his meekness." Only it need not be admitted that the text *was* an "eulogium," though it *is* such now. It would not even now-a-days be thought a proof of self-conceit, or more than a modest man might say, if one were to state that he swallowed more affronts than any man of his time. Apart from this unreasonable objection to the words, it is "manifest that the observation referred to occupies a necessary place in the history, being called forth by the occasion, and that the object of its insertion was by no means to magnify Moses." MACDONALD *on The Pentateuch*, I., p. 346.—TR.]

6. Vers. 4, 5. Moses, Aaron and Miriam, whose discourse Jehovah had heard, are suddenly cited to the fore-court of the Tent. This notice affords KNOBEL another opportunity for detecting a contradiction. Women in the Sanctuary! Yes, indeed, in the fore-court; in fact there was at a later period an entire fore-court for women. The three presented themselves there and are summoned. The cloud sinking down parts Aaron and Miriam from Moses, after they had approached before the door of the Tent. What they now hear seems to have the form of an inspiration from Jehovah, who manifested Himself in the dividing cloud.

7. **If there be a prophet among you**, *etc.*, vers. 6–8 *b*. The usual form of revelation is: **Jehovah makes himself known in an appearance, or in a dream.** The dream-vision as a third form is to be understood as included. The form of revelation in which Jehovah makes Himself known to Moses is superior, because Moses is faithful in all His [Jehovah's] house. נֶאֱמָן may be taken to mean "entrusted with;" but the בְּ seems to favor the other rendering. But, of course, the house of Jehovah is not merely the Sanctuary, but all Israel as the house of Jehovah (KEIL).

[**My house**, when said by Jehovah, must mean the same as "the house of Jehovah," when said by Moses. The latter in the Pentateuch never means anything but the Tabernacle. Comp. Exod. xxiii. 19; Deut. xxiii. 18 (19); also Josh. vi. 24; ix. 23. KEIL says: "It is not primarily His dwelling, the holy Tent (BAUMGARTEN),—for in that case the word 'whole' (כָּל־) would be quite superfluous." But כל cannot so extend the meaning of "house of God," any more than "all the apple" can be made to comprehend the apple and the tree on which it grows. It is better to understand by "my house" the Tabernacle, including the economy that it represents. The Apostle's reference to this phrase, Heb. iii. 2–6, quite consists with this, and most of all his words: "whose house we are," which KEIL quotes in favor of the other view. For these words in their context present an antithesis to "His (God's) house." Moses ministered in a house of types; Christ in the real house, of which believers are the ingredients.—TR.]

To him Jehovah **speaks mouth to mouth**, *i. e.* the sound of the words objectively as inspiration and subjectively as law, is thoroughly correct. And it may subserve this that Moses is denied the dangerous gift of eloquence, and that he must speak in lapidary style. Hence, too, his sort of vision is peculiar; free from obscure or enigmatical forms of fantasy or poesy

(חִידָה), ideal realism. He **beholds the form of Jehovah**, His essential form (Exod. xxxiii. 11; Deut. xxxiv. 10). Still one could not take these words absolutely, without being in conflict with Jno. i. 18, and even Exod. xxxiii. [No more conflict than Jno. v. 37, *οὔτε εἶδος αὐτοῦ ἑωράκατε*.—Tr.] If the prophets saw what was divine only piece-meal and in various forms (Heb. i. 1), so then Moses, too, did not see it synthetically, but analytically. It is therefore saying too much when one affirms: "God spake with Moses without figure and in the complete transparency of spiritual communication."—What distinguishes him in the Old Testament is the totality and the objective precision of his perception of the law, but still on that account conditioned by visions, as *e. g.* the vision of the Burning Bush; and if "all the prophets only continued to build on the foundation that Moses laid," still, on the other hand, each prophet saw a special aspect of the kingdom of God in such a light as Moses had not yet seen it. Keil says: "On this unique position of Moses to God and to the Theocracy, clearly affirmed in our verses, the Rabbins have justly founded the view of the superior degree of the inspiration of the *Thorah*." But we may add: on this misunderstanding of this conditioned uniqueness, the Sadducees, too, founded their doctrine. The New Testament, also, is, according to historical relations, founded on the Old Testament; but, according to inward, essential relations that well up out of the divine depths into the light of day, the Old Testament is rather founded on the New, and in a certain sense John the Baptist is called the greatest prophet of the Old Testament.

8. **Wherefore were ye not afraid?** Ver. 8 *c*. They lived with him so long, and yet knew so little his exalted position. He stood too near to them, and they themselves, with their self-consciousness, stood too much in their own light. Again an old history that becomes ever new.

9. **And the anger of the Lord was kindled against them; and He departed**, ver. 9; **the cloud** removed from off the Tent, ver. 10. It removes; "it mounts aloft." This lifting up and moving off of the cloud might be portrayed without its significance being regarded. It was the first punishment and a chief one. Aaron was inwardly crushed, the fire on his altar went out, the pillar of smoke no longer mounted up as a token of grace, the cultus was for the moment at a stand-still, and it was as if an interdict of Jehovah lay on the cultus of the Sanctuary. Hence Miriam is not the only one punished when suddenly she stood there snow-white from leprosy. She would stand above Moses snow-white in righteousness, while she looked down on him as unclean. She would be a lady over the Church, for she dominated over Aaron, and now, even as a leper, she must be excluded from the Church. Now Aaron implores Moses, as his lord, to intercede. Here only the spiritual high-priesthood of a divine compassion can deliver the helpless high-priest himself. **Lay not the sin upon us**, ver. 11; let us not atone for it. **We have played the fool** (יָאַל, Niph.). So, too, Luther once said, when looking back to the deliverance concerning the double marriage of Philip of Hesse. His sister seems to him as it were already consumed by the leprosy, as a still-born child may already appear almost corrupted at birth. Mournful image under which Miriam now appears here! He almost speaks as if Moses should heal her. Moses understands it as an indirect request to intercede for her. The reply of Jehovah is the granting of the request in the form of a sharp reproof (ver. 14). The figurative expression compares her, who desired to be the prophetic regent of the nation, to a dependent maiden in whose face her father had spit on account of unseemly behaviour. Such an one must conceal herself seven days on account of her shame. The same is dictated to Miriam. "A usage among the Arabs is that, when a son and competitor in a race is beaten, the father spits in his face as a sign of his reproof (von Schubert, *Reise* II., p. 408)." Knobel. She is **shut up seven days** as a leper. Confounded by the sense of guilt, Aaron could not see the sign of hope in the snow-white leprosy. At bottom the confession of Miriam appeared already in that, because the blow proceeded from conscience. In ordering her to a seclusion of seven days, there was implied, however, even already the divine sentence of pronouncing her clean, because the leper pronounced clean could only after seven days be received again (Lev. xiv. 8). The reception back again required the prescribed sacrifice. Therefore so long the people must remain encamped in Hazeroth. After the seven days the departure from Hazeroth took place. Knobel cannot see how the stern features and the mild features in Moses are to be harmonized (p. 30). Of course this is [for him] another contradiction!

HOMILETICAL HINTS.

Miriam and Aaron in their would-be pious zeal against the alleged mixed marriage of Moses. Two-fold character of the so-called mixed marriages (see on Gen. vi. 1–8, *Doct. and Eth.*, § 3; 1 Cor. vii.). The intercession of Moses must mediate again and again.

THIRD SECTION.

The Fall of the Old Generation in the Wilderness of Paran. The Spies. The Despondency, the Stubbornness and the Judgment.

CHAPS. XIII. 1—XIV. 45.

In this section we read the history of Israel in the wilderness in the narrower sense, the tragic history of their first cardinal and temporary rejection. God never rejected His entire people, though He did reject single generations of the nation in a *conditional* sense. This first time *one* generation died in the wilderness; another time *two* generations died in the Babylonish captivity; and after the destruction of Jerusalem and later, countless generations fell under the sentence of dispersion. Moreover, individual tribes more or less detached themselves from the total of Israel before the deportation of the Ten Tribes to Assyria. But never did the entire nation go to destruction. Again and again the prophets renew the promise of salvation to a pious remnant, an election, and that in a form ever greater and more glorious. But as, on the one hand, the entire nation is never meant, so also, on the other, the single individual as such is never meant. Even the vacillating, lost multitude is indeed judged as a nation, but not in the relation of the individual to Jehovah, and in the end there shall issue from each visitation a fruit of righteousness. It is the history of humanity on a reduced scale. It is characteristic, that several modern critics, from GOETHE on, have desired to eliminate this providential central point of the wanderings of Israel, the proper theocratic idea of it, in order to make prominent in the history what remains almost an insignificant military caravan expedition through the desert.

The Spies and their Report.

CHAP. XIII. 1–33.

1 AND the LORD spake unto Moses, saying, [a]Send thou men, that they may
2 [b]search the land of Canaan, which I give unto the children of Israel: of every
3 tribe of their fathers shall ye send a man, every one a [c]ruler among them. And
Moses by the commandment of the LORD sent them from the wilderness of Paran:
4 all those men *were* heads of the children of Israel. And these *were* their names;
5 Of the tribe of Reuben, Shammua the son of Zaccur. Of the tribe of Simeon,
6 Shaphat the son of Hori. Of the tribe of Judah, Caleb the son of Jephunneh.
7, 8 Of the tribe of Issachar, Igal the son of Joseph. Of the tribe of Ephraim.
9 Oshea the son of Nun. Of the tribe of Benjamin, Palti the son of Raphu.
10, 11 Of the tribe of Zebulun, Gaddiel the son of Sodi. Of the tribe of Joseph,
12 *namely*, of the tribe of Manasseh, Gaddi the son of Susi. Of the tribe of Dan,
13 Ammiel the son of Gemalli. Of the tribe of Asher, Sethur the son of Michael.
14, 15 Of the tribe of Naphtali, Nahbi the son of Vophsi. Of the tribe of Gad, Geuel
16 the son of Machi. These *are* the names of the men which Moses sent to spy out
the land. And Moses called Oshea the son of Nun, Jehoshua.

17 And Moses sent them to spy out the land of Canaan, and said unto them, Get
18 you up this *way* [d]southward, and go up into the mountain: And see the land,
what it *is;* and the people that dwelleth therein, whether they *be* strong or weak,
19 few or many. And what the land *is* that they dwell in, whether it *be* good or bad;
and what cities *they be* that they dwell in, whether in [e]tents, or in strong holds;
20 And what the land *is*, whether it *be* fat or lean, whether there be wood therein, or
not. And be ye of good courage, and bring of the fruit of the land. Now the
time *was* the time of the first ripe grapes.

21 So they went up, and [f]searched the land from the wilderness of Zin unto Rehob,
22 as men come to Hamath. And they ascended [d]by the south, and came unto
Hebron; [g]where Ahiman, Sheshai, and Talmai, the children of Anak, *were*. (Now
23 Hebron was built seven years before Zoan in Egypt.) And they came unto the
[1]brook of Eshcol, and cut down from thence a branch with one cluster of grapes,
and they bare it between two upon a staff; and *they brought* of the pomegranates,
24 and of the figs. The place was called the [1]brook [2]Eshcol, because of the cluster of
25 grapes which the children of Israel cut down from thence. And they returned
from [h]searching of the land after forty days.

26 And they went and came to Moses, and to Aaron, and to all the congregation of
the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back
word unto them, and unto all the congregation, and shewed them the fruit of the
27 land. And they told him, and said, We came unto the land whither thou sentest
us, and surely it floweth with milk and honey; and this *is* the fruit of it.
28 Nevertheless the people *be* strong that dwell in the land, and the cities *are* [i]walled,
29 *and* very great: and moreover we saw the children of Anak there. [k]The Amale-
kites dwell in the land of the south: and the Hittites, and the Jebusites, and the
Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by
30 the coast of Jordan. And Caleb stilled the people before Moses, and said, Let us
31 go up at once, and possess it; for we are well able to overcome it. But the men
that went up with him said, We be not able to go up against the people; for they
32 *are* stronger than we. And they brought [l]up an evil report of the land which they
had [f]searched unto the children of Israel, saying, The land, through which we have
gone to search it, *is* a land that eateth up the inhabitants thereof; and all the
33 people that we saw in it *are* [3]men of a great stature. And there we saw the giants,
the sons of Anak, *which come* of the giants: and we were in our own sight as grass-
hoppers, and so we were in their sight.

[1] Or, *valley*.
[2] That is, *a cluster of grapes*.
[3] Heb. *men of statures*.

[a] *Send for thee.*
[b] *spy.*
[c] *princes.*
[d] *in the South.*
[e] *camps.*
[f] *speed.*
[g] *and there were.*
[h] *spying.*
[i] *fenced.*
[k] *Amalek dwells.*
[l] *out.*

TEXTUAL AND GRAMMATICAL.

[Ver. 22. It is generally thought that instead of ויבא we should read ויבאו, "for a plural precedes, and such is the reading of the *Sam.*, 2 Codd. K, and all the ancient versions except Onkelos and *Gr. Ver.*" Maurer.

"Two facts are mentioned in vers. 22-24, which occurred in connection with their mission, and were of great importance to the whole congregation. These single incidents are linked on. however, in a truly Hebrew style, to what precedes, *viz.*, by an imperf. with *Vav consec*," Keil. See further in *Exeget. and Crit.*—Tr.]

EXEGETICAL AND CRITICAL.

1. *The sending out of the spies*, vers. 1-20. The occasion of this is, on the one hand, the desire of the people (Deut. i. 22), on the other the command of Jehovah. The locality from which the sending proceeds is the wilderness of Paran (xii. 16), or, more exactly defined, Kadesh (xiii. 26; Deut. i. 20). On the site of Kadesh see Keil *in loc.* [and Translator's note below]. The men who were chosen for the expedition were required to be princes of the branch of a tribe from the individual tribes, (not the princes of the several tribes themselves), men of importance and reliable.* They are definitely enrolled according to the particular tribes. All twelve tribes are represented, except Levi, which is omitted according to its destination. But Knobel is at pains to make it appear that Ephraim, too, is without representation, or that, according to one source, Joshua was not among the spies, while, according to the other, he was (see the note in Keil, *in loc.*).

The official change of the name Oshea to Joshua, which Moses effected on the occasion of this expedition, was already prepared by previous significant things, just as the official naming of Peter in the Evangelical history. The significant thing is that such names grow up by degrees until they are punctuated. One may still distinguish from this the author's prolepsis.

* [Dr. Lange inserts in the Scripture text *in loc.* the meanings of the names, vers. 4 sqq. For convenience they are added here. Shammua—*announcement, message*. Zaccur—*a male*. Shaphat—*judge*. Hori—*elder and prince*. Caleb—*one who attacks*. Jephunneh—*a way paved*. Igal—*he will redeem*. Oshea—*help*. Nun—*posterity*. Palti—*deliverance*. Raphu—*healed*. Gaddiel—*happiness of God*. Sodi—*confidant*. Gaddi—*my happiness*. Susi=*horseman*. Ammiel—*of the people of God*. Gemalli=*camel-owner? avenger*. Sethur—*veiled, secret*. Michael—*who is as God*. Nahbi—*hidden*. Vophsi—*a rich one? prince*. Guel—*highness of God*. Machi—*a poor one*. Joshua—*whose help Jehovah*.—Tr.]

2. *The instruction to the spies*, vers. 17-20. (*a*). Whither? Into the south-land (*Negeb*) of Canaan, and then to the mountains. Against KNOBEL, who thinks that only the mountains of Judah are meant, KEIL justly maintains that all the mountain land of Canaan is meant, the mountains of the Amorites (Deut. i. 7, 19). [See Translator's note below]. As a matter of course, KNOBEL's aim is to detect a discrepancy.

(*b*). For what object? To inspect the land, (1) the people; (2) the cities (whether fenced or encampments); (3) the vegetation. They were to bring back with them samples of the fruits of the land. It was about the season of the first ripe grapes. "In Palestine the first grapes ripen in August, partly even in July (comp. ROBINSON, II., p. 100), whereas the vintage takes place in September and October (comp. V. SCHUBERT, R. III., p. 112 sq.; TOBLER, *Denkblætter aus Jerusalem*, p. 111)."

3. *The journey*, ver. 21. The most northern part of the wilderness of Paran was the wilderness of Zin (in the TALMUD: low palm). From this latter (the *Wady Murreh*) they started and came as far as Rehob, "to come to Hamath," *i. e.*, from where one comes to Hamath. In any case this Rehob lay in the extreme north of Palestine, for Hamath, called later Epiphania, was situated on the Orontes. ROBINSON supposed he identified Rehob in the place *Kalat Honin* which KEIL disputes [see also SMITH's *Bib. Dict.*, *sub. voc.*—TR.].

Here connects the statement of their return, ver. 25.

At this point KEIL makes a very appropriate remark with reference to EWALD, where see his note. It is a peculiarity of Hebrew historic narrative that it places the end and result of events as much as possible at the head of the account, and then afterwards brings in the details of the more important accompanying circumstances. KEIL cites as examples 1 Kings vi. 9, 15; Josh. iv. 11 sqq.; Judg. xx. 35 sqq. In poetry this is the character of the novel as distinguished from the form of the romance. In this way Gen. ii. is related to Gen. i. Thus here the narrative in vers. 22-24 is overtaken, because with the antithesis: "the large grapes, but the children of Anak, too," the tragic knot is tied. Thus then they **came to Hebron** (union), **there were Ahiman** (brother of the gift?), **Sheshai** (the white?) **and Talmai** (abounding in furrows? fruit-land), **the sons of Anak** an ancient giant race (long-necked), Deut. ix. 2. Goliath is an example of there being straggling remnants of these in later times. They were descended from Arbah, from whom Hebron was called Kirjath Arbah; but Anak designates the people, see Josh. xv. 14; Judg. i. 20. Hebron was a very ancient city (see on Gen. xiii. 18); **it was built seven years before Zoan in Egypt**, ver. 22. "Zoan, *i. e.*, Tanis of the Greeks and Romans, San of the Arabians, Dschane in the Coptic writings, was situated on the east side of the Tanitic arm of the Nile, not far from its mouth, and was the residence of Pharaoh in Moses' time," KEIL, see Gen. xiii. 18; xxiii. 2 sqq.

It is still a question whether וַיָּבֹאוּ is to be substituted for וַיָּבֹא. The narrator says: "and one came also." And what reason could he have for that? It seems to be wholly assumed that the twelve spies always remained together. Verily not a good method of scouting. Moreover, at a later period, Joshua sent out only two spies to Jericho. One may assume that these twelve also subdivided themselves variously. Thus, then, a few in particular came to Hebron.

Thus, also, after another episode **they came to the brook Eshcol** (cluster of grapes, grapes) ver. 23. And they cut down the great cluster that two men bore on a pole. This could only be on their return home. Their motive for so carrying it was to preserve it fresh. They took in addition some pomegranates and figs. It has been conjectured that a valley to *the north* of Hebron is meant, where grow the largest and most beautiful grapes of the land, also pomegranates, figs and other fruits in abundance (KEIL with reference to ROBINSON, I. p. 316 compared with p. 314, and II. p. 442). In that case the spies with their great cluster needed care to get by the children of Anak unobserved (see KEIL on a double derivation of the name). [On Eshcol see Translator's note below].

4. *The Report of the Spies*, vers. 26-33. The spies give confirmation before the assembly of the people, that the land agrees with the old promise, and they exhibit their fruits; then, however, there immediately follows a *but*, *but*—the אֶפֶס כִּי: a strong nation; fenced cities; sons of Anak are there; Amalekites in the south; Hittites, Jebusites, Amorites in the mountains; Canaanites in the lowlands by the sea and by Jordan (Gen. xx. 1). Caleb seeks to soothe the excited people by resolute confidence of conquest. That Joshua does not make a speech confirms KNOBEL in the assumption that he was not one of them. The rest of the spies, of course, oppose Caleb. The land, they say, **eateth up its inhabitants**. The strange expression would say: they so press one another for its possession that they grind each other up. A second exaggeration: **all the people that we saw in it are men of great stature**. And still further they contradict themselves: **we also saw giants there**; of course they would make the impression that these children of Anak were like the dreadful giants that lived before the flood. In the last exaggeration was manifested the extravagance of the cowards: **we were in our own sight as grasshoppers, and so we were in their sight**. Truly an expressive type of the lying fear with which worldly-mindedness has ever depicted the difficult approaches to the kingdom of God.

[**Kadesh**, ver. 26. In a copious note at the end of chap. xiii., the Editor of *The Bible Comm.* maintains that "Kadesh is to be identified with *Ain-el-Weibeh*, which lies in the Arabah, about ten miles north of the place in which Mt. Hor abuts on that valley." ROBINSON (II., § xii., *June* 2) leads in this view, and is followed by many. The view commended by LANGE in referring to KEIL, and which is maintained by RITTER, KURTZ and Mr. THRUPP, the original writer on Numbers in the *Bib. Comm.* and many others, is that advocated by Messrs. ROWLANDS and WILLIAMS (*Holy City*, I. 463 sqq.), and by

Mr. WILTON (*Negeb.* pp. 79, 80). This view identifies Kadesh with *el-Ain*, which is about sixty miles west of Mt. Hor, and twenty miles further north (according to the map in PALMER's *Desert of the Exodus*), or about fifty miles west of *Ain-el-Weibeh*. In this view E. H. PALMER concurs, who says: "The name Kadesh (though belonging more particularly to the open space immediately below the cliff (*Sela*) in which *Ain Gadis*, or the spring of Kadesh, rises, might easily have been extended to the whole region, as the name of the spot in which the most important events took place. This would account for the apparent discrepancies in the Biblical references to the locality, which at one time is said to be in the wilderness of Paran (xiii. 26), at another, in the wilderness of Zin (Deut. xxxii. 51), and again, is defined with Heshmon as being one of the uttermost cities of the tribe of Judah southward [Josh. xv. 3, 4, 27].

"I concur with WILTON (*The Negeb.*, p. 124) in believing that the wilderness of Paran comprised the whole desert *Et Tih*, and that Mt. Paran was the southernmost portion of the mountain plateau in the northeast, at present inhabited by the Azazimeh Arabs and known as *Jebel Magrah*. To one encamped in the wilderness of Kadesh, that is the open plain into which *Wady Gadis* debouches, *Jebel Magrah* would be always the most conspicuous object in the scene, and would completely shut out the view of the more fertile mountains beyond. . . .

"The Israelites were encamped, according to my theory, at the foot of the line of cliffs in which *Ain Gadês* takes its rise, and their intention was evidently to march straight upon Palestine by the short and easy route which skirts the western edge of the mountains. The spies were to **get them up by the way of the Negeb** [south-land], not by the plains in which the Canaanites were assembling, but to **go up into the mountains**. This they could only do by skirting the southern end of the Azazimeh mountains, and striking into the heart of the plateau at *Wady Ghamr*. Having then penetrated into Palestine by this road, and searched the country as far as the plain of Cœle-Syria, they returned by way of Hebron, and explored (as coming from the North, they might now do without suspicion) the route by the western edge of the mountain. In one of these extensive valleys (perhaps in *Wady Hanein*, where miles of grape-mounds even now meet the eye [not more than sixteen miles north of Kadesh.—TR.]), they cut the gigantic cluster of grapes, and gathered the pomegranates and figs."—*Desert of the Exod.*, chap. xxv.—TR.]

Despondency, Stubbornness and Judgment.

CHAPTER XIV. 1–45.

1 AND all the congregation lifted up their voice, and cried; and the people wept
2 that night. And all the children of Israel murmured against Moses and against
Aaron: and the whole congregation said unto them, Would [a]God that we had died
3 in the land of Egypt! or would [a]God we had died in this wilderness! And where-
fore [b]hath the LORD brought us unto this land, to fall by the sword, that our wives
and our children should be a prey? were it not better for us to return into Egypt?
4 And they said one to another, Let us make a captain, and let us return into Egypt.
5 Then Moses and Aaron fell on their faces before all the assembly of the congrega-
tion of the children of Israel.

6 And Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of
7 them that [c]searched the land, rent their clothes: And they spake unto all the
[d]company of the children of Israel, saying, The land, which we passed through to
8 [e]search it, *is* an exceeding good land. If the LORD delight in us, then he will
bring us into this land, and give it us; a land which floweth with milk and honey.
9 Only rebel not ye against the LORD, neither fear ye the people of the land; for
they *are* bread for us: their [f]defence is departed from them, and the LORD *is* with
10 us: fear them not. But all the congregation [g]bade stone them with stones. And
the glory of the LORD appeared in the [f]tabernacle of the congregation before all
the children of Israel.

11 And the LORD said unto Moses, How long will this people [g]provoke me? and
how long will it [h]be ere they believe me, for all the signs which I have [i]shewed
12 among them? I will smite them with the pestilence, and [k]disinherit them, and
will make of thee a greater nation and mightier than they.

13 And Moses said unto the LORD, [l]Then the Egyptians shall hear *it*, (for thou
14 broughtest up this people in thy might from among them;) And they [m]will tell *it*
to the inhabitants of this land: [n]*for* they have heard that thou LORD *art* among
this people, that thou LORD art seen face to face, and *that* thy cloud standeth over
them, and *that* thou goest before them, by daytime in a pillar of a cloud, and in a
15 pillar of fire by night. Now *if* thou shalt kill *all* this people as one man, then the
16 nations which have heard the fame of thee will speak, saying, Because the LORD
was not able to bring this people into the land which he sware unto them, there-
17 fore he hath slain them in the wilderness. And now, I beseech thee, let the power
18 of my [o]LORD be great, according as thou hast spoken, saying, The LORD *is* long-
suffering, and of great mercy, forgiving iniquity and transgression, and by no
means clearing *the guilty*, visiting the iniquity of the fathers upon the children unto
19 the third and fourth *generation*. Pardon, I beseech thee, the iniquity of this peo-
ple according unto the greatness of thy mercy, and as thou hast forgiven this peo-
20 ple, from Egypt even [2]until now. And the LORD said, I have pardoned according
21 to thy word: But *as* truly *as* I live, [p]all the earth shall be filled with the glory of
22 the LORD. [q]Because all those men which have seen my glory, and my miracles,
which I did in Egypt and in the wilderness, and have tempted me now these ten
23 times, and have not hearkened to my voice; Surely they shall not see the land
which I sware unto their fathers, neither shall any of them that [r]provoked me see
24 it: But my servant Caleb, because he had another spirit with him, and hath fol-
lowed me fully, him will I bring into the land wherein he went; and his seed shall
25 possess it. [s](Now the Amalekites and the Canaanites dwelt in the valley.) To-
morrow turn you, and get you into the wilderness by the way of the Red Sea.

26, 27 And the LORD spake unto Moses and unto Aaron, saying, How long *shall I
bear with* this evil congregation, which murmur against me? I have heard the
28 murmurings of the children of Israel, which they murmur against me. Say unto
them, *As truly as* I live, saith the LORD, as ye have spoken in mine ears,
29 so will I do to you: Your carcasses shall fall in this wilderness, and all that were
[t]numbered of you, according to your whole number, from twenty years old and
30 upward, which have murmured against me, Doubtless ye shall not come into the
land, *concerning* which I [4]sware to make you dwell therein, save Caleb the son of
31 Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should
be a prey, them will I bring in, and they shall know the land which ye have des-
32, 33 pised. But *as for* you, your carcasses, they shall fall in this wilderness. And
your children [u]shall wander in the wilderness forty years. and bear your whore-
34 doms, until your carcasses be wasted in the wilderness. After the number of the
days in which ye searched the land, *even* forty days, each day for a year, shall ye
35 bear your iniquities, *even* forty years, and ye shall know [v]my [6]breach of promise. I
the LORD have said, I will surely do it unto all this evil congregation, that are
gathered together against me: in this wilderness they shall be consumed, and there
they shall die.

36 And the men which Moses sent to [x]search the land, who returned, and made all
the congregation to murmur against him, by bringing up a slander upon the land.
37 Even those men that did bring up the evil report upon the land, died by the plague
38 before the LORD. But Joshua the son of Nun, and Caleb the son of Jephunneh,
39 [y]*which were* of the men that went to search the land, lived *still*. And Moses told
these sayings unto all the children of Israel: and the people mourned greatly.

40 And they rose up early in the morning, and gat them up into the top of the
mountain, saying, Lo, we *be here*, and will go up unto the place [z]which the LORD
41 hath promised: for we have sinned. And Moses said, Wherefore now do ye trans-
42 gress the commandment of the LORD? but it shall not prosper. Go not up, for the
43 LORD *is* not among you: that ye be not smitten before your enemies. For the
Amalekites and the Canaanites *are* there before you, and ye shall fall by the sword:
because ye are turned away from the LORD, therefore the LORD will not be with

44 you. But they presumed to go up unto the hill top: nevertheless the ark of the
45 covenant of the LORD, and Moses, departed not out of the camp. Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, *even* unto Hormah.

[1] Heb. *shadow*.
[2] Or, *hitherto*.
[3] Heb. *If they*.
[4] Heb. *lifted up my hand*.
[5] Or, *feed*.
[6] Or, *altering of my purpose*.

[a] omit *God*.
[b] *doth—bring*.
[c] *spied out*.
[d] *congregation*.
[e] *said to stone*.
[f] *Tent of Meeting*.
[g] *reject*.
[h] *not trust in me*.
[i] *done*.
[k] *destroy*.
[l] *Yet the Egyptians have heard that thou broughtest*.
[m] *have told*.
[n] omit *for*.
[o] *Lord*.
[p] *and all*.
[q] omit *Because*.
[r] *rejected*.
[s] *Also the Amalekite and the Canaanite dwelling in the land*.
[t] *mustered*.
[u] *shall be shepherds*.
[v] *my alienation*.
[x] *spy out*.
[y] *remained alive of the men, etc.*
[z] *of which the LORD spake*.

TEXTUAL AND GRAMMATICAL.

[Vers. 13, 14. The וְ—וְ conjoin paratactically several affirmations, according to the simple Heb. idiom, where we would use subordinate clauses, or parenthesis, or *both—and*, and the like, or several of these together. See Exod. ii. 11-13. In such cases there is no rule but that of a fine interpreting sense. KEIL in the present case translates: "*Not only* the Egyptians have heard—they have also told."

Ver. 21. וִימָּלֵא וגו׳. In Hebrew the passive may retain the accusative of the remoter object. This is the case with all verbs that in the active take two accusatives; *e. g.* וְהָרְאָה אֶת־הַכֹּהֵן Lev. xiii. 49, "and it shall be shown (to) the priest," which is equivalent to "the priest shall be shown (made to see) it." Similarly, "fill the earth (with) His glory" (accust. after verbs of fullness see FUERST *Lex.* מָלָא), may in Hebrew be rendered passively "his glory is the fullness (of) the earth." Comp. Isa. vi. 3. מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ "fullness of all the earth his glory;" מְלֹא being substantive, see NAEGELSBACH on Isa. vi. 3.

Ver. 23 and 28. The conjunction אִם *if* denies when used in oaths: thus ver. 23. "*if* they see the land," *i. e.*, they shall not see. On the contrary אִם לֹא affirms, ver. 28, "surely I will do to you."

Ver. 24. וַיְמַלֵּא אַחֲרָי: comp. xxxii. 11, 12. A pregnant construction, by which a preposition of motion is joined to a verb imparting to it a sense of motion that it otherwise has not; EWALD, § 282 *c*. "It is a *constructio prægnans* for מִלֵּא לָלֶכֶת אַחֲרֵי "fulfilled *to walk* behind me, *i. e.*, followed me fully," KEIL. Comp. עָנָה with מִן Ps. xxii. 22, and חָשַׁק with מִן, Isa. xxxviii. 17, where see in NAEGELSB. Comm. Comp. also Heb. v. 7, *καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας*.

Ver. 27. עַד־מָתַי לָעֵדָה הָרָעָה; "an *aposiopesis*, '*How long this evil congregation*' (*sc.* 'shall I forgive it,') the simplest way being, as ROSENMUELLER suggests to supply אֶשָּׂא from ver. 18," KEIL. The Eng. version supplies "shall I bear with." MAURER says: "nothing is wanting. We have the subject in רָעָה, which is not an adjective belonging to עֵדָה, but a substantive as in Hos. x. 15. Therefore the sense is: 'how long to *this* (which force lies in the article) congregation will be *this evil*, with which they murmur against me.' Unless I greatly err, what follows of itself supplies this rendering," *viz.* ver. 27 *b*.

Ver. 43. "כִּי־עַל־כֵּן, literally *for therefore*; but the cause is put for the effect, as we may say: therefore for this reason he is a prince, which has then the sense of assigning a cause or reason. Comp. Gen. xviii. 5; xix. 8; Num. x. 31." NAEGELSBACH's *Gram.*, § 110, 2. EWALD, § 353 *a*.—TR.]

EXEGETICAL AND CRITICAL.

1. *The insurrection of the congregation*, vers. 1–10. The grief of despondency is followed by an embittered feeling against Moses and Aaron. They desire to choose a commander against Moses and Aaron. They desire to choose a commander, who shall lead them back to Egypt. Moses and Aaron cast themselves upon their faces before God; for it seems to be all over with their power now: their only refuge is in prayer. Joshua and Caleb, on the other hand, stand out heroically against the congregation, and try the power of eloquence. In their eyes despondency is a rebellion against God. They are food for us, that is, we will "eat them like bread," say the young heroes. Their shadow is departed from them. Their existence is an abnormal one, for God no longer protects them; they are ripe for judgment. The people, however, instead of allowing themselves to be encouraged, are minded to stone them. Then the glory of the Lord appears at the Tent of Meeting to all the children of Israel. KEIL says: in a flash of light suddenly lightening up near the Tabernacle. We prefer to say, that it was in a mysterious occurrence, of which we have no further knowledge. The Glory of the Lord appeared once in the wilderness (Ex. xvi. 10); once in the Tabernacle at the time of its dedication (Exod. xl. 34); then at the kindling of the first offering (Lev. ix. 23); afterwards opposite the company of Korah (chap. xvi. 19), and again finally in front of the murmuring congregation, who would hold Moses and Aaron

answerable for the destruction of the company of Korah (chap. xvii. 7). A distinction between the different modes of its appearance is found in the fact that, when the people are in a devout temper, the glory of the Lord appears to them in the court of the Tabernacle or above it; but when they are in a condition of insurrection, it appears in a sign more or less disconnected from the Tabernacle. The latest appearance of the glory of the Lord forms a single exception to this rule. Here the seditious congregation is cut off from the Tabernacle. It is not declared in the present passage how Moses and Aaron raised themselves again from their prone position. At all events Moses can now meet the people with words of thunder. The rule may be laid down, that the glory of the Lord appears when the people of God are in the best condition, and then also when they appear to be in the worst case.

2. *The Threats of Jehovah*, vers. 11–19. He will crush out this despicable people, who scorn Him, and with Moses begin again a new history of the people. The expression of His displeasure is much stronger than at the erection of the golden calf (chap. xxxii. 10). *Quo usque* is the expression here. The offense is denoted נָאַץ; it is enhanced by the incredulous disregard of all the signs which Jehovah has done among them. The intercession of Moses is likewise much more earnest than upon the other occasion; though upon the whole the same motives are appealed to (vers. 13–19). He appeals to the consistency of the divine grace, to the honor of Jehovah. "For the sake of this His honor God at a later period also did not suffer Israel to perish in Egypt; comp. Isa. xlviii. 9 and 11; lii. 5 and 42; xxxvi. 22 *et seq.*" (KEIL). Moses had not forgotten either the sermon of Jehovah upon Mount Sinai concerning the grace of Jehovah (ver. 18). Let us bear in mind that it is the stern lawgiver himself who again and again appeals for grace and forgiveness.

6. *The Pardon*, ver. 20. Forgiveness is granted in divine dialectic [distribution of notions according to their kind.—TR.]. The people, as a people, shall not be exterminated, but rather shall all the earth through them be filled with the glory of the Lord. The oath of Jehovah here is of the highest significance, of unexampled importance. **For all the men** [?]. A remarkable phrase, which gives us to understand, that the very judgment upon this generation in the wilderness will contribute its share to spread the glory of the Lord through all the earth. And just that result has come about.

6. *The Limitations of the Forgiveness: the Sentence of Judgment* (vers. 22–25). All those men who have seen Jehovah's miracles of preservation, from Egypt up to this point, and have yet remained incredulous and disobedient, shall not see the land of Canaan; that is, they shall perish in the wilderness. They have tempted me now ten times, that is, have provoked me to retract the promise. The rabbins accepted literally this round, symbolical number, indicative of a complete historical course of events, assigning the different occasions as follows: (1) The murmurs at the Red Sea; (2) at Marah; (3) in the desert of Sin (Exod. xvi. 2); (4) at Rephidim; (5) at Horeb (Exod. xxxii.); (6) Taberah; (7) Kibroth-Hattaavah; (8) at Kadesh now; (9 and 10). for these numbers "the twofold rebellion of a number against the commands of God on the bestowal of the manna (Exod. xvi. 20 and 27) is counted." Evidently we have here in Kadesh to do with two revolts preceding the faction of Korah, also Miriam? and the first temptation was the uprising against Moses and Aaron while yet in Egypt (Exod. v.). But it is not necessary to take the round number exactly. Jehovah does not except those either who have only inwardly rebelled; He makes two classes, according to the merely inward revolt, and according to the outwardly accomplished insurrection (ver. 28). When to these men He opposes Caleb, He means him only as the foremost of the exceptions. Of the tribe of Levi there is no question; at most only individuals are inwardly involved. Farther on Joshua is also made an exception. And the minors and those born in the intervening time form the beginning of the new generation. Caleb "had another spirit," and was resolute in following Jehovah. It was moreover to his special credit, that he had reported with such fortitude concerning the most terrible portion of the land, the region of Anak at Hebron (see Josh. xiv. 7 *et seq.*). And this very region therefore is to become his inheritance. We cannot regard the adjunct clause: **And the Amalekites and Canaanites dwelling in the valley**, as giving the motive for the following: "**To-morrow turn you.** Jehovah cannot intend to confirm the people in their fears. Nor can it be said, either, that these two races were settled chiefly in the *Wady Murreh*. Thus Caleb's dominion was to extend from this region of the Amalekites down to the lowlands where the Canaanites dwelt. Moreover, the command: "To-morrow turn you," does not require an immediate departure towards the Red Sea. But any way, they must no longer think of attacking Palestine from this side, but take the direction backwards into the desert toward the Red Sea. Immediately afterwards they came through their insolence to such a wretched plight, that they were only able to fulfil this command after nearly forty years had passed by.

9. *The Intensifying of the Judgment* (vers. 26–38). This heightened reiteration is only to be explained by the prolonged murmuring disposition of the congregation, just as the same thing is spoken of in chap. xvii. after the destruction of the company of Korah. The oath is repeated. Your bodies shall fall down in the wilderness; see 1 Cor. xix. 5. The precise age of the murmurers is given, from twenty years upwards. Joshua's name is now joined to Caleb's. Promise for the children, that they had regarded as doomed to perish, ver. 31. The children will live, but must sustain themselves as nomads with their herds a long time in the desert, to expiate the whoredom, *i. e.* the spiritual apostacy of their fathers. Twice does this mighty conception of their fall appear in our passage; and it is carried afterward through the entire Scriptures (as opposed to the bridal form of the relation between Jehovah and His people), to be

completed in the Babylonian whore, the Apocalyptic image of judgment. The time for the expiation was forty years; a round number, in which the commencement and the end of the migration were included, and between which and the forty days of the expedition of the spies a parallel is drawn. *For every day of cowardice and baseness in matters concerning the kingdom of God, a whole year is required for atonement.* It is brought out with emphasis, that this blow fell first of all upon the cowardly spies; yet that does not mean, that they were suddenly smitten by it. The more wondrous was the preservation of the two faithful ones, Joshua and Caleb; hence they are a second time expressly made prominent.

10. *The Sorrow of the People, and the Change from Despair to Presumption* (vers. 39–45). This is a picture true to the life, of false, or at least self-willed, repentance. From the passionate sorrow of the people issues the passionate warlike excursion, undertaken in opposition to the express decision of Jehovah, in spite of the warnings of Moses, without his leadership, and without the Ark of the Covenant; and so it is not the army of God under His standard. The position for assault is also against them, since the Amalekites and Canaanites rush down upon them from the mountains. They are beaten and scattered as far as Hormah. The town was situated "in the Negeb (chap. xxxiii. 40); it was then a royal city (Josh. xii. 14), and eventually appears as belonging now to Judah (Josh. xv. 30), now to Simeon (Josh. xix. 4; 1 Chron. iv. 30). It first received the name, here used proleptically, in the beginning of the period of the Judges. Up to that time it was called Zephat (Judg. i. 17)," KNOBEL, whom see for further particulars. The assembling of the scattered fugitives to the Tabernacle and to those that had remained at Kadesh, and the expiation of the forty years becomes thus a settled matter.

[**Now the Amalekite and the Canaanite dwell in the valley**, ver. 25. DR. LANGE's construction of this clause seems much more forced than the view he rejects, which is moreover the one generally accepted. It forms no appropriate description of Caleb's final inheritance. Whatever the clause means, it is natural to take it as giving the motive for the command: **to-morrow turn ye**, *etc.;* comp. Deut. i. 40. It might do to understand it as the announcement of a sentence, *viz.* "the Canaanite for the present shall remain in occupancy, and ye must retire into the desert." But the word בָּעֵמֶק, "in *the* valley," seems fatal to such a construction. The word itself never occurs generically for a whole country, but always for some locality that is a valley. Moreover, the article "*the* valley" points to a definite valley known to those addressed. Thus the common view understands the valley to be meant that was at hand near Kadesh, and that would be the natural avenue for the proposed invasion. There the Canaanites had taken position to repel the invaders. The word יֹשֵׁב, rendered "dwell," is used to describe the position of an attacking party in ambush, Josh. viii. 9. Since the Israelites would not encounter the enemy, they must retire to the desert. **And got them up to the top of the mountain**, ver. 40. This verse in its local reference connects closely with ver. 25, and confirms the view just given. "*The* mountain" here and "*the* valley" there acquire their definiteness from the same circumstance, *viz.*, their being at hand and forming the two commanding features of the environs of Kadesh. The account makes them antithetical. Because the Canaanites were in the valley, the Israelites took to the mountain; perhaps in the spirit of the Syrian that said: "Jehovah is a God of *mountains* and not a God of *valleys*." 2 Kings xx. 28. This reference will at least serve to illustrate the antithetical use of these words.

"The Israelites, then, must have made for the hills of the Amorites, those in the north-east of *Wady Hanein*, in which the forces of their enemies were no doubt concentrated. Had they succeeded in forcing their way into this locality, both roads to Palestine would have been open to them: either the western route by *Ruheibeh* and *Khalasah*, or that through the heart of the mountains by the *Dheigatel-Amerin* and *Wady Marreh*." E. H. PALMER, *Desert of the Exodus*. chap. xxv. The same author identifies Hormah with *Sebaita*, which is distant from *Ain Gadis* (the supposed site of Kadesh) only about twenty miles. "The names *Dheigat el Amerin* (Ravine of the Amorites) and *Ras Amir* (the former a valley cutting the range of hills to the north of *Sebaita*, and the latter a chain of low mountains fifteen miles to the south-west of *El Meshrifeh*) seem to point to the identification of this neighborhood with the hill country of the Amorites, and the scene of the battle, after the return of the spies." "The name *Sebaita* is etymologically identical with the Zephath of the Bible. Zephath signifies a watch-tower; and it is a noteworthy fact that the fortress of *El Meshrifeh*, discovered by us in the same neighborhood, exactly corresponds to this, both in its position and in the meaning of the name." Referring to Judges i. 17 that mentions Zephath and says: "the name of the city was called Hormah," the same author suggests that there may have been a watch-tower Zephath that commanded the approach to the plain in which the city lay, and that the city may have taken its name from the tower, "as the City of the Watch-Tower." This city was then afterwards called Hormah. *Ibid.* chap. xix.

The narrative has reached the point where for the next thirty-eight (?) or thirty-seven or less years there is a blank with respect to the order of events and the local residence or movements of the Israelites. In chap. xxxiii. 16–36 there are enumerated twenty stations between Sinai and Kadesh, or twenty-two including Sinai and Kadesh. But in Deut. i. 2 it is said: "There are eleven days' journey from Horeb by the way of Mount Seir unto Kadesh-Barnea." The choice of the route by Mount Seir shows that the way was not the directest one. But these twenty-one stations or encampments are proof that the way was devious beyond the possibility of our tracing it. The last definite encampment was mentioned xii. 16, *viz.*, Hazeroth, which was the second of the twenty-one after Sinai mentioned in xxxiii. 16–36. There were then eighteen between that

and Kadesh, which is the same as "the mountain of the Amorites, Deut. i. 19, 20. Only two of these are recognized beyond debate, *viz.*, Ezion-Gaber, which was at the head of the Elanitic Gulf, and Mt. Hor. On the others, see below at chap. xxxiii. Some of them may have been places of sojourn during the forty days that the spies were absent, ending at Kadesh, where the spies found the host at their return. For nothing requires us to suppose that the host reached Kadesh before they resorted to the plan of sending the spies. The probability is that they would do so earlier. As far as the encampments named in xxxiii. 16–36 have been conjecturally identified, they agree as well with the view that they followed consecutively in the order named till the host reached Kadesh for the first time, and that the station Kadesh of xxxiii. 36 is the same as that of our chap. xiv. as with any other view. This view has the merit of taking the list of stations in xxxiii. simply for what it pretends to be, *viz.*, a catalogue, that gives the stations consecutively; that refers to localities by one and the same name, being the name elsewhere used in this book for the same place; that is meant to harmonize with the account of the book in which it is found; that gives the order of stations as accurately where we cannot otherwise verify it as it does in cases where we can (*e.g.*, Kadesh, Mt. Hor,—Oboth, Iji-abarim, comp. xx. 1, 22; xxii. 10, 11 and xxxiii. 37, 44). The view that takes Rithmah (xxxiii. 18) to be another name for Kadesh (KURTZ, II., § 30, 1; KEIL), or Bene-jaa-kan to be another name for Kadesh (Dr. LANGE below on xxi. 10-20) imputes to the catalogue of chap. xxxiii. an arbitrariness in the use of names that would make it worthless for that purpose for which it was evidently recorded in this book of Numbers.

It is represented by some, who take the view just referred to, that the stations mentioned after Rithmah (xxxiii. 18) to Kadesh (ver. 36) occurred in wanderings that brought the host back to Kadesh a second time (*Bib. Comm.* on xxxiii.: SMITH's *Bib. Dict.* "WANDERINGS"). But it is as easy to conceive of their occurrence in the period between the departure from Hazeroth and the first arrival at Kadesh. This will appear from a careful observation of what our book details concerning that journey. The common error is to overlook the evidences that the journey from Sinai to Kadesh was made slowly.

Intimation that the journey would be made in no haste is given in the institutions for the discipline and tactics of the encampment and the order of march. Such regulations would not have been adopted for a period of only eighty or ninety days; and had the conquest of Canaan begun on the first arrival at Kadesh after about eighty days, these regulations could no more have been adhered to than they afterwards were when Joshua began the conquest.

Then the details of the march as far as Hazeroth reveal great deliberateness. "Three days' journey" (x. 33) was required from Sinai to Kibroth-Hattaavah, which is but one day's journey for ordinary travellers (E. H. PALMER, *ibid*, chap. xxv.). This may be taken as an example of the short stages that such a host could make. Therefore the eleven days' journey mentioned Deut. i. 2 cannot mean that the distance from Sinai to Kadesh could be made in that time by such a host as the millions of Israel, as is supposed by some (KURTZ, III., p. 245). E. H. PALMER (*ibid.* chap. xxx.) gives a table showing how the stations mentioned in Num. xxxiii., as far as identified, would make just eleven days' journey for the modern traveller from Sinai to Kadesh. Besides this, the delay of seven days at Hazeroth on Miriam's accoount (xii. 14), and the forty days' scouting of the spies show how little this journey was made with haste.

Moreover a comparison of x. 11 with xiii. 20 shows that the march from Sinai began on the 20th day of the second month (or the middle of May), and that the host was at Kadesh at "the time of the first ripe grapes" (or say about Aug. 1st). The shortest period indicated by that (or in other words, taking this as belonging to one year), is about seventy days, or at most eighty days. In itself this is a very short time for such a host to make the journey to Kadesh. Still it would have been doing little more than was accomplished from Ramesis to Sinai. But, as has been shown, our narrative intimates the very reverse of such speed. We actually have the account of eighty days of this journey, *viz.:*

From Sinai to Kibroth H. x. 33	3 days.
At Kibroth Hattaavah xi. 20	30 days.
At Hazeroth xi. 35; xii. 14	7 days.
In Paran xii. 16; xiv. 34	40 days.
Total	80 days.

If, then, we suppose that the journey from Sinai to Kadesh was made in the period from about May 15th to August 1st of the same year, no margin is left for the occurrence of many things that are referred to in the accounts of this journey, and for much more that must obviously have occurred and been passed over without notice in Numb. and Deut.

Besides Hazeroth is but two days' journey from Sinai for the common traveller, while the whole distance to Kadesh was eleven days. Yet before the host left Hazeroth they had spent forty days at least, and probably much more. Assuming, then, that Hazeroth has been properly identified (see at xi. 35), there remain only forty days for the rest of the route to Kadesh up to the moment of the return of the spies. This would require us to suppose that the spies had been sent from Hazeroth, and that, too, nine (9) days before the departure of the host, in order to give them forty days in Canaan. It would also require us to suppose that the host marched at a rate of speed out of all proportion to the progress made in any part of the journey from Egypt to Canaan, where the data enable us to measure it exactly.

Therefore we must infer that the journey from Sinai to Kadesh lasted *at least* from May of the second year of the Exodus to July or August of the third year, *i.e.*, fourteen or fifteen months. See Dr. LANGE's comment below on xx. 1 sqq. where he reaches a like result by a different process. *It may even have lasted longer*—a possibility that is consistent with the foregoing considerations, and that it may be an advantage to

hold in reserve to meet requirements of the history of the wanderings at present overlooked. But for the present we find a long enough period in the fourteen or fifteen months to admit of eighteen encampments between Hazeroth and Kadesh. There is good reason, therefore, for taking xxxiii. 16–36 in its plainest and *prima facie* sense, as giving the stations in their order till the first arrival at Kadesh. Moreover these considerations support the view maintained in the present commentary that there was only one visit to Kadesh, and that a lasting one. And this is done without the arbitrariness in interpreting names and rendering verbs to which Dr. LANGE resorts, *e.g.*, in commenting on xxi. 10–20; 36–48.

We may therefore regard Deut. i. 46: "So ye abode in Kadesh many days," as descriptive of the whole period of thirty-seven years or less till the story is resumed, beginning again at Kadesh. Then **To-morrow turn ye**, *etc.*, Num. xiv. 25, is a command to abandon the invasion of Canaan on the south, and turn in that direction that was afterwards successful. This command began to be executed by what is narrated xx. 14 sqq. **To-morrow** presents no obstacle to this view. For the Heb. מָחָר, that is so rendered, has not the limited meaning that "to-morrow" has in English. See Gen. xxx. 33; Exod. xiii. 14, where it is translated "in time to come," and obviously means the remote future. This long sojourn at Kadesh was spent in a nomadic life (ver. 33, **your children shall be shepherds**), and of course involved a dispersion and moving about over a considerable area, which may have embraced the most or all of the desert of Paran, or what is now called *Et-Tih*. This, according to WILTON and E. H. PALMER, comprised the desert of Zin, which (used, as it seems, interchangeably with the "wilderness of Kadesh") comprised the region from the head of the Elanitic Gulf, or *Akabah*, to the head of *Wady Garaiyeh* (see *Desert of the Exodus*, chap. xxv.). The period of say fifteen months from Hazeroth to Kadesh had made the Israelites familiar with much of this region. They appear to have moved hither and thither in it, so that it is possible that their presence there amounted to a virtual occupancy of the land even before the arrival at Kadesh. If that were so, it would explain how such long distances could intervene between the encampment at Ezion-Geber and Kadesh, and then again Kadesh and Mt. Hor (xxxiii. 36, 37) which appear to be the only instances of the sort. In both instances the headquarters of the host were moved quickly and unopposed through a region already occupied by the host, while those dispersed to pasture the herds would gather from various points to the rendezvous; first when the invasion of Canaan was to have begun from Kadesh (xiii. 26), again the new generation after thirty-seven years, or less (xx.). This new generation was re-assembled from the dispersion of their nomadic life to Kadesh, where the Tabernacle and headquarters of the nation may have continued to abide after the events of chap. xiv. Of this new departure chap. xx. 14 sqq. gives the account; and we must take as parallel to it the passage xxxiii. 37: "And they removed from Kadesh and pitched in Mount Hor, in the edge of the land of Edom," and the passage Deut. ii. 1: "Then we turned and took our journey into the wilderness by the way of the Red Sea, as the Lord spake unto me: and we compassed Mount Seir many days." When this movement actually began, the flocks and herds were likely still scattered over a wide region, and were brought up to Mt. Hor as the great rendezvous.

The message of Moses to Edom, xx. 14–21, indicates a purpose to follow a route to East Jordan that would not have brought the host to the Red Sea; and this seems to conflict with the view taken above of "Turn ye—by the way of the Red Sea," xiv. 25. But Deut. ii. 1 intimates that Moses had a divine command for taking the route that compassed Mt. Seir, and that he did not take it merely in consequence of the refusal of Edom. The message to Edom may have been in compliance with the desires of the congregation, or from some other motive, without any expectation on Moses' part that Edom would grant the request. Deut. i. 22 represents that the sending of the spies occurred from a similar motive.

This extended note anticipates some of the accounts of our book. But Kadesh is the key to all the geographical problems of the wanderings after the departure from Sinai, and a species of triangulation seems necessary at this point in order to adjust its position. Without this a most disturbing element remains to confuse the consideration of the events that remain to be recounted.—TR.]

HOMILETICAL HINTS.

ON CHAPS. XIII. XIV.

The spies and their report about Canaan. The difference between the objective half and the subjective half of their report. They ought not to have disguised the difficulties of the conquest of Canaan; neither ought they to have ignored Jehovah's promise and the power of faith. The heroic Caleb. Caleb and Joshua. How far may one have completed the other? The judgment of God on this pusillanimous generation. On this occasion despondency is followed by presumption; then again presumption is followed by despondency. Presumption and despondency are opposed to one another, and yet they are twin children of unbelief and disobedience. They revolve about each other as a wheel, and are not to be separated from one another. The fate of the forty (thirty-eight) years in the desert has still a mercy. The defeat and the settlement in the desert. How it reflects the former usefulness of Moses. Israel born in the desert a stranger to Israel born in Egypt.

THIRD DIVISION.

KADESH (DEUT. I. 19; NUM. XX. 1; XXVII. 14). THE *SETTLEMENT IN KADESH AFTER THE DEFEAT.* THE OBSCURE THIRTY-EIGHT (FORTY) YEARS.

CHAPTERS XV. 1—XX. 13.

General Remarks on the Sojourn of Israel in Kadesh.

Quite in accordance with writing the history of the Theocracy, the account passes over the forty years without giving us any particular account of them, but makes prominent here also only the ingredients that were important to the development of the Theocracy. The first thing of moment is further legislation in reference to sacrifices, in which there plainly crops out an intimation that sacrifices were suspended during the stay in the wilderness. The second is a definite distinction between sins of infirmity and sins of rebellion, an example which led to a severer enforcement of the Sabbath law, and a symbolic enforcement of the legal ordinances in general (chap. xv.). Opposed to the enforcement of legal prescriptions appears the rebellion of spiritualism, the idea of the typical universal priesthood asserting itself in a fanatical way, supported by pretensions of the rights of the first-born and of birth-right (chap. xvi.). In spite of the judicial penalty, the mutinous adhesion to the fanatics that had been destroyed continues, as similar instances of idolizing often recur in ancient and modern history (Chiliasm, Popery, Legitimism, Buonapartism, *etc.*), and only a new judgment, expiated by a mediation of the ordained priesthood, barely restores the consideration of the latter (chap. xvii. 1–15). This restoration is completed by the mysterious history of the blooming of Aaron's rod (xvii. 10–28). Then follows a new confirmation of the rights of the priesthood, *founded on its duties*, and a further explanation of the relation between priests and Levites (chap. xviii.). The mighty reign of death in these storms of judgment made necessary a new institution of a simple and universal purification from the uncleanness resulting from contact with dead bodies. This is introduced as sprinkling with holy water, made holy by the ashes of the red heifer (chap. xix. 1-22). The last event of this division no doubt belongs chronologically to the earlier period of the stay in Kadesh, *viz.*, the failure of Moses at the water of strife (chap. xx. 1–13). But the narrator seems to have put the history in this place because he would connect together the deaths of the elect trio, the two brothers and their sister. Miriam dies at Kadesh (chap. xx. 1); Moses along with Aaron receives at Kadesh the notification that he must die before the entrance into Canaan (ver. 12), and Aaron dies a little while after the departure on the new journey (ver. 24).

KURTZ draws a picture of the condition of Israel in this interim of the thirty-eight years that by no means agrees with the facts communicated here (*History of the Old Covenant*, II., § 42). He uses the title "The period of the thirty-seven years' ban." But it has already been remarked that there can be no propriety in calling this period a thirty-seven years' ban, seeing that unquestionably the legislation of Jehovah continued on during this interim, and that, moreover, the reproach of idolatry that Amos makes against ancient Israel (Amos v. 25 sqq.) does not suit a period when spiritualism flourished even to fanaticism (see also Amos ii. 10, 11). Beside, how could a people under a ban be fed with manna from heaven? It is true that KURTZ goes on to restrict the idea of a ban; the rejected generation was only excluded from the possession of the land of Canaan. But on the other hand the polemic of KURTZ [*ibid.* ii. § 41] is effective against the conjectures of HITZIG and GOETHE about Israel's abode in the wilderness. KURTZ also shows that he thinks there is an excess of literal interpretation by what he says in regard to Deut. viii. 4; comp. xxix. 5; Neh. ix. 21 [*ibid.* § 48]: "A whole series of both Jewish and Christian commentators interpret these passages without the least hesitation as meaning that the clothes and shoes of the Israelitish children grew with their growth, and remained for the whole of the forty years not in the least the worse for the wear." See that author's discussions of this monstrous literalness, which was shared by JUSTIN MARTYR; and also his comments on Ezek. xx. 10–26; Amos v. 25–27.

FIRST SECTION.

An ordinance about the future performance of sacrifices. An indirect promise of Canaan and at the same time an indirect postponement of sacrifice.

CHAPTER XV. 1–31.

1, 2 AND the LORD spake unto Moses, saying, Speak unto the children of Israel,
and say unto them, When ye be come into the land of your habitations, which I
3 give unto you, And will make an [a]offering by fire unto the LORD, a burnt-offer-
ing, or a sacrifice in [1]performing a vow, or in a freewill offering, or in your solemn
4 feasts, to make a sweet savour unto the LORD, of the herd, or of the flock: Then
shall he that offereth his [b]offering unto the LORD bring a [c]meat offering of a tenth
5 deal of flour, mingled with the fourth *part* of a hin of oil. And the fourth *part*
of a hin of wine for [d]a drink offering shalt thou prepare with the burnt offering or
6 [e]sacrifice, for [f]one lamb. Or for [d]a ram, thou shalt prepare *for* a [c]meat offering two
7 tenth deals of flour, mingled with the third *part* of a hin of oil. And for [d]a drink
offering thou shalt offer the third *part* of a hin of wine, *for* a sweet savour unto the
8 LORD. And when thou preparest a bullock *for* a burnt offering, or *for* a sacrifice
9 in [1]performing a vow, or peace offerings unto the LORD; Then shall he bring with
[d]a bullock a [c]meat offering of three tenth deals of flour, mingled with half a hin of oil.
10 And thou shalt bring for [d]a drink offering half a hin of wine, *for* an [a]offering made
11 by fire, of a sweet savour unto the LORD. Thus shall it be done for [f]one bullock,
12 or for [f]one ram, or for a lamb, or a kid. According to the number that ye shall
13 prepare, so shall ye do to every one according to their number. All that are [g]born
of the country shall do these things after this manner, in offering an [a]offering made
14 by fire, of a sweet savour unto the LORD. And if a stranger sojourn with you, or
whosoever *be* among you in your generations, and will offer an [a]offering made by
15 fire, of a sweet savour unto the LORD; as ye do, so he shall do. [h]One ordinance
shall be both for you of the congregation, and also for the stranger that sojourneth
with you, an ordinance for ever in your generations: as ye *are*, so shall the stranger
16 be before the LORD. One law and one [i]manner shall be for you, and for the
stranger that sojourneth with you.

17, 18 And the LORD spake unto Moses, saying, Speak unto the children of Israel,
19 and say unto them, When ye come into the land whither I bring you, Then it
shall be, that, when ye eat of the bread of the land, ye shall offer up a heave offer-
20 ing unto the LORD. Ye shall offer up a cake of the first of your dough *for* a heave
offering: as *ye do* the heave offering of the threshingfloor, so shall ye heave it.
21 Of the first of your dough ye shall give unto the LORD a heave offering in your
generations.

22 And if ye [i]have erred, and not observed all these commandments, which the
23 LORD hath spoken unto Moses, *Even* all that the LORD hath commanded you by
the hand of Moses, from the day that the LORD commanded *Moses*, and hencefor-
24 ward among your generations; [j]Then it shall be, if *aught* be committed by igno-
rance [2]without the knowledge of the congregation, that all the congregation shall
offer one young bullock for a burnt offering, for a sweet savour unto the LORD,
with his [c]meat offering, and his drink offering, according to the [i]manner, and one
25 [k]kid of the goats for a sin offering. And the priest shall make an atonement for
all the congregation of the children of Israel, and it shall be forgiven them; for it
[l]*is* ignorance: and they shall bring their offering, [a]a sacrifice made by fire unto the
26 LORD, and their sin offering before the LORD, for their [m]ignorance: And it shall
be forgiven all the congregation of the children of Israel, and the stranger that so-
journeth among them; [n]seeing all the people *were* in ignorance.

27 And if any soul sin through ignorance, then he shall bring a she goat of the first
28 year for a sin offering. And the priest shall make an atonement for the soul that
[o]sinneth ignorantly, when he sinneth [p]by ignorance before the LORD, to make an
29 atonement for him; and it shall be forgiven him. Ye shall have one law for him
that [4]sinneth [p]through ignorance, *both for* him that is [g]born among the children of
Israel, and for the stranger that sojourneth among them.

30 But the soul that doeth *aught* [5]presumptuously, *whether he be* [g]born in the land,
or a stranger, the same [q]reproacheth the LORD; and that soul shall be cut off from
31 among his people. Because he hath despised the word of the LORD, and hath
broken his commandment, that soul shall utterly be cut off; his iniquity *shall be*
upon him.

[1] Heb. *separating.* [2] Heb. *from the eyes.* [3] *Or ordinances.*
[4] Heb. *doth.* [5] Heb. *with an high hand.*

[a] *a fire sacrifice.* [b] *oblation.* [c] *meal-offering.*
[d] *the.* [e] *for the.* [f] *each.*
[g] *home-born.* [h] *As regards the assembly, let there be one statute for you and for the stranger.*
[i] *shall err and not observe.* [j] *And.* [k] *he-goat.* [l] *was an error.*
[m] *error.* [n] *for it happened to all the people through error.* [o] *erreth.*
[p] *through error.* [q] *blasphemes.*

TEXTUAL AND GRAMMATICAL.

[Ver. 15. הַקָּהָל is the nominative absolute. "As for the assembly." Comp. הָאֶזְרָח, ver. 29. "The LXX. and Sam. connect הַקָּהָל with what precedes: 'as ye do so shall the assembly do,' on which ROSENMUELLER properly remarks that it presents a hardly intelligible sense." MAURER—TR.]

EXEGETICAL AND CRITICAL.

1. KEIL remarks with justice *in loc.* that this modification of the former laws of offerings was designed, in these sad and dreary times, to inspire hope in the new generation which was growing up, and to turn their attention to the promised land. At the same time this modification of the law is plainly a postponement of the developed sacrificial service to the time of the settlement in Canaan. The people could not indeed come by the materials for meat and drink-offerings before they came into the land of Canaan; the heave-offering of the first of the bread pre-supposes a harvest in Canaan. In part the bloody offerings themselves were conditioned by such bloodless adjuncts. KNOBEL, after his manner, draws the conclusion, that the passage infers, that the entrance into Canaan is now near at hand!

2. *First Ordinance.* Meat and Drink-offerings, vers. 3–16. The reference here can only be to the two classes of burnt-offerings and sacrifices or peace-offerings, and not to sin-offerings and trespass-offerings, since these were not amended. In contrast with these, as blood-sacrifices, our two varieties are called fire-offerings. The sacrifices separate into their three sub-divisions: the votive offering or offering in time of need; the free-will offering or offering in time of prosperity; and the festal or praise and thank-offering. The quantity of the meal and drink-offering (see on Exod., p. 124 sq.) is increased according to the value of the victim, a lamb or kid, a ram, or a young bullock; likewise according to the number of the victims. The same law applies to strangers uniting in the offerings, both as regards the offerings and the assembling with the congregation, presupposing that they are theocratic strangers. They must join in the celebration of Pentecost, as well as of Easter. The more general regulations on the meal-offering are given in Leviticus.

3. *Second Ordinance.* **The Offering of the Dough** and Groats of the New Bread (vers. 18–21). A cake of coarse meal is to be brought (*v.* Ezek. xliv. 30; Neh. x. 38). Thus too is the harvest-offering a three-fold one: (1) the first sheaf (Levit. xxiii. 11); (2) the first dough, made into a cake, according to the present passage; (3) the first bread (Levit. xxiii.). No form of harvest blessing shall be enjoyed until a thank-offering has been made from it.

4. *Third Ordinance.* **Of the Sin-Offering** (vers. 22–29). This supplements Levit. iv. 13–21. In that place, however, it is sins of commission which are considered; here it is sins of omission. The section distinguishes the sins of omission on the part of the whole congregation and those of single individuals. Under the first, cannot be intended apostacies of the whole congregation—that needed to be expiated in an entirely different manner; but the gradually developing distempers of unconscious prostration, or also inflammation, the unconscious falling away from the standard of the Law. The fault is denoted as pardonable by the very circumstance, that, after the beginning of better knowledge, a burnt and meal-offering were to be first presented, and not till then a sin-offering, and that the burnt-offering should consist of a bullock, while the sin-offering was to be only a he-goat. According to KNOBEL and KEIL, indeed, the sin-offering was in this case also to precede. The burnt-offering, says KEIL, is as usual mentioned before the chief offering. But this is by no means the case: in Lev. xv. 15, 30,

the sin-offering is mentioned first, and then the burnt-offering; in Lev. xii. 6, on the contrary, the burnt-offering is spoken of first, and afterwards the sin-offering; in Lev. xvi. 25, also the burnt-offering is kindled before the sin-offering. Two classes seem to be distinguished here. Between the uncleanness of a pregnant woman and that of the leper, there was also a difference. It is really at first immediately the burnt-offering which is purified, which the people in their ignorance have brought, and thereby mediately the people also. It was as if *e. g.* a Christian Church, after thus coming to a better mind, were to appoint a fast day over and above their previous sermons. We cannot in any case accept the notion of KEIL, that the sin-offerings must in all cases precede because a separation had occurred between the congregation and the Lord. What then does the Catechism of the New Testament teach of pardonable sins embraced in the universal pardon? With this we commend the above distinction to further investigation. The stranger also is included in the forgiveness which was to be attained, whether he have had a particular part in the error or not. Concerning the relation of these offences to the outward ritual as explained by MAIMONIDES, or their explanation by the conduct of the people under bad kings, that OUTRAM suggests, see KEIL, *in loc.*, footnote. Within the limits of the aberrations under consideration, however, unconscious deviations must be distinguished from conscious defection. From a single soul only a she-goat is required for a sin-offering; for the Law does not impose any involuntary burnt-offerings upon individuals, except in the case of reception back into the congregation.

5. *Fourth Ordinance.* The Conscious Sin of Obstinacy toward Jehovah, or, **the Sin with Uplifted Hand** (vers. 30, 31). The antithesis to the foregoing section. Only sins from error (בִּשְׁגָגָה) can be expiated by sin-offerings (*vid.* Levit. iv. 2); but not the sin (בְּיָד רָמָה) with uplifted hand. Says KEIL: "With a high hand, so that he therewith, as it were, lifts up his hand against Jehovah, acts in open rebellion against Him." The consciously wicked man, as it were, shakes his fist at Heaven, the throne of God. **Their iniquity be upon them!** That is, they are curse-offerings devoted to death (see Gen. xvii. 14). The succeeding story immediately serves for illustration; and on that account probably it is placed in connection with this ordinance.

SECOND SECTION.

The Sabbath-breaker. Re-enforcement of the Law of the Sabbath, and of the Law in General.

CHAPTER XV. 32–41.

32 And while the children of Israel were in the wilderness, they found a man that
33 gathered sticks upon the sabbath day. And they that found him gathering sticks
34 brought him unto Moses and Aaron, and unto all the congregation. And they
35 put him in ward, because it was not [a]declared what should be done to him. And
the LORD said unto Moses, The man shall be surely put to death: all the congre-
36 gation shall stone him with stones without the camp. And all the congregation
brought him without the camp, and stoned him with stones, and he died; as the
LORD commanded Moses.

37, 38 And the LORD spake unto Moses, saying, Speak unto the children of Israel,
and bid them that they make them [b]fringes in the [c]borders of their garments,
throughout their generations, and that they put upon the [b]fringe of the [c]borders a
39 [d]ribband of blue: And it shall be unto you for a [b]fringe, that ye may look upon
it, and remember all the commandments of the LORD, and do them; and that ye
seek not after your own heart and your own eyes, after which ye use to go a
40 whoring: That ye may remember, and do all my commandments, and be holy
41 unto your God. I *am* the LORD your God, which brought you out of the land of
Egypt, to be your God: I *am* the LORD your God.

[a] (LUTHER: *expressed;* DE WETTE, ZUNZ: *decided;* BUNSEN: *no declaration.*) [b] *tassels.* [c] *tips.*
[d] *cord.*

EXEGETICAL AND CRITICAL.

This section expressly says that the children of Israel were in the wilderness at the time the event happened, *i. e.* that it belongs to the sojourn of thirty-eight years in Kadesh. But the story also proves how strictly they insisted on the law of the Sabbath. The dispersion of the tents in the desert could in many ways make the violation of the laws of the Sabbath an easy matter. Notwithstanding, the man was detected that gathered wood (for fagots), and was put in confinement. The story of the Sabbath-breaker is a companion-piece to that of the blasphemer (Lev. xxiv.). It serves as a corroboration of a chief requirement of the law, just as that does. But in this case they were not yet clear about the degree of the punishment. When he was brought before Moses, Aaron and the congregation, that is, the authorities, the college of elders appointed as judges, there was as yet no definition how he should suffer capital punishment. Their not proceeding at once to extremities, to the solemn act of stoning, seems to rest on the consideration that this transgression against the Sabbath might perhaps be a lesser guilt than blasphemy. It characterizes the prudence with which Moses and the college of judges proceed. They put him in confinement (perhaps for a considerable time, וַיַּנִּיחוּ). **It was not yet expressly determined.** פֹּרַשׁ is a word which, as in Lev. xxiv. 12, has a sacred sense, quite in contrast with that by which the Pharisees, at a later period, called themselves. Moses had to seek for the decision of Jehovah. That decision in this case, also, called for stoning outside of the camp, in which the congregation was to participate, because here, too, the whole congregation was involved in the guilt.

[It is a generally accepted view that the incident of the Sabbath-breaker is introduced here as an illustration of presumptuous sin, as Dr. LANGE intimates above, § 5. The same connection also offers a natural explanation of the judicial proceeding in the case. **It was not determined what one should do to him,** is indefinite, and may either refer to the judges, or to the revelation of God in regard to such cases. The latter is the common view. (See in the LONDON POLYGLOT all interpretations except the LXX. and VULG. Yet they may not have independent value; but all, in this case, may perhaps only follow the lead of the Aramaic Paraphrase.) But the former seems quite as natural. The phrase וַיַּנִּיחוּ אֹתוֹ בַּמִּשְׁמָר וגו seems to say: "They let him rest in custody, for one did not determine what one should do to him." LXX.: *οὐ γὰρ συνέκριναν τί ποιήσωσιν αὐτόν*. VULG.: *nescientes quid super eo facere deberent.* The LXX. and VULG., in the parallel passage, refer לִפְרֹשׁ to the same subject, *viz.* the judges. The context suggests the ground of their indecision. The ordinances just given, including expiations for sins, vers. 1–29, were made for the time "when ye be come into the land which I give unto you," vers. 2, 18. Regarding presumptuous sins, therefore (vers. 30, 31), it might be supposed that the penalty was only to be visited under the same conditions, *viz.* when they were settled in Canaan. It was likely this that divided the judges. The question was whether *under present circumstances* such a sinner was to be capitally punished. It had already been declared that death was to be the penalty (Exod. xxxi. 14, 15; xxxv. 2).

Dr. LANGE's notion that the doubt was whether Sabbath-breaking might not be less criminal than blasphemy is quite untenable. The same may be said of the view that he shares with others, *viz.* that the judges were in doubt about the form of the death-penalty. Stoning was the common way of inflicting death (Exod. xvii. 4; Num. xiv. 10), and had already received divine sanction as the proper mode of doing it in the case of both man and beast (Exod. xix. 13; xxi. 28). The point of the divine answer to Moses was, that the crime was *then and there* to be punished by death, as appears from the emphatic words that sum up the transaction: **and he died, as the Lord commanded Moses** (ver. 36).

This episode begins with the words: **And while the children of Israel were in the wilderness.** This "is properly introduced here to contrast the ordinance of the Sabbath given some time ago (Exod. xxxi. 14) with the series of ordinances first given in this chapter. The latter were not obligatory until after the settlement in Canaan; the former was obligatory already. Transgression of it was therefore a presumptuous sin, and was punished accordingly." *The Bible Comm.* This fact has its importance in determining the place of the law of the Sabbath among the Old Testament ordinances. It was unconditioned, as was also the law against blasphemy. It was in force and enforced when ceremonial laws were not. It was before symbolical ordinances, and it continues after them. Its observance or violation involved all that was vital in religion, for it involved the very question of loyalty to God, as did the law about blasphemy. And it involves the same now. —TR.]

This occurrence has, as its consequence, an enforcement of the law in an increased degree, and in a symbolical form. But as, at a later period, the Pharisees with their פֹּרַשׁ misapplied the law concerning blasphemy and the violation of the Sabbath to the condemnation of Christ, so, too, the following ordinance was made to serve Pharisaic hypocrisy (Matt. xxiii. 5).

Vers. 37–41. Henceforth the Israelites were to wear memorials of the law on their garments. The ordinance is supplemented in Deut. xxii. 12. The *zizith* (from צִיץ, "ornament, bloom, curl," to consist, according to Deut., of twisted cords, as גְּדִלִים), as a tassel, is, so to speak, the blossom of the garments. According to Deut., it is fastened at the side of the upper garment, and that with a cord of blue purple. The meaning of it might be, that by the band of fidelity the law should remain for the Israelite a flower of life, an ornament. Thus, then, it was no longer the priestly garments only that had a symbolical meaning, but also the clothing of every Israel-

ite—a contrast with the wearing finery of the fashions, that is made by tailors and women of the poetry of vanity. Still this symbol also was perverted by the later spirit of legalism into a means of self-righteousness. Probably at quite an early period this ornament was supplemented by a particular border or seam on the upper garment (LXX. κράσπεδον). See on Matt. xxiii. 5. The downward look, directed toward these signs of the law, was to counteract the danger of distracted wandering of the senses and of the lust of the eyes. Very significant is the expression: **a whoring after the eyes, and spying about according to the heart,** the lusts of the heart. In conclusion, the final object of this ordinance is strongly emphasized. They are not, by their hearts' lusts and the vagaries of their eyes, to be ensnared in idolatrous lust of the world. And they are not thereby to forget that Jehovah is the Redeemer and Lord; as the highest Personality, He is the Protector of their personality which is elevated above the world. The conclusion may be taken to mean: I am your Divinity; ye shall, therefore, make no divinities for yourselves of the things of the world.

HOMILETICAL HINTS.

The repetition of the law of sacrifice in the wilderness, a kingdom of grace, a sign of promise, a sign of continued training. The difference between sins of infirmity and of outrage with uplifted hand (of wickedness). The Sabbath-breaker. The outward mementoes of the law: their use; their danger (see Matt. xxiii.).

THIRD SECTION.

A.—THE REBELLION OF KORAH, DATHAN AND ABIRAM (THEIR ANTICIPATION OF THE UNIVERSAL PRIESTHOOD AND THEIR JUDGMENT).

CHAPTER XVI. 1–35.

1 Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Da-
than and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben,
2 [a]took *men:* And they rose up before Moses, with certain of the children of Israel,
two hundred and fifty princes of the [b]assembly, [c]famous in the congregation, men
3 of renown: And they gathered themselves together against Moses and against
Aaron, and said unto them, [1]*Ye take* too much upon you, seeing all the congrega-
tion *are* holy, every one of them, and the LORD *is* among them: wherefore then
4 lift ye up yourselves above the congregation of the LORD? And when Moses heard
5 *it*, he fell upon his face: And he spake unto Korah and unto all his company,
saying, Even to morrow the LORD will shew who *are* his, and *who is* holy; and
will cause *him* to come near unto him: even *him* whom he hath chosen will he cause
6 to come near unto him. This do; Take you censers, Korah, and all his company;
7 And put fire therein, and put incense in them before the LORD to morrow: and it
shall be *that* the man whom the LORD doth choose, he *shall be* holy: [1]*ye take* too
8 much upon you, ye sons of Levi. And Moses said unto Korah, Hear, I pray you,
9 ye sons of Levi: [d]*Seemeth it but* a small thing unto you, that the God of Israel hath
separated you from the congregation of Israel, to bring you near to himself to do
the service of the tabernacle of the LORD, and to stand before the congregation to
10 minister unto them? And he hath brought thee near *to him*, and all thy brethren
11 the sons of Levi with thee: and seek ye the priesthood also? For which cause *both*
thou and all thy company *are* gathered together against the LORD: and what *is*
Aaron, that ye murmur against him?

12 And Moses sent to call Dathan and Abiram, the sons of Eliab; [e]which said, We
13 will not come up: [d]*Is it* a small thing that thou hast brought us up out of a land
that floweth with milk and honey, to kill us in the wilderness, except thou make
14 thyself altogether a prince over us? Moreover, thou hast not brought us into a
land that floweth with milk and honey, or given us inheritance of fields and vine-
15 yards: wilt thou [2]put out the eyes of these men? we will not come up. And Moses
was very wroth, and said unto the LORD, Respect not thou their [f]offering: I have

16 not taken one ass from them, neither have I hurt one of them. And Moses said
unto Korah, Be thou and all thy company before the LORD, thou, and they, and
17 Aaron to morrow: And take every man his censer, and put incense in them, and
bring ye before the LORD every man his censer, two hundred and fifty censers;
18 thou also, and Aaron, each *of you* his censer. And they took every man his cen-
ser, and put fire in them, and laid incense thereon, and stood [g]in the door of the
19 [h]tabernacle of the congregation [l]with Moses and Aaron. And Korah gathered all
the congregation against them unto the door of the [h]tabernacle of the congregation:
20 and the glory of the LORD appeared unto all the congregation. And the LORD
21 spake unto Moses and unto Aaron, saying, Separate yourselves from among this
22 congregation, that I may consume them in a moment. And they fell upon their
faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and
wilt thou be wroth with all the congregation?

23, 24 And the LORD spake unto Moses, saying, Speak unto the congregation, saying,
25 Get you up from about the tabernacle of Korah, Dathan, and Abiram. And Moses
rose up and went unto Dathan and Abiram; and the elders of Israel followed him.
26 And he spake unto the congregation, saying, Depart, I pray you, from the tents
of these wicked men, and touch nothing of theirs, lest ye be [k]consumed in all their
27 sins. So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every
side: and Dathan and Abiram came out, and stood in the door of their tents, and
28 their wives, and their sons, and their little children. And Moses said, Hereby ye shall
know that the LORD hath sent me to do all these works; [i]for *I have* not *done them*
29 of mine own mind. If these men die [3]the common death of all men, or if they be
30 visited after the visitation of all men; *then* the LORD hath not sent me. But if the
LORD [4]make a new thing, and the earth open her mouth, and swallow them up,
with all that *appertain* unto them, and they go down quick into [m]the pit; then ye
shall understand that these men have [n]provoked the LORD.

31 And it came to pass, as he had made an end of speaking all these words, that the
32 ground clave asunder that *was* under them: And the earth opened her mouth, and
swallowed them up, and their houses, and all the men that *appertained* unto Korah,
33 and all *their* goods. They, and all that *appertained* to them, went down alive into
[m]the pit, and the earth closed upon them: and they perished from among the [o]con-
34 gregation. And all Israel that *were* round about them fled at the cry of them: for
35 they said, Lest the earth swallow us up *also*. And there came out a fire from the
LORD, and consumed the two hundred and fifty men that offered incense.

[1] Heb. It is *much for you.*
[2] Heb. *bore out.*
[3] Heb. *as every man dieth.*
[4] Heb. *create a creation.*

[a] *conspired* [?]
[b] *congregation.*
[c] *called of the assembly.*
[d] *Is it too small a thing?*
[e] *And they said.*
[f] *meal-offering.*
[g] *at.*
[h] *Tent of Meeting.*
[i] *that it is not of.*
[k] *swept away.*
[l] *and*
[m] *underworld* [the Sheol.]
[n] *blasphemed.*
[o] *assembly.*

TEXTUAL AND GRAMMATICAL.

Ver. 2. We read with KNOBEL וַיָּקָשׁ instead of וַיִּקַּח, which is inexplicable, for which comp. 1 Kings vii. 25; xvi. 9; 2 Kings xv. 10, 25; Amos vii. 10. EWALD proposes וַיַּקְהֵל; but, as KNOBEL well remarks, that does not well suit for only four men. LXX.: καὶ ἐλάλησε. VULG.: *ecce!*

We do not adopt the conjecture of our translator, [*viz.*, that given above by Pastor FAY, who in the German original translates the text of Leviticus and Numbers.—TR.]. The difficulty is more easily solved if we omit the ו before Dathan, or take the three Vavs in connection: he took along with him both Dathan and Abiram and also On. Thus Korah is designated as the real author, as also in ver. 22 he is given this prominence. Another explanation, which is also more acceptable than the above conjecture, is the assumption of GESENIUS [*Thes.*, p. 760] that the singular is to be read as plural: Korah, Dathan, *etc.*, took 250 men to them.

Ver. 11. We cannot adopt KEIL's construction: "Therefore thou and thy faction that have joined against Jehovah——and Aaron, what is he, that ye murmur against him?" An *Aposiopesis* that is quite superfluous.

EXEGETICAL AND CRITICAL.

One might call this history a prototype of conspiracy and insurrection. Various party interests, essentially and wholly diverse and mutually conflicting, combine in the element of antipathy against the princely authority of Moses, and the priestly authority of Aaron (one might say against the authority of the State and of the Church). But there rests an obscurity of confusion over this sympathetic conspiracy against the authority appointed by Jehovah, as there could not but be in interests so diverse. Korah with his following (not his sons) is a Levite. Therefore he had himself also a privileged position. But the precedence of the Aaronic priesthood is to him a thorn in the eye. Therefore in reality it is not universal right that he would insist on, but a share in the clerical prerogatives of Aaron. Dathan, Abiram and On, the descendants of Reuben, no doubt have in mind the fact that their ancestor was the first-born, but not the transference of the rights of the first-born to Judah by the Patriarch. It must be mentioned to their praise that the tribe of Judah makes no special claims, but is only drawn into sympathy in a general way. But the real princes of the conspiracy conceal their particular pretensions under the demagogical watch-word: the entire congregation is holy, and under the radical definition of the entire congregation: *they all* are holy (evidently the idea of the *plebiscite*). This watchword is supported by the reproach: why do ye exalt yourselves over the congregation of Jehovah? In this reproach the conspiracy seems to convert an element of truth into a lie. There was, it is true, a *theocratic* authority over the congregation, that was not mediated by a legal representation of the congregation, yet elements of mediation were still there, the elders, the princes of the tribes, the prophetic voices, enough, a potential mediation by signs of the Spirit was indeed in existence; but of course no organized one. And such an one, too, could only distantly hover before the minds of the people; what the crowd desired was the dissolution of all authority, anarchy. Still the glitter of the idol of freedom and equality was even here so influential, that the whole nation was electrified by it, and they did not notice how they were made the sport of clerical and legitimist party interests. Hence even after the first judgment, there remained still a mutinous disposition that evoked a second judgment. Perhaps, too, this mutinous disposition sprang in part from the recollection of the stern judgment of stoning inflicted on the blasphemer and on the Sabbath-breaker: for here again it is nourished by the embittered feeling at the death penalty inflicted on the conspirators, although that appeared as a divine decree. The excitement, the stormy commotion, and the confusion of the event are reflected in the intricacy of the representation, and this has occasioned no little exegetical confusion which we must try to avoid. [See *Text. and Gram.*, ver. 2].

Evidently there was first a conspiracy that brooded in secret. The original agitators, Korah, Dathan and Abiram, succeeded in drawing to their party representatives from the whole congregation, princes of the particular tribes. Thus they arose against Moses and Aaron. Their cry to these two leaders: **enough for you,** may not be translated by the cool language: let what has been hitherto suffice you. It is a *quo usque* of indignation. To it is attached pretension in quite a radical form. When Moses falls on his face it is because he is in the greatest extremity and needs a divine decision, and looks for it. And on this decision reposes his exceeding bold and surprising answer. Not he will decide, but Jehovah. Let them all present themselves before Jehovah, the next morning even, as would-be priests, with censers, in order to stand before Jehovah along with Aaron in opposition and in rivalry, then Jehovah Himself will decide. According to the law, even the sons of the priests were forbidden to offer strange fire to Jehovah, much more were mere Levites and non-Levites forbidden to sacrifice, let alone to perform the holiest act of offering which was done in the very Sanctuary of the Tabernacle. Hence Moses could not have instituted such measures as he did here, had he not regarded the law as completely broken and suspended. His expedient reminds us of the words of Jesus to Judas: "that thou doest do quickly." With the congregation seduced as it was, Moses could not act with its support; the law could only be restored again by a mighty judgment of God. Still the rebels were not to be left in doubt about the great irony that lay in the admission of this candidating, hence the addition, in which he repeats the word of the Levites as a rebuking echo: **it is enough with you,** upon which follows a reproof. **Hear, ye sons of Levi,** *etc.*, ver. 8. Now he brings home to the Levites that they themselves had received from Jehovah—not from him—a prerogative above that of the other tribes of Israel, by which he lays bare the contradiction in their revolutionary watch-word. He charges them with untruthfulness; it was not the universal priesthood that they wanted, but they were emulous of the high-priesthood of Aaron (vers. 9, 10). Ye rebel, he says, against Jehovah Himself, not, as ye suppose, against Aaron, for he as a man signifies nothing in this business, that ye should murmur against *him* (ver. 11). In other words: your would-be murmuring against Aaron is a rebellion against Jehovah.

And Moses said to call Dathan, *etc.*, ver. 12 sqq. This begins the account of Moses' dealing with the Reubenites. With great penetration he sees through the coalition, and deals with each faction singly, as befitted it. The Korah faction aimed specially at Aaron, and he contended with it accordingly, and, as appears, with such success that the sons of Korah held aloof from the sedition of their father (xxvi. 11). But the Reuben faction was primarily directed against the princely position of Moses himself. He accordingly summons Dathan and Abiram to appear before him, (he does not, as BAUMGARTEN supposes, call on them to make sacrifice); the third, On, appears already or later to have drawn back. Also Zelophehad, an influential man of the tribe of Manasseh, had renounced the general craze. But the Reubenite faction answered roughly and refused obedience to Moses with

malignant irony. **We will not come up**, they said, with reference to the tabernacle that is regarded as an exalted tent. He has brought them out of a land flowing with milk and honey, but not brought them into such a land; he has sorely deceived them, and seems as if he would bore out the people's eyes, *i. e.*, as if he would degrade them to absolute, blind obedience against all private judgment. This reproach, that he desired to rule over them as an absolute despot of the conscience, provoked the extremest indignation of the faithful servant of God, who could appeal to his unselfishness, whereby at the same time the sentiment is expressed that despotism of the conscience always springs from ambition and avarice. **Respect not thou their offering,** (ver. 15) is his prayer—the mildest form in which he could implore the divine vindication of his uprightness.

And Moses said unto Korah, *etc.*, ver. 16 sqq. Here follows the summons already mentioned in ver. 6: appear to-morrow with censers before Jehovah for rivalry with Aaron; only now it is amplified to the effect that the whole company, and as such also the third faction likewise should appear with their censers, the symbols of their pretensions. And they actually appeared. Also the 250 with their censers. **Thus 250 censers**, it is added supplementally; as if we were to say: 250 horse, or so many cowls. The 250 censers instead of the *one* censer of Aaron is the main point. But Korah had contrived that, beside this, the whole congregation appeared before the Tabernacle, if not as his decided adherents, still with the inclination to go over to his party, that stood opposed to the two apparently helpless men, Moses and Aaron. So the crowd of people stood wavering on Carmel, inclined to apostacy, when Elijah contended with the priests of Baal, and so the mass of craven souls mostly stand in decisive crises in which fidelity has to contend with a seductive novelty. But invariably in such a situation there occurs a miraculous turn of affairs: **the glory of the Lord appears.** Thus it appeared as Paul went to Damascus; when Gustavus Adolphus came to Germany; when William of Orange went to England. It is not stated how in the present case it displayed itself to the whole people; how a dread of God developed within the Tabernacle as the entire crowd pressed to the Tabernacle door to profane the sanctuary.

The word of Jehovah: **Separate yourselves from among this congregation that I may consume them,** ver. 21 sqq., was probably manifested to the people only by their seeing Moses and Aaron (likely within the Tabernacle) fall on their faces in prayer. Both act as intercessors and mediators for the erring people. **Ah, great God** (El), **thou God of the spirits of all flesh**, what may that mean? Art Thou not now their Jehovah, still Thou art the almighty God, that rules over the spirits according to their peculiarity, according to the different measures of their guilt and innocence, even if as flesh they appear in a compact mass. As the God that judges the spirits, that looks on the heart, He cannot treat all alike in a deceived people. According to BAUMGARTEN the expression means the same as God of gods; according to KEIL, it designates the spirits as creatures; according to KNOBEL: Author and Lord of all life. The intercession runs: the *one* man, he may have sinned, wilt Thou on this account burst out on the whole congregation? With this the *one* man is of course surrendered to the righteous punishment of God; yet it cannot for that release the whole congregation, but all will depend on who is hardened and who not when the separation is called for between the congregation and the guilty man.

Speak unto the congregation, *etc.*, ver. 21 sqq. From this point the representation becomes difficult. It is assumed that the tents of the Levites did not lie far from those of the Reubenites, Dathan and Abiram. But from what follows it appears that we are to understand a distinction between the Korah faction, or those sacrificing before the Tabernacle, and the faction of Dathan and Abiram, an *itio in partes*, as indeed further on is accomplished a twofold judgment. Then the first direction reads, verse 24: take your stand high up (far enough off) making a circuit of the tents Korah, Dathan, Abiram. In this appears already the idea of the abyss in the earth developed further on. And now there begins a flow of the people from the Tabernacle toward the dwelling of Korah, Dathan and Abiram. We leave at the Tabernacle the men burning incense, but Moses goes now to the tents of Dathan and Abiram. At the Tabernacle the Levites and the 250 censers have apparently come by their rights; now also the Reubenites must be distinguished according to their claims. Korah, too, must follow this main current, which is signified when it is stated that Moses and the elders went in advance. [The omission of express mention of Korah in vers. 27, 32, gives reason for supposing he remained at the Tabernacle.—TR.]. When the people had stationed themselves, making a circuit of the tents, a position that seemed to prepare for paying homage, then the second direction to the people follows: **Depart, I pray you, from the tents of these wicked men,** *etc.* A ban is pronounced upon them, they shall perish for their sin. Meanwhile Dathan and Abiram, with their families, still stand in the door of their tent as if they expected that homage would be done them. Thereupon Moses announces the decisive sign that was to attest his call (ver. 28). [Dr. LANGE paints into this scene too much of what he calls irony. Nothing in the simple account justifies this idea of a mockery, of seeming to set up the 250 Levites as the objects of priestly homage, and then, in their turn, the Reubenites as the objects of princely homage, while Moses himself leads the farce by setting the people around in a circuit, the whole to be turned, in the catastrophe, into a trap for the awful destruction of these parties. **Touch nothing of theirs, lest ye be swept away in all their sins,** shows no pretence of homage, but directly the reverse. Princes do not stand in the door of their tent with their families, even to the little babes, when they would receive homage. This was simply the posture of looking on as passive spectators of their own desertion.—TR.].

If all goes on as usual with these men, **so that they die a common death** and thus meet the

universal fate of men, **then the LORD hath not sent me**, ver. 29. Then the contrary condition is expressed in a manner that is quite significant: but if the LORD makes something altogether creative, new (בְּרִיאָה יִבְרָא), as it is further defined, then ye shall know that (with a happy turn of expression) these people have rejected Jehovah, *i. e.*, not me, therefore, as this statement quite reminds us of ver. 11: ye conspire against Jehovah—what is Aaron? Blessed men whose guilelessness gave them this assurance, that it was God's affair that was attacked in them (Jno. xx. 28)! How basely this assurance has been abused by hierarchs ancient and modern! But here it proceeds from the testimony of the Spirit of God. The word: if Jehovah shall do something creative, designates the miracle proper. For the miracle is something out and out new in an old familiar sphere of life; a new word as a prophecy (Isa. xlii. 9), a new fact as a miracle in the narrower sense (Jer. xxxi. 22), a new covenant as the unity of the new word and of the new fact (Jer. xxxi. 31), which is celebrated on to eternity in a new song, and, in respect to matter and form (Luke v. 38) proves itself to be the new principle and the impelling power of the world's renovation (Rev. xxi. 5), and also forms the reason for the new life and the new name (Isa. lxii. 2). The new fact that Moses announces will be a miracle of punishment: **the earth will open her mouth and swallow the rebels alive.**—And so it happened; a sudden caving in of the ground swallowed the entire space where the rebels were. The surrounding circle of the people, among whom we are to suppose were the sons of Korah, draws back with terror. It is worthy of note that here, too, the terror of the people (as *attritio*) has no sort of religious manifestation as its consequence. While here the earth swallowed up the greater part of the conspiracy, which is properly designated as that of Korah, in the group of false priests that were offering incense there broke out a fire from the LORD that destroyed them; as in their time Nadab and Abihu were destroyed by fire. Fire from heaven devours the men that committed sacrilege on the true priesthood, on the fire of the Spirit; but under the rebels against the God-ordained earthly power the ground under foot caves in. Moses, however, appears here, too, as the man whose wonderful presentiment becomes a miraculous prophecy by the Spirit of revelation. The discrepancies that KNOBEL has tried to find in this section KEIL clears up.

B.—THE MONUMENT OF THE DIVINE JUDGMENT, AND ON THE OTHER HAND THE MURMURING CONGREGATION.

CHAPTER XVI. 36–50 (HEB. TEXT XVII. 1–15).

36, 37 And the LORD spake unto Moses, saying, Speak unto Eleazar the son of
Aaron the priest, that he take up the censers out of the burning, and scatter thou
38 the fire [a]yonder; for they are hallowed. The censers of these sinners against their
own souls, let them make them broad plates *for* a covering of the altar: for they
offered them before the LORD, therefore they are hallowed: and they shall be a
39 sign unto the children of Israel. And Eleazar the priest took the brazen censers,
[b]wherewith they that were burnt had offered; and they were made broad *plates for*
40 a covering of the altar: *To be* a memorial unto the children of Israel, that no
stranger, which *is* not of the seed of Aaron, come near to [c]offer incense before the
LORD; [d]that he be not as Korah, and as his company: as the LORD said to him by
the hand of Moses.

41 But on the morrow all the congregation of the children of Israel murmured
against Moses and against Aaron, saying, Ye have killed the people of the LORD.
42 And it came to pass, when the congregation was gathered against Moses and against
Aaron, that they looked toward the [e]tabernacle of the congregation: and, behold,
43 the cloud covered it, and the glory of the LORD appeared. And Moses and Aaron
came before the [e]tabernacle of the congregation.

44, 45 And the LORD spake unto Moses, saying, Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.
46 And Moses said unto Aaron, Take [f]a censer, and put fire therein from off the
altar, and put on incense, and [g]go quickly unto the congregation, and make [h]an
atonement for them: for there is wrath gone out from the LORD; the plague is

47 begun. And Aaron took as Moses commanded, and ran into the midst of the [i]con-
gregation; and, behold, the plague was begun among the people: and he put on
48 incense, and made [h]an atonement for the people. And he stood between the dead
49 and the living; and the plague was stayed. Now they that died [k]in the plague
were fourteen thousand and seven hundred, besides them that died about the mat-
50 ter of Korah. And Aaron returned unto Moses unto the door of the tabernacle
of the congregation: and the plague was stayed.

[a] *away off.* [b] *which.* [c] *burn.* [d] *and that.*
[e] *Tent of Meeting.* [f] *the.* [g] *bring it.* [h] omit *an.*
[i] *assembly.* [k] *by.*

EXEGETICAL AND CRITICAL.

The directions to Eleazar, the son and successor of Aaron, vers. 36-40. To him is committed the place of burning in front of the Tabernacle. The fire that is still there is, as something profane, to be scattered away off and thus destroyed. The censers, however, have been sanctified, *not by their having been brought near to the sanctuary*, but by the judgment on the sinners, who sinned against their souls and forfeited their lives. Hence the censers must be gathered out of the burning and be used as plates to cover the altar of burnt-offerings. This would be a monument to the people to warn them of the judgment of God. It was done accordingly.

The murmuring congregation, vers. 41-50. There is presented to us here a very remarkable psychological phenomenon. First, there arises a murmuring in the whole congregation against Moses and Aaron, that comes even to their ears: **Ye have killed the people of the LORD**, 41. At first, therefore, their faith in the sanctity of the fanatics continued, and they went on believing that they were the real people of God, even after the great penal judgment. A similar obduracy and blindness appears also after the judgment on the priests of Baal, after the destruction of Jerusalem, after the Thirty Years' war, as the blame of the last is laid on the Protestants. But how could Moses be blamed for the extraordinary penal judgment, especially when he, on the contrary, had prayed for the preservation of the people excepting Korah? Clearly they must have assumed, either that Moses foresaw the natural conditions of the judgment, say the conflagration proceeding from the burning of incense and the earthquake occasioned along with it, or that he employed magic arts to bring about the calamities. In a word, here superstitious belief in a fanatical idol prevails against the most convincing facts; history is given up for the sake of the delusive image of a would-be idea. And in fact so decidedly is this the case that the congregation make a faction against Moses and Aaron before the Tabernacle. This time the glory of the Lord spreads a cloud of smoke that covers the whole Tabernacle, and behind which disappear from the people the hard-pressed men of God. The meaning of this is: they shall raise themselves (הֵרֹמּוּ) out of this congregation and above it, Jehovah will exterminate this apparently obdurate congregation. The men fall on their faces before the majesty of Jehovah, but an intercession is no more audible (see 1 Jno. v. 16). Rather Moses recognizes that the wrath (קֶצֶף, the forth-bursting wrath) of God, as the real source of all mortal judgments (Ps. xc.), has begun to pour out on the congregation, that outside, therefore, the decreed plague of sudden death (נֶגֶף) had begun. But this time Aaron must intercede as high-priest, and make atonement for the congregation with incense as the symbol of intercession. Thus he must hasten out with the censer into the midst of the congregation. He places himself, burning incense, between the dead and the living; a grand position, rich in symbolical significance. Thus the plague is shut off, interned (אָצַר).

The 250 censers of the fanatics effected nothing but deadly fatality; the *one* censer of the true high-priest saves life, conquers death by making a separation between the living and the dead (an antithesis brought out by KURTZ)! It is true that 14,700 had already fallen, apart from the destruction of the faction of Korah. The smoking incense of the high-priest's atonement had here no doubt the same significance that the Brazen Serpent had later (xxi.). It is, therefore, misleading when KEIL affirms: the power and efficacy of it did not depend on the inwardness and efficacy of the subjective faith, but had a firm foundation in the objective power of the divine institution. That verges on the *opus operatum*, and the question arises: is not subjective faith reckoned along with the objective institution?

According to KEIL, the plague consisted probably in a sudden falling dead, as in the case of a pest that breaks out with extreme violence: "not that we should regard it simply as a plague." But is not also a plague a divine fatality? Of course, after the awful reaction against the penal judgments of God, there must have set in an equally awful reaction of conscience, as in the case of the death of Ananias and Sapphira. The truth of the high-priestly office was of course mightily confirmed by this atonement.

HOMILETICAL HINTS.

ON ALL OF CHAPTER XVI.

The rebellion of Korah. The nature of the spirit of faction. 1) A great common antipathy against the spirit and the law of the rightfully existing order. 2) An agitation of ambitious heads. 3) A coalition of egotistic and opposing interests. 4) A mutinous working up of the masses. The spiritualism of the Levites in

league with the legitimism of the Reubenites and the anarchical lusts of the people. The fanatically anticipated priesthood. A certain disposition of the race of Korah to inspiration appeared in later times through the sons of Korah in the Korahitic poets and leaders of song. On who drew back, the sons of Korah who refused to join in: praise of circumspection and reflection, especially in times of seductive excitement. Moses agitated yet steadfast. How, after his words of reproof to Korah, he seemed to take the position of the opponents and thereby brought about their judgment. The double form of the judgment. The stiff-necked, blind adhesion of the congregation to their betrayers, their aggravated complicity. The great fatality impending over the congregation that was persisting in its blindness, and the atoning priest. The smoke of the censer was the visible image of the compassionate and forgiving intercession. Aaron between the dead and the living, or the most beautiful and exalted moment in his life as priest.

FOURTH SECTION.

The New Miraculous Confirmation of the Aaronic Priesthood.

CHAPTER XVII. 1–13 (Heb. Text XVII. 16–28).

1, 2 AND the LORD spake unto Moses, saying, Speak unto the children of Israel,
and take [a]of every one of them a rod according to the house of *their* fathers, of all
their princes according to [b]the house of their fathers, twelve rods: write thou every
3 man's name upon his rod. And thou shalt write Aaron's name upon the rod of
4 Levi: for one rod *shall be* for the head of [b]the house of their fathers. And thou
shalt lay them up in the [c]tabernacle of the congregation before the testimony,
5 where [d]I will meet with you. And it shall come to pass, *that* the man's rod, whom
I shall choose, shall [e]blossom: and I will make to cease from me the murmurings
of the children of Israel, [f]whereby they murmur against you.

6 And Moses spake unto the children of Israel, and every one of their princes
gave him [1]a rod apiece, for each prince one, according to their fathers' houses, *even*
7 twelve rods: and the rod of Aaron *was* among their rods. And Moses laid up the
8 rods before the LORD in the tabernacle of [g]witness. And it came to pass, that on
the morrow Moses went into the tabernacle of [g]witness; and, behold, the rod of
Aaron for the house of Levi was budded, and brought forth buds, and bloomed
9 blossoms, and yielded [h]almonds. And Moses brought out all the rods from before
the LORD unto all the children of Israel: and they looked, and took every man
his rod.

10 And the LORD said unto Moses, Bring Aaron's rod again before the testimony,
to be kept for a token against the [2]rebels; [i]and thou shalt quite take away their
11 murmurings from me, that they die not. And Moses did *so:* as the LORD com-
manded him, so did he.

12 And the children of Israel spake unto Moses, saying, Behold, we die, we perish,
13 we all perish. Whosoever cometh anything near unto the tabernacle of the LORD
shall die: shall we be consumed with dying?

[1] Heb. *a rod for one prince, a rod for one prince.* [2] Heb. *children of rebellion.*

[a] *of them rods, one for each father's house.* [b] *their fathers' houses.* [c] *Tent of Meeting.*
[d] [*I meet with you*, STIER, DE WETTE.—TR.] DR. LANGE: *where I show myself to you.* [See on i. 1 above.—TR.]
[e] *bud.* [f] *which.* [g] *testimony.* [h] *ripe almonds.*
[i] *that thou mayest make an end of.*

EXEGETICAL AND CRITICAL.

In reference to the connection of this section with the foregoing and following ones, KNOBEL remarks, that this outcry (xvi. 12, 13) would come in very suitably after xvi. 44, 45, but certainly does not belong here a day after the plague had ceased, and when Jehovah was already reconciled (xvii. 10). This critic, who is usually able to discover an interpolation where there is none, passes by the present striking indications of one without further remark. KEIL, on the other hand, finds no difficulty in believing that the story that Aaron's rod brought forth in one night, not only buds, but also blossoms and fruit, is the simple and literal truth. Yet the question presents itself: Was not the confirmation of Aaron by the act of incense-offering, that abated the great pestilence, stronger than the confirmation by the miracle of the blossoming rod, in which Moses alone attended to depositing the rod in the Tabernacle, and which might so easily have occasioned fresh mistrust? If after xvi. 50 we read xvii. 12, there appears a complete connection. And this connection continues in xviii. when it states of Aaron: "Thou and thy sons and thy father's house with thee shall bear the iniquity of the Sanctuary," *etc.* These words stand out like a commentary upon the act of atonement enjoined before. The phenomenon of Aaron's rod blossoming calls to mind the joys and honors of the priesthood, rather than its sufferings and humiliations, and it could hardly call forth a cry of woe from the people, but would sooner evoke a festal celebration. However, if there seems to lie before us here an interpolation of a later date, still we hold fast that it belongs within the sphere of revelation, and refers to some mysterious fact connected with the Aaronic priesthood, to which has been given a symbolic form. The motive of the interpolation here was the desire to put together the various testimonies to the divine legitimacy of the Aaronic priesthood; just as a similar interest occasioned the interpolation of 1 John v. 7, and in like manner the incorporation of the Epistle of Jude in 2 Pet. (see my *Gesch. des apostolischer Zeitalters*, I., p. 156). According to the assumptions of canonical purity, we can understand the interpolations that occur very seldom, and have a motive, easier than we can understand a continuous revision of three chapters with interpolations such as is assumed by our worthy colleague in the work on Daniel in reference to Dan. x.–xii. [see Dr. ZOECKLER's Introd. to Daniel, § 4, Rem. 1, *On the Unity*, and the Comm. at Dan. x.–xii., "*Prelim. Remarks on the Last Vision of Daniel*," and Dr. LANGE's hypothesis regarding Daniel in the volume on Gen., Introd., § 25.—TR.]. The interruption of the connection is here, as in 2 Pet. and in 1 Jno., to be particularly noticed as a specially important indication. Thus also in the book of Joshua we cannot ignore the connection between vers. 13 and 16 of chap. x.

[The result of the foregoing, stated in plain terms, is that there never was such a miracle as the blossoming of Aaron's rod. Nothing is saved by the indefinite notion of "some mysterious fact connected with the Aaronic priesthood, to which was given a symbolic form," unless this very miracle was the mysterious fact, and the symbolism is that of the miracle itself as recorded. Something that was not this miracle, but is recorded as a startling miracle that is incredible, cannot, as regards the record, "belong to the sphere of revelation," for the record is false, and it is the record that is the revelation for us. It reveals nothing if the facts were not so. Moreover the symbolism is nothing without the fact. But if such a miracle was wrought, then it fits into the present history. The abruptness of the account harmonizes with the event. How could such a miracle happen in any other way? Once accept the simple account, and the moral harmony of the events soon impresses the mind, and is expressed by many commentators. Thus CALVIN says: "Although the majesty of the priesthood had been already sufficiently, and more than sufficiently established, still God saw that in the extreme perversity of the people there would be no end to their murmurs and rebellions, unless a final ratification were added, and that, too, in a season of repose, inasmuch as, whilst the sedition was in progress, they were not disposed and ready to learn." And on the outcry of the people, vers. 12, 13, BUSH remarks: "A miracle of mercy seems to have extorted from them the confession which previous miracles of judgment had failed to do."—TR.]

Vers. 2, 3. The twelve rods are taken from the twelve princes of Israel's tribes, according to the rule that the eldest son of a father's house (patriarchate) within a tribe is the prince. Aaron was older than Moses. The rods that they took were not necessarily the staves that they used; they could be fresh rods, and it is an intruded notion of KEIL's to represent here, that the staves, as staves of the head of the house, would signify the man's dignity as ruler, whence the staff of the prince becomes the sceptre. According to KEIL, the explanation of EWALD, that fresh cuttings of the almond tree were taken, and the rod marked with Aaron's name blossomed the best over night, goes flat in the face of the text. Of course this is true regarding absolute literalness. But it is allowable here, too, to look on the letter as anointed with the oil of symbolic-spiritual expression. Moreover, the antithesis: the priesthood did not have its root in natural dispositions and natural gifts, but flowed from the power of the Spirit, sets nature and grace in a false opposition. We know, for instance, that Aaron had the natural gift of eloquence; but the Lord made this the basis of the anointing with the priestly spirit. The almond tree is called the alert, the one early up in reference to blossoms and fruit, Jer. i. 11 [see ALMOND-TREE in SMITH's *Bib. Dict.* —TR.]

Ver. 5. For the present, the mortal judgment of Jehovah and the subsequent atonement had subdued the murmuring of the people. But it might in the sequel be aroused again. This was to be counteracted by the budding and blossoming of Aaron's rod. Does that mean: the permanent reminiscence of the miracle once

performed, and the knowledge that there was a rod in the Holiest of all, laid beside the ark of the covenant, that the people did not see? [Dr. LANGE seems to hint at an absurdity here. If so, we might reason in the same way about the pot of manna and of the tables of the Law.—TR.] or does it not rather have the symbolical meaning: the staff of the priest must maintain itself in the full recognition of the people by its fresh, spiritual budding, blossoming and fruit-bearing? Any way, the rod in the Holiest of all fell now and then only under the eyes of Aaron, also in chap. xviii. things appertaining thereto are laid on his heart.

Ver. 6. The rods were each designated by the name of the tribal prince that they represented; Aaron's was among the rest—very much as in drawing lots. [The rods were not marked with the names of the tribes, Levi excepted, for which Aaron's name was substituted, as KEIL states. "The Levites had taken part in the late outbreak. It was therefore necessary to vindicate the supremacy of the house of Aaron over them; and accordingly his name was written on the rod of Levi, although, being the son of Kohath, the *second* son of Levi (Exod. vi. 16 sqq.), he would not be the natural head of the tribe." *Bib. Comm.*—TR.]

Ver. 9. As Moses went back and forth alone in caring for the rods, the decision effected by the blossoming rod brought out of the Holiest of all presupposes the most decided confidence, whereas the people saw the atoning cloud of incense. This consideration might also point away to the rich symbolical contents of the passage.

Vers. 12, 13. These outbursts of mortal terror can hardly be referred to the priestly rod. Only the newly decked staff of the pontiff in the middle ages could occasion such an outcry from his associates and the popular masses that were subject to him. On the other hand, they fit perfectly to the story of the terrible judgment of death. [This fact does not conflict with the miracle having its influence also. The ruin that followed their presumption and the proof that Aaron was chosen to stand before God in holy things were fitted to bring them again to the mind they exhibited Exod. xx. 19: "Speak thou with us, and we will hear; but let not God speak with us, lest we die." Only now the feeling is with reference to Aaron, and not Moses, and with reference, not to God's approaching them, but their approaching God.—TR.]

With regard to the almond trees in the peninsula of Sinai, and analogous stories outside of the sphere of the theocracy, and also other interpretations of our text, *e. g.* that Jehovah decided for Aaron's rod by lot, and that then his rod was decked with blossoms and fruit in token of the decision, see KNOBEL, p. 99.

In regard to the number of the rods, it is assumed by KNOBEL and KEIL that Aaron's rod is counted in with the twelve rods, consequently that Ephraim and Manasseh are reckoned as *one* tribe of Joseph ("as Deut. xxvii. 12"). This view is more probable than that of BAUMGARTEN, that Aaron's rod was written on a thirteenth rod.

BAUMGARTEN gives the strongest antithesis to the universal priesthood in the following words: "The rod of the chosen priest must become alive again by the miraculous power of Jehovah, before whose face the rods are laid down. That is, the priest, apart from his office, is a natural man (!), and as such subject to death, and set outside of the power and fulness of life, as a severed and dried staff (one put out of office?). But by the consecration of the holy oil and ornament there comes into him and over him, in the power of Jehovah, the new life of the Spirit, so that he can impart of its fulness to others."

HOMILETICAL HINTS.

Chap. xvii. The budding rod of Aaron with its blossoms and fruit a certificate of his priestly calling. The dry and dead priestly rods as witnesses against a dead priesthood. Against a dead conception of office.

FIFTH SECTION.

The more Definite Signification of the Priesthood and of the Services of the Levites. Rights and Duties.

CHAPTER XVIII. 1–32.

1 AND the LORD said unto Aaron, Thou and thy sons and thy fathers' house with
thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee
2 shall bear the iniquity of your priesthood. And thy brethren also [a]of the tribe of
Levi, the tribe of thy father, bring thou with thee, that they may be joined unto
thee, and minister unto thee: but thou and thy sons with thee [b]*shall minister* before
3 the tabernacle of [c]witness. And they shall keep thy charge, and the charge of all
the tabernacle: only they shall not come nigh the vessels of the sanctuary and the
4 altar, that neither they, nor ye also, die. And they shall be joined unto thee, and
keep the charge of the [d]tabernacle of the congregation, for all the service of the

5 tabernacle: and a stranger shall not come nigh unto you. And ye shall keep the
charge of the sanctuary, and the charge of the altar; that there be no wrath any
6 more upon the children of Israel. And I, behold, I have taken your brethren the
Levites from among the children of Israel: to you *they are* given *as* a gift for the
7 LORD, to do the service of the [d]tabernacle of the congregation. [e]Therefore thou
and thy sons with thee shall keep your priest's office for everything of the altar,
and within the vail; and ye shall serve: I have given your priest's office *unto you*
as a service of [f]gift: and the stranger that cometh nigh shall be put to death.

8 And the LORD spake unto Aaron, Behold, I also have given thee the charge of
mine heave offerings [g]of all the hallowed things of the children of Israel; unto thee
have I given them [h]by reason of the anointing, and to thy sons, [i]by an ordinance
9 for ever. This shall be thine of the most holy things, *reserved* from the fire: every
oblation of theirs, every [k]meat offering of theirs, and every sin offering of theirs,
and every [l]trespass offering of theirs, which they shall render unto me, *shall be*
10 most holy for thee and for thy sons. In the most holy *place* shalt thou eat it;
11 every male shall eat it: it shall be holy unto thee. And this *is* thine; the heave
offering of their gift, with all the wave offerings of the children of Israel: I have
given them unto thee, and to thy sons and to thy daughters with thee, [i]by a statute
12 for ever: every one that is clean in thy house shall eat of it. All the [1]best of the
oil, and all the [1]best of the wine, and of the wheat, the firstfruits of them which
13 they [m]shall offer unto the LORD, them have I given thee. [n]*And* whatsoever is first
ripe in the land, which they shall bring unto the LORD, shall be thine; every one
14 that is clean in thine house shall eat *of* it. Every thing devoted in Israel shall be
15 thine. Every thing that openeth the matrix in all flesh, which they bring unto
the LORD, *whether it be* of men or beasts, shall be thine: nevertheless the firstborn
of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou
16 redeem. [o]And those that are to be redeemed from a month old shalt thou redeem,
according to thine estimation, for [p]the money of five shekels, after the shekel of
17 the sanctuary, which *is* twenty gerahs. But the firstling of a cow, or the firstling
of a sheep, or the firstling of a goat, thou shalt not redeem; they *are* holy: thou
shalt sprinkle their blood upon the altar, and shalt burn their fat [q]*for* an offering
18 made by fire, for a sweet savour unto the LORD. And the flesh of them shall be
19 thine, as the wave breast and as the right shoulder [r]are thine. All the heave
offerings of the holy things, which the children of Israel offer unto the LORD, have
I given thee, and thy sons and thy daughters with thee, [i]by a statute for ever: it
is a covenant of salt for ever before the LORD unto thee and to thy seed with thee.
20 And the LORD spake unto Aaron, Thou shalt have no inheritance in their land,
neither shalt thou have any part among them: I *am* thy part and thine inheritance
among the children of Israel.

21 And, behold, I have given the children of Levi all the tenth in Israel for an
inheritance, [s]for their service which they serve, *even* the service of the [d]tabernacle
22 of the congregation. [t]Neither must the children of Israel henceforth come nigh
23 the [d]tabernacle of the congregation, lest they bear sin, [2]and die. [u]But the Levites
shall do the service of the [d]tabernacle of the congregation, and they shall bear their
iniquity: *it shall be* a statute for ever throughout your generations, that among
24 the children of Israel they have no inheritance. But the tithes of the children of
Israel, which they [v]offer *as* a heave offering unto the LORD, I have given to the
Levites to inherit: therefore I have said unto them, Among the children of Israel
they shall have no inheritance.

25, 26 And the LORD spake unto Moses, saying, [w]Thus speak unto the Levites, and
say unto them, When ye take of the children of Israel the tithes which I have
given you from them for your inheritance, then ye shall offer up a heave offering
27 of it for the LORD, *even* a tenth *part* of the tithe. And *this* your heave offering
shall be reckoned unto you, as though *it were* the corn of the threshing floor, and
28 as the fulness of the winepress. Thus ye also shall [v]offer a heave offering unto the
LORD of all your tithes, which ye receive of the children of Israel; and ye shall

29 give thereof the LORD's heave offering to Aaron the priest. Out of all your gifts
ye shall [v]offer every heave offering of the LORD, of all the [1]best thereof, *even* the
30 hallowed part thereof out of it. Therefore thou shalt say unto them, When ye
[x]have heaved the best thereof from it, then it shall be counted unto the Levites as
31 the increase of the threshing floor, and as the increase of the winepress. And ye
shall eat it in every place, ye and your households: for it *is* your reward for your
32 service in the [d]tabernacle of the congregation. And ye shall bear no sin by reason
of it, when ye [x]have heaved from it the best of it: neither shall ye pollute the holy
things of the children of Israel [y]lest ye die.

[1] Heb. fat. [2] Heb. *to die.*

[a] omit *of.* [b] shall be. [c] *testimony.* [d] *Tent of Meeting.* [e] *And.*
[f] (*i. e.* as an office presented to them by God). [g] ; *as for all the hallowed things, unto thee, etc.*
[h] *for a portion.* [i] *for dues forever.* [k] *meal-offering.*
[l] *guilt-offering.* [m] *give.* [n] *The first ripe fruits of all that is in their.*
[o] *And its ransom* (as regards the ransom), *from a month on* (when it is a month old) *thou shalt ransom, etc.*
[p] *five silver shekels.* [q] *as a fire-sacrifice.* [r] *it shall be.* [s] *in return for.*
[t] *And no more shall* (omit *henceforth*). [u] *But the* (tribe) *Levi, he shall do, etc.* [v] *heave.*
[w] *And to the Levites thou shalt speak.* [x] omit *have.* [y] *nor die.*

EXEGETICAL AND CRITICAL.

By the saving atonement that Aaron accomplished by his offering of incense as symbol of the sympathetic high-priestly intercession, and with which he stood between the living and the dead, and by the blossoming of Aaron's rod alone effected thereby [!], the priesthood for the entire Old Testament is established as a fact; in other words, the centre of the host of God, as the sanctuary of the holy nation. From the great fact Moses now draws its ideal meaning, the idea of the priesthood, according to which it has by its sympathy to bear on its heart the iniquities of the nation, even the iniquities of the Levites, and the rights and special duties resulting to the priests and Levites from this fundamental obligation.

Our section accordingly subdivides into the following parts: 1) The entire priestly race—especially the high-priest and his sons as atoning mediators, with whom the Levites shall serve as assistants, vers. 1–3 *a*. 2) The limits of the Levitical calling (which the rebellion of Korah would have broken down), especially the limits for the non-Levites, under threat of the divine wrath (death penalty), if they are not observed, vers. 3 *b*–5. 3) The divine good-pleasure in discriminating between the Levites and priests. The Levites are made a gift to the Aaronites, to the Aaronites also the priesthood is presented. They all together constitute the *personel* of the sanctuary, into which no stranger (זָר, Lev. xxii. 10), no one that is not a Levite, no layman, may presume to intrude without incurring the death-penalty. For the whole nation indeed is holy, only the priests are sanctified individually, even the Levites individually are only cleansed, conditionally clean are all that are not unclean, vers. 6, 7. 4) The priestly right of sustenance. It consists *a*. in the heave-offerings, of the sacrifices of Israel, of which only Aaron and his sons may eat, vers. 8–10; *b*. in the heave-offerings of the wave-offerings (the levies of the taxes) which Aaron and his sons and daughters may eat together, the whole of the priestly families, on condition that the individuals are in a state of purity, ver. 11. 5) Specification of the latter income: The first-fruits of oil, new wine, corn, and all fruits of the land: the vows (that devoted to God, חֵרֶם), the first-born, except that the first-born of men and of unclean beasts must be ransomed with five shekels, and that the blood and the fat of the sacrificial beasts must go to the altar; In addition the wave breast and the shoulder of the thank-offering. Thus it is established forever (a covenant of salt), vers. 12–19. 6) The last reward of the priests is conditioned on a divine renunciation, and is great for the individual priest in proportion as he exercises renunciation; he shall not possess a fixed inheritance in Israel; on the contrary, Jehovah Himself will be his inheritance (as *vice versa* he is to be the *clerus* of Jehovah in a particular sense), ver. 20. 7) The revenues of the Levites. In return for their official service they shall receive the tithes that all Israelites are to pay. On the other hand they are in their service to join in bearing the guilt of Israel, and must make no claim to an inheritance of land. But beside, they must pay tithes to the priests of their tithes as a heave-offering to Jehovah, and indeed of all they must give the very best. There is a delicate distinction observed in that the words of Jehovah in ver. 28 are addressed directly to Aaron, who, as mediator of Israel, does not in this business need the mediation of Moses, since it especially concerns his duty, and his rights were already established before; whereas to the Levites Jehovah speaks by Moses when He enjoins that they shall pay the tenth of the tithes to the priests. Moreover the considerate expression is employed: "Ye shall give it as a heave-offering for Jehovah to the priest Aaron," vers. 21–32.

Vers. 1–3 *a*. A discrimination is made between a wider and a narrower sphere of the priestly calling to make atonement. The guilt of the Sanctuary is the guilt that is brought on the Sanctuary; not merely offences against laws for the priests and against the sacred utensils (KNOBEL), nor even the uncleannesses and defects that attached to those that stood in the sanctuary and even to their gifts (for that there was the great Day of Atonement), but all assaults on the central Sanctuary, corruptions of worship, such as the murmuring congregation had given example of; while the high-priestly atonement of Aaron gave an example of bearing (atoning for) the

guilt. To the wider sphere of those that make atonement all the Levites are to belong; they must all jointly feel with an interceding soul what is sinfully done against the priestly institution; but what is done sinfully within this institution Aaron and his sons are to take upon their hearts. Thus the sphere of high-priestly compassion concentrates toward the New Testament. Let thy brethren approach with thee in so far that they cleave to thee (יִלָּווּ conformably to לֵוִי). They shall do service to thy service and to the service of the whole Tabernacle. This ordinance of the priestly atonement is the foundation of the whole section, Heb. v. 1 sqq.

Vers. 8 *b*–5. The trespass of the Levites on the sacred utensils would bring mortal guilt not only on themselves, but also on the priests that suffered it.

Vers. 6, 7. The bright side of the Levitical and Aaronic calling. The Levites are made a gift to the Aaronites, and likewise the priesthood is made a gift to them. Their priesthood therefore rests on a double gift of the free grace of God, and in them the Levites too receive a gift. On every hand original claims of right are excluded.

Vers. 8–10. First class of priestly revenues. **Heave-offerings of all the hallowed things of the children of Israel.**—Of the meal-offerings; of the small sin-offerings and guilt-offerings; of all the priests receive their definite portion; of the burnt-offerings of course only the hide. The heave-offerings fell to the priests as out of the fire, so to speak, sacrificial fire; therefore they were very holy, and might only be eaten in the (very holy) fore-court by the high-priest and his sons. The expression: **I give to thee the charge**, מִשְׁמֶרֶת, ver. 8, is referred here to the notion מִשְׁחָה, part, *portio*. But any way, the high-priest was under obligation to maintain the right to the definite revenues.

Vers. 11–19. Second more general class of revenues (see Lev. vii. 88). The wave-breast and the heave-shoulder, and also the first-fruit of every sort (Deut. viii. 8; xxvi. 2, *etc.*). Every thing devoted by a vow (see Lev. xxvii. 28). The *Cherem* in the broader sense, what is consecrated to God.

Ver. 20. Between the renunciation of the inheritance in land, and the corresponding renunciation of the priests and Levites, and their immeasurable reward, there exists an intimate connection. The first particular is the condition of the second, not the second merely a consolation with reference to the first. Of late much has been said of the inferior support of the clergy, very little of the great spiritual indemnity. Of course Jehovah was also the inheritance of the priest and of the Levite only pre-eminently. The Levites receive no possession of land (xxvi. 62; Deut. xii. 12; xiv. 27; Josh. xiv. 3). Their portion is Jehovah (Deut. x. 9; xviii. 2 sqq.). In and with Jehovah they possess every thing. This fundamental law for all the pious is concentrated and illustrated by the priesthood.

Vers. 21–82. The tithes that the Levites receive must in turn be regarded as if they were their natural acquisition in fruits of the land, ver. 27. In this sense they are to pay their dues to the priests, and that, too, the best of what they received. On the other hand, what they receive must be assured to them as much as if it were the yield of a harvest field belonging to them, ver. 80. Therefore they may also take their food any place as they like. The heathen priests were many times better cared for, especially the Egyptian priests with their great landed possessions; on which subject see Keil, *in loc.* How fearfully the possession of land by a priestly class can burden a country and people is taught us by the *Manus mortua* of the Middle Ages. But now-a-days men have the assurance to say that the mediæval chief priest needs a whole territory in order to be able to take care of his office, whereas, now and then, he certainly takes care of it zealously in his fashion without territory.

HOMILETICAL HINTS.

Chap. xviii. The faithful care and protection of the Sanctuary should guard against the judgments of God on the congregation of Israel. The revenues of the priestly race in their spiritual significance. The tithes to the Levites a fundamental form of Israelitish taxes, levies and collections. Hence not to be imposed again in a legal way on the Christian obligation to pay taxes.

The tenth of the tenth a heave-offering for the priests. Thus the members of the church that are most alive are the best supporters of the official pastorate. Care was thus taken that the priests did not receive these revenues directly from the people. Necessity for suitable forms of dues for the clergy.

SIXTH SECTION.

General Means of Purification for those Defiled by Touching the Dead.

Chapter XIX. 1–22.

1, 2 And the Lord spake unto Moses and unto Aaron, saying, This *is* the ordi-
nance of the law which the Lord hath commanded, saying, Speak unto the chil-
dren of Israel, that they bring thee a red heifer without spot, wherein *is* no
3 blemish, *and* upon which never came yoke. And ye shall give her unto Eleazar
the priest, [a]that he may bring her forth without the camp, and *one* shall slay her
4 before his face: And Eleazar the priest shall take of her blood with his finger, and
sprinkle of her blood [b]directly before the [c]tabernacle of the congregation seven
5 times. And *one* shall burn the heifer in his sight; her skin, and her flesh, and her
6 blood, with her dung, shall he burn: And the priest shall take cedar wood, and
7 hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer. Then
the priest shall wash his clothes, and he shall bathe his flesh in water, and after-
ward he shall come into the camp, and the priest shall be unclean until the even.
8 And he that burneth her shall wash his clothes in water, and bathe his flesh in
9 water, and shall be unclean until the even. And a man *that is* clean shall gather
up the ashes of the heifer, and lay *them* up without the camp in a clean place, and
it shall be kept for the congregation of the children of Israel for a water of [d]sepa-
10 ration: [e]it *is* a purification for sin. And he that gathereth the ashes of the heifer
shall wash his clothes, and be unclean until the even: and it shall be unto the
children of Israel, and unto the stranger that sojourneth among them, for a statute
for ever.

11 He that toucheth the dead body of any [1]man shall be unclean seven days. He
12 shall [f]purify himself with it on the third day, and on the seventh day he shall be
clean: but if he [f]purify not himself the third day, then the seventh day he shall
13 not be clean. Whosoever toucheth the dead body of any man that is dead, and
[g]purifieth not himself, defileth the tabernacle of the Lord; and that soul shall be
cut off from Israel: because the water of [d]separation was not sprinkled upon him,
14 he shall be unclean: his uncleanness *is* yet upon him. This *is* the law, when a
man dieth in a tent: all that come into the tent, and all that [h]*is* in the tent, shall
15 be unclean seven days. And every open vessel, which hath no covering bound upon
16 it, *is* unclean. And [i]whosoever toucheth one that is slain with a sword in the open
fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.
17 And for an unclean *person* they shall take of the [2]ashes [k]of the burnt heifer of pu-
18 rification for sin, and [3]running water shall be put thereto in a vessel: And a clean
person shall take hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and
upon all the vessels, and upon the persons that were there, and upon him that
19 touched [l]a bone, or [l]one slain, or [l]one dead, or [l]a grave: And the clean *person* shall
prinkle upon the unclean on the third day, and on the seventh day: and on the
seventh day he shall [m]purify himself, and wash his clothes, and bathe himself in wa-
20 ter, and shall be clean at even. But the man that shall be unclean, and shall not
[f]purify himself, that soul shall be cut off from [n]among the congregation, because he
hath defiled the sanctuary of the Lord: the water of [d]separation hath not been
21 sprinkled upon him: he *is* unclean. And it shall be a perpetual statute unto them,
[e]that he that sprinkleth the water of [d]separation shall wash his clothes: and he that
22 toucheth the water of [d]separation shall be unclean until even. And whatsoever the
unclean *person* toucheth shall be unclean; and the soul that toucheth *it* shall be
unclean until even.

[1] Heb. *soul of man*. [2] Heb. *dust*. [3] Heb. *living water shall be given*.

[a] *and one shall bring*. [b] *in the direction toward*. [c] *Tent of Meeting*.
[d] *purification* [literally: "water of uncleanness," *i. e.*, for removing uncleanness; similarly "water of sin," viii 7.—Tr.]
[e] *it is a sin offering*. [f] *absolve*. [g] *absolveth*.
[h] *are*. [i] *whosoever in the open field toucheth, etc.*
[k] *of the burning of the sin-offering*. [l] *the*. [m] *absolve him; and he shall wash, etc.*
[n] *the midst of the assembly*. [o] *And*.

TEXTUAL AND GRAMMATICAL.

[Vers. 13, 20. כִּי מֵי נִדָּה לֹא־זֹרַק עָלָיו. "This is the only instance of מַיִם being construed with a verb in the singular" (Maurer). Such is Ewald's construction also (see §318 *a*), who refers it to a rule that "plurals whose meaning appears as a singular gradually come to be joined with the (verb in the) singular. But the *solitariness* of this (supposed) instance in the case of מַיִם shows that the word retained tenaciously its plural notion, and that in its case there was no gradual change to a use in the singular. The construction given by Naegelsbach, §100, 2, is better. The passive in Hebrew may receive the accusative of the remoter and of the nearer object. In the case before us it is the nearer object. As Naegelsbach says: "it seems that in this case the passive includes the notion of its active." Accordingly the construction would be: for one did not sprinkle the water of purification upon him. But *our* passive with the object changed to subject, as in the text, correctly renders the *meaning*.—Tr.]

EXEGETICAL AND CRITICAL.

Once more the legislation reminds us of the great fatality occasioned by the rebellion of Korah. After this dreadful mortality it became apparent, that it would be impossible to attend to the purification of the persons defiled by corpses by the individual purifications heretofore prescribed. The most numerous priesthood would not suffice for this. Hence a general means of purification is instituted, the sprinkling of the defiled with the ashes of the red heifer dissolved in living water. Compare Keil *in loc.* This institution appears so strange that investigation has been very busy with it. See the literary references in Keil and Knobel *in loc.*

The very fact, however, that a previously existing custom is made an ordinance leads us to go back to the former elements. It is a fine trait of pious humanity that the declaration of the defilement by the dead comes out so gently and gradually. No doubt the defilement by the dead is indirectly included in the law of the guilt-offering (Lev. v. 2, 3), but not so definitely affirmed. One might indeed, by too great severity, easily do injury to the duties of love and compassion. But in the law for the priests (Lev. xxi.) the assumption necessarily crops out that contact with dead bodies occasions defilement. So, too, in the law for the Nazirites (vi.). Here, too, the defilement is fixed at seven days. Thus the ordinance, taken quite generally, is here fixed, and further on with more exact specifications in xxxi. 19, 24. Here a double absolution is commanded, *viz.*, on the third and on the seventh day of exclusion from the congregation. As regards the rite of absolution, the law goes back to what was prescribed with reference to purifying lepers and leprous houses (Lev. xiv.). In the latter case, the material to be sprinkled was the blood of a slaughtered bird dropped into living water into which the other bird has been dipped, combined with cedar-wood, hyssop, and scarlet. Here we have again the living (running) water, only the admixture is not blood but ashes, yet ashes of the blood-colored young cow, and then the additions, cedar-wood, hyssop and scarlet, which are burned in the burning of the cow. But the symbolism is meant to be the same. The red color of the heifer may therefore be better referred to the blood-color than to the color of blooming life. But we must consider that the fresh blood makes the blooming color of life (see below). And if the additions, cedar-wood, *etc.*, symbolize life itself, then the blood, consequently, too, the blood-color, must signify the surrender of life.

This then leads to a further necessary distinction, *viz.*, between death itself and the dead. Death is not only pure in itself, but also purifying (Rom. v. 7), but all that may be called a corpse is unclean, yea, it may even become poison; and not only in a symbolical sense, but also in a physical it is unclean. We must emphasize this distinction, since Keil in many ways confounds, or at least confuse, death itself, and that which is dead, "that *death and mortal corruption* as the embodiment (?) of sin defiles and excludes from communion with the holy God, was a view handed down from the earliest times, from the fall of Adam and its consequences. The whole congregation incurred danger of being infected with the defilement of death." It is a fact that all antiquity saw in death itself a sort of expiation, in the death of one devoted to God the actual expiation. But it is likewise a fact, that all antiquity instinctively saw in the corpses a monstrous peril for the living, and primarily in a physical sense. Everything that, as lifeless stuff, is severed from the actual man, by digestion or disease, and finally by the process of dying, threatens to react against life as a poison, unless it be given back to the elements, the chemical cosmos for dissolution, by the earth or by fire. Hence the defilement by corpses forms the central point of impurity. But this has a great meaning also in a symbolical sense. If it is wicked to wish to rob the living body of truth of a drop of blood, not to speak of a pound of flesh from the side of the heart, it is just as senseless to wish to preserve the dead elements, even though it were done by embalming in beautiful forms, whether of style or of party. Thus the custom of antiquity observed the most various degrees according to which touching the dead was regarded as defiling. See in Knobel, p. 95 sqq., a discussion of this. "The Egyptians appear to have had less stringent notions in this respect," writes Knobel; he might know that the

Egyptians, with their worship of the dead, with their embalming corpses for the mummy pits, represented decidedly the absolute conservatism in this respect. In our time it is known how fearfully a little pestilential poison, or cholera poison may react among the ranks of the living.

And yet the Israelites should bury their dead with sympathy and honorably. Hence only the high-priests and the Nazirites were unconditionally restrained from burials, the ordinary priest to a limited extent, the rest of the people not at all. Rather it is assumed that, according to the law of love, defilements must be unavoidable and occur frequently, so that the exaction of purification can only be met by a general means of purifying. Hence this means is called a fixed statute. Thus a pure life is assured, and also provision is made for the promptings of humanity, and the red heifer (as in the case of the jealousy-offering) is an evidence of a marvelous, deep penetration of the theocratic spirit. It is a monument of divine wisdom in the removal of apparent collisions within the law or in duty.

Vers. 1, 2. **The Red Heifer.**—"This is חֻקַּת הַתּוֹרָה *a statute of instruction*. This combination of the two words commonly used for law and statute, is probably intended to give emphasis to the design of the law about to be given, to point it out as one of great importance, but not as a *decretum absque ulla ratione*, as the Rabbins suppose," KEIL. We would read: an ordinance for securing the Torah. Without this expedient, for instance, the law of purification would have occasioned endless offences on the right hand and on the left. The cow, *δάμαλις*, *juvenca*, must be red, free from blemish, not yet subjected to the yoke; all traits of the freshest life. Concerning תְּמִימָה see KEIL, [who says that "אֲדֻמָּה, 'of a red color,' is not to be connected with תמימה in the sense of "quite red," as the Rabbins interpret it; but תמימה, *integra*, is to be taken by itself, and the words which follow, '*wherein is no blemish*,' to be regarded as defining it still more precisely."—TR.]. But it may be questioned whether the Rabbins are not right in this instance.

"The sacrificial beast must not be a bullock, as in the case of the usual sin-offerings of the congregation (Lev. iv. 14), but a female beast, because the female sex is the one that bears offspring." Much more likely, because the purification was always to be applied only to a certain "number of persons of the nation" (KNOBEL), as indeed also the sins of individuals were expiated by a female sacrificial beast (Lev. iv. 27). Moreover, in this case, it is not a major trespass that is expiated, but a collective expiation is instituted, that shall constitute a substitute for expiations of the individual defilements (Lev. v. 6) Hence one may not say, the slaughter of the heifer is called, vers. 9, 17, a sin-offering, "in order to remind the congregation that death is the wages of sin." Of course all sacrifices served that purpose in various senses; but here the beast is called sin-offering, because, as general sin-offering, it was to comprehend all individual sin-offerings with reference to defilement by corpses. "The antidote against the defilement of death (!) should be taken from a sin-offering" It would be nearer the mark to say: death was to be put to death by this death of the most perfect blooming life; but what is spoken of here is an antidote against the effect of corpses. An elixir of life is prepared from the ashes of the most beautiful form of life, that is to deprive of its power the defiling (noxious) effects of the form of death, of the corpse. "Of a red color, not because the blood-red points to sin (HENGSTENBERG, following the Rabbins and earlier theologians), but as the color of the most intense life, that has its seat in the blood, and appears in the redness of the face (the cheeks, lips) (BAEHR, KURTZ. LEYRER, *et al.*)." KEIL.

Vers. 3–10. **The preparation of the water of purification.**—In this business as in xvii. 1, Eleazer must take the place of his father, since the latter, as high-priest, must keep away from everything connected with corpses, although the high-priest himself administered the sin offering of a general sort (Lev. iv. 16). Moreover the whole act must be performed outside of the camp, for the heifer is originally no sacrifice, but only the young, fresh blood is made a substitute for many sacrifices. **And one shall bring her forth**, *etc.* The leading out and the slaughtering of the beast was to be attended to by any one, not by the priest. **Sprinkle of her blood seven times**, *etc.* (as in Lev. iv. 17); this the priest did, and with that what was slaughtered was a sin-offering, distinct from a curse-offering, incorporated in the sphere of sacrifices. It is a new feature here, that a sprinkling of blood toward the front of the Tabernacle from a distance, should avail the same as a sprinkling inside of the fore-court. *All aspirations after the true life, even outside of the Theocracy and the Church, tend to Jehovah, and are accepted of Him.* According to KEIL, "the victim was to represent those members of the congregation who had fallen victims to temporal death as the wages of sin, and as such were separated from the earthly Theocracy." This would be more according to 1 Pet. iii., iv., than one could demand from the Old Testament: but corpses are what are spoken of here, and not death. The dead person is purified from his corpse. After the sprinkling, the entire heifer is burnt, all the ingredients of this fresh life turn to ashes, ver. 5. Does not this mean: all perishableness of earthly life serves, in the fire of God's government, to abolish the curse of perishableness? Here with the rest is consumed the life of the life, the blood; along with the rest are burned the symbolical attributes of life, **cedar-wood** as macrobiotic life [longevity], **hyssop** as life renewed by purification; **scarlet wool** as the transit of the life through the blood, all which constitutes a concentration toward imperishable life, the sublime life. The persons that perform this ceremony, the priest, the burner, the gatherer of the ashes, have become unclean, but only for one day, because they have performed an act of purification without the camp; KNOBEL says: "because they acted for those that were unclean;" KEIL: the uncleanness of sin and of death had passed over to the sin-offering. One cannot so explain in this way the words: **he that toucheth** the water of purification shall be unclean **until**

even, ver. 21; even the water for sprinkling rendered any one unclean that touched it, although as means of purification it was pure. He is unclean, even if he was not unclean, in so far as he is subjected to the rite of purification. The precious material of the ashes is treasured up in a clean place, but, which is very remarkable, outside the camp. A confession that the Levitical cultus in itself cannot annul the effects of death.

Vers. 11–13. *The use.* Whoever has become defiled from a corpse is unclean seven days. He must purify himself by an absolution (done by sprinkling) on the third and seventh day. In case he omits to do this, he defiles the dwelling of Jehovah and incurs the penalty of death.

Vers. 14–22. *Nearer definitions:* presence in or entrance into a tent of one dead defiles. Every vessel in the tent not closed by a cord becomes unclean. Any one that touches a dead person in the field, or a bone, or even a grave. In each case a portion of ashes is combined with living water and made into water for sprinkling. It is worthy of remark that no priest, no Levite is necessary, only a man that is clean is requisite to sprinkle the tent, the vessels, the defiled men. Free as this form was, its observance was to be correspondingly strict. The penalty of non-performance, which had as its effect the defilement of the Sanctuary, was death. Moreover, the man that accomplished the purification became unclean till evening; not less did every one and everything whom the unclean person touched become unclean till evening. This in legal form is the expression of the reminder of an unspotted and imperishable life. In a symbolical sense, then, the endeavor after complete purity of life is a statute for all time. The first sprinkling occurs on the third day, for the purification must proceed from the spirit; the second on the seventh day, on the day of the Sabbath number, of completed work of purification until the celebration of purity.

HOMILETICAL HINTS.

Chap. xix. The water of sprinkling. The blessing of the most blooming life should deprive of its power the defiling intercourse with the world of the dead, with corpses. The adjustment between piety toward the dead and care for the living. Once again: let one carefully discriminate between death itself and the bones of the dead, corpses. Ashes and water, two combined factors of the purifying preservation of life, emblems of all disinfection in the simplest fundamental form.

SEVENTH SECTION.

Retrospect of the Settlement in Kadesh Miriam's Death. The Great Mortality. The Destiny of Moses and Aaron to die in the Desert on Account of their Offence at Meribah.

Chapter XX. 1–13.

1 [a]Then came the children of Israel, *even* the whole congregation, into the desert
of Zin in the first month: and the people abode in Kadesh; and Miriam died
2 there, and was buried there. And there was no water for the congregation: and
3 they gathered themselves together against Moses and against Aaron. And the
people chode with Moses, and spake, saying, Would [b]God that we had [c]died when
4 our brethren [c]died before the Lord! And why have ye brought up the [d]congregation of the Lord into this wilderness, that we and our cattle should die there?
5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this
evil place? it *is* no place of seed, or of figs, or of vines, or of pomegranates; neither
6 *is* there any water to drink. And Moses and Aaron went from the presence of
the assembly unto the door of the [e]tabernacle of the congregation, and they fell
upon their faces: and the glory of the Lord appeared unto them.
7, 8 And the Lord spake unto Moses, saying, Take the rod, and gather thou the
assembly together, thou and Aaron thy brother, and speak ye unto the rock before
their eyes; and it shall give forth his water, and thou shalt bring forth to them
water out of the rock; so thou shalt give the congregation and their beasts drink.
9, 10 And Moses took the rod from before the Lord, as he commanded him. And
Moses and Aaron gathered the [d]congregation together before the rock, and he said
unto them, Hear now, ye rebels; [f]must we fetch you water out of this rock?

11 And Moses lifted up his hand, and with his rod he smote the rock twice: and the
water came out abundantly, and the congregation drank, and their beasts *also*.
12 And the LORD spake unto Moses and Aaron, Because ye believed me not, to
sanctify me in the eyes of the children of Israel, therefore ye shall not bring this
13 [d]congregation into the land which I have given them. This *is* the water of [1]Meri-
bah; [h]because the children of Israel [i]strove with the LORD, and he was sanctified
in them.

[1] That is, *strife*.
[a] *And.* [b] omit *God.* [c] *perished.* [d] *assembly.*
[e] *Tent of Meeting* [f] *congregation.* [g] *shall.* [h] *where.* [i] *chode.*

EXEGETICAL AND CRITICAL.

Our text has become the knotty point of the greatest misunderstandings. Usually it is understood as follows. The children of Israel came once again to Kadesh in the first month of the fortieth year. And after that, all these things took place that are related afterwards. The most positive facts speak against this fixed assumption. First, the clear testimony of Deut. i. Second, the history of the water of strife. That is to say, had the Israelites made themselves familiar with the neighborhood of Kadesh-Barnea, then they would have known also its water-springs; but according to our passage, they have hardly more than arrived in the desert of Zin, and have as yet found no springs in it. Third, **the people strove with Moses saying: Would that we had perished when our brethren perished before the Lord.** After forty years they could not have spoken of *brothers* that had perished, but only of *fathers*. Almost the whole generation of *the fathers* was now buried. They do not even seem to have experienced as yet the rebellion of Korah, for KEIL justly remarks: "by that they do not mean the rebellion of Korah (KNOBEL), for whose destruction גָּוַע, *exspirare*, is no fitting expression, but those that died gradually during the thirty-eight years." The rest of their complaint, also, agrees better with the beginning of their sojourn in the desert than with a period when they had long since accustomed themselves to the steppe. According to the internal relations, the murmuring at the want of water connects very simply with the murmuring at the want of bread or food at the Graves of Lust (xi.), and falls in the period of the settlement in the desert of Paran, xii. 16.

Accordingly we assume, that the beginning of chap. xx. is to be understood as pluperfect. **Now the children of Israel had come,** *i. e.* the host of God with the whole congregation, **into the wilderness of Zin, and the people encamped at Kadesh.** More definitely the chronological order was as follows. On the 20th day of the second month of the second year (of the Exodus) the Israelites departed from Sinai (x. 11). Since then about a year has elapsed until the settlement in Paran, or till the first month of which our chapter speaks, by which, therefore, is to be understood the third year, because the sentence of a forty years' abode in the wilderness cannot well be set at a later period. Moreover, it must not be left unnoticed, that already after the meeting of the people, chap. xiv., it is said: only Joshua and Caleb shall enter the land of Canaan, so that we must suppose that Moses and Aaron had already received their sentence. It may be further added, that a failure on the part of the great man of God more probably occurred in the first years of his course than at the close, when he was so near his goal.

The motive for the chronological displacement of our history, as was already intimated, was to combine in one account the fates of these two brothers and their sister.

A return of the story to an older history appears to be presented also in the section xxi. 1–3. The account of the defeat of Israel there related is the old story of the unsuccessful raid into the south of Canaan (xiv. 40–45). It is resumed again in this place on account of the vow that Israel made at that time, and now fulfils, of which we will treat further on. Also according to KNOBEL's way of seeing the matter, the text not only speaks of two periods of abode in Kadesh, but also according to "the Jehovistic document" of a single abode there (p. 103). "The old register of encampments likewise recognizes only one abode in Kadesh."

[On the view that there was only *one* abode in Kadesh, and that the host arrived there not earlier than in the *third* year of the Exodus, and possibly later, see Tr.'s note at the end of chap. xiv. Dr. LANGE's appeal to Deut. i. is an argument that deserves more amplification. The language of ver. 19, particularly: "We went through all that great and terrible wilderness," implies a longer journey and more varied experience than could be compressed into eighty days or so. The same may be said of ver. 33, which, compared with Num. ix. 15–23, seems to refer to the wanderings from Sinai to Kadesh.—TR.]

Ver. 1. On the desert of Zin and Kadesh-Barnea, see above at xii. 16. On Kadesh see also the article in GESENIUS. According to KEIL and the common view, **the first month** falls in the fortieth year of the Exodus. A difficulty of that view is presented in the inquiry: Why is nothing said of the want of water during the first stay at Kadesh, whereas it is spoken of in reference to the second?

Ver. 4. The displeasure at the want of water again excites the imagination of the malcontents about the deficiencies of the desert in general.

Ver. 6. Moses and Aaron prostrate themselves helplessly at the door of the Tabernacle. To this holy helplessness and surrender, one might say, there corresponds here, too, a wondrous

exaltation. The glory of the LORD appeared to them. Let us here call to mind once more how near to one another are the notions, the appearing of the glory of the LORD, and the appearing of the Angel of the LORD.

Ver. 7. The instruction Jehovah gives is very different from the instruction at Rephidim (Ex. xvii. 5). On that occasion of drought stronger means were used for the miracle. Moses with some of the elders had to go off away from the people; here he was to take a stand opposite the rock with all the elders and the whole congregation. There he had to smite the rock with his staff; but here Moses and Aaron were simply to speak to the rock, *i. e.* in a symbolical sense command the rock, though he was provided with the rod in his hand. The help was to be miraculously near, as it was often prepared for the discoverers of springs in sacred history. Jehovah's directions, therefore, demand of the prophet the most decided confidence and composure of spirit.

Ver. 9. **He took the staff from before Jehovah.** Does that mean: the staff had been deposited in the sanctuary? It was the miraculous rod that he had in his hand when *he* received commissions *from Jehovah*.

Vers. 10, 11. Wherein consisted Moses' sin, in which, as one must suppose, Aaron too was involved as regarded feeling? Absolute unbelief cannot be meant; otherwise it is impossible that Moses would have smote the rock. For it is utterly inconceivable that he acted so in superstitious reliance on the magical effect of his staff. Jehovah's reproof intimates what was the offence: Ye have not unconditionally believed and obeyed me in a way to prove thereby to the children of Israel that I am the Holy One. The bestowal of water should have borne the character of extreme facility and manifested thereby the majesty of the personal Jehovah in His omnipotence and condescension. To His people, despairing from thirst, Jehovah would grant, of free grace and without reproach, *the miraculous fountain*. Moses, on the contrary, did not let himself be freed from his indignation at the people by the sight of the glory of the LORD. His address to the people reproaches them as rebels, and expresses not so much a real doubt about the approaching grant, as a contempt for the "mutinous" nation that really was not worth being helped, especially by such a divine miracle: water from the rock. Then he smites twice on the rock, instead of simply speaking to it, with a displeasure that really wanted to smite the people. This disobedience as to form also comes in for consideration, but is not the chief thing in itself. Yet there is reflected in it a feeling of disgust, of fleshly zeal, by which, as the representative of Jehovah, he obscures and distorts to the people the image of Jehovah Himself. How many zealots act just so in the most glaring way, yet suppose that in that way they glorify God before His people! Let it be noted, that it was only on account of this trait of fanatical excitement of the two men, by which they embittered a great gift of free compassion, an hour of pure grace, that entrance into the earthly Canaan, *i. e.* the ideal completion of their task was denied them.

According to Ps. cvi. 33, a chief stress is laid on the inconsiderate words of Moses, that plainly betrayed his troubled, exasperated feeling. Concerning the fable, falsely ascribed to the Rabbins, that the rock followed the Israelites from Rephidim to Kadesh, see the note of KEIL *in loc.* The symbolical side of the underlying history is brought out in 1 Cor. x. 4. Concerning the rock-fountain at Rephidim, and also concerning the identification of the events, see the *Biblew.* comm. on Exod. xvii. 1, p. 65. Also KEIL on Exod. xvii. 1.

HOMILETICAL HINTS.

Chap. xx. 1–13. The water of strife and the impatience of Moses. The impatience of Moses as the final explosion of a displeasure again and again restrained and subdued through many years, hence not without connection with his seemingly too early death (see Ps. xc.). Here, therefore, was verified the Old Testament saying: "The zeal of thine house hath eaten me up." Still this fate of death also was finally a mercy, and not less a miracle of wisdom. The death of the great brothers and sister.

FOURTH DIVISION.

FROM KADESH ONWARD. FROM THE DEPARTURE TO THE SETTLEMENT IN THE PLAINS OF MOAB.

CHAP. XX. 14—XXII. 1.

FIRST SECTION.

From Kadesh to Mount Hor (CHAPTER XX. 14—XXI. 3). The King of Edom. The refusal of the request for a passage. The death of Aaron at Mount Hor. The expedition against the king of Arad.

A.—THE KING OF EDOM. THE REFUSAL OF A PASSAGE.

CHAPTER XX. 14—XXI. 3.

14 And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy
15 brother Israel, Thou knowest all the travail that hath [1]befallen us: How our
fathers went down into Egypt, and we have dwelt in Egypt a long time; and the
16 Egyptians vexed us, and our fathers: And when we cried unto the LORD, he heard
our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold,
17 we *are* in Kadesh, a city in the uttermost of thy border. Let us pass, I pray thee,
through thy country: we will not pass through the fields, or through the vineyards,
neither will we drink *of* the water of the wells: we will go by the king's *high* way,
we will not turn to the right hand nor to the left, until we have passed thy borders.
18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee
19 with the sword. And the children of Israel said unto him, We will go by the high
way: and if I and my cattle drink of thy water, then I will pay for it: I will only,
20 without *doing* any thing *else*, go through on my feet. And he said, Thou shalt not
go through. And Edom came out against him with much people, and with a strong
21 hand. Thus Edom refused to give Israel passage through his border: wherefore
Israel turned away from him.

B.—THE DEATH OF AARON AT MOUNT HOR. VERS. 22–29.

22 And the children of Israel, *even* the whole congregation, journeyed from Kadesh,
23 and came unto mount Hor. And the LORD spake unto Moses and Aaron in mount
24 Hor, by the coast of the land of Edom, saying, Aaron shall be gathered unto his
people: for he shall not enter into the land which I have given unto the children
25 of Israel, because ye rebelled against my word at the water of Meribah. Take
26 Aaron and Eleazar his son, and bring them up unto mount Hor: And strip Aaron
of his garments, and put them upon Eleazar his son: and Aaron shall be gathered
27 *unto his people*, and shall die there. And Moses did as the LORD commanded: and
28 they went up into mount Hor in the sight of all the congregation. And Moses
stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron
died there in the top of the mount: and Moses and Eleazar came down from the
29 mount. And when all the congregation saw that Aaron was dead, they mourned
for Aaron thirty days, *even* all the house of Israel.

C.—THE EXPEDITION AGAINST THE KING OF ARAD. CHAP. XXI. 1–3.

1 AND *when* king Arad the Canaanite, which dwelt in the south, heard tell that
Israel came by the way of the spies; then he fought against Israel, and took *some*
2 of them prisoners. And Israel vowed a vow unto the LORD, and said, If thou wilt
indeed deliver this people into my hand, then I will utterly destroy their cities.

3 And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah.

[1] Marg. *found us.*

TEXTUAL AND GRAMMATICAL.

Ver. 14. [The travail. DE WETTE: *hardship.* BUNSEN: *calamity, sorrow*].
Ver. 15. [Heb., treat ill, afflict.—A. G.].

Ver. 19. בַּמְסִלָּה a raised road. Causeway used by the king for military purposes.

Ver. 19. [Surely it is nothing. See Exeget. Note, and comp. Gen. xx. 11.—A. G.].
Ver. 20. LANGE; mighty. E. V.: better.
Ver. 24. Lit. mouth.
Ver. 29. [Omit when; insert *and* before they.—A. G.].
Ver. 1. [LANGE: The Canaanite, king of Arad.—A. G.].
Ver. 1. [LANGE: Way of Atharim. But there are no traces of any place bearing this name. The etymology is in favor of the rendering in our version; and the allusion to the tracks in places of the spies would be natural to one writing to Hebrew readers.—A. G.].
Ver. 2. Put or bring them under a ban. Hence the name of the place Hormah: ban.

EXEGETICAL AND CRITICAL.

A. *The King of Edom.* Chap. xx. 14-21.

Israel had made the fruitless effort to penetrate the south of Canaan from the northern part of the Arabian desert, and indeed directly from Kadesh-Barnea (chap. xiv. 40 *et seq.*). They had, after their despondent outbreak and rebellion, and before the failure in their attempt, received direction to proceed by another way—by the way of the Red Sea, chap. xiv. 25. The idea that avoiding the difficult southern border of Palestine, they should turn to the east, lay enclosed in this direction. But the idea was not fruitful, and the undertaking was delayed until near the close of the forty years. The literal interpretation of this passage, as also of the words chap. xiv. 1, has led to those long lines upon the maps which were supposed to indicate the march of the Israelites from Kadesh-Barnea to the Red Sea, and then from the Red Sea back again to Kadesh, with the purpose of immediately returning again to the Red Sea. It is another thing entirely, if we suppose that from their settlement at Kadesh-Barnea, they migrated in all directions seeking pasturage for their herds.* But now the lapse of time itself warns them to depart. Two routes lie open to them; the one direct through the land of the Edomites, the other long and circuitous, stretching around and eastward of Edom. Even the first route would have led them, at least in their departure, in the direction of the Red Sea, especially if they wished to pass at a distance from the capital, Petra. The land of the Edomites was the mountain region east of the Arabah (in its restricted meaning) or of the deep depression between the Dead Sea, and the Ailanitic gulf of the Red Sea, including also the Arabah itself. When KNOBEL says that it extends also some distance to the west of the Arabah, this could only have been true east of Kadesh-Barnea, for otherwise the Israelites would have had to pass through Edomitish territory, as they moved toward the Red Sea.* Kadesh certainly (chap. xx. 16) lay upon the border of Edom. Mount Hor, too, (chap. xx. 23) to which they came first after their departure, was by the coasts or borders of Edom. But in the way to the Red Sea, they might pass almost entirely around the land of Edom, if a peaceable passage through it was refused them. Even then, however, they must have crossed the boundaries of Edom according to Deut. ii. 1. Israel was commanded to respect the tribal relationship with Edom, as also with Moab and Ammon (Deut. ii. 9 *et seq.;* comp. Jud. xi. 17). Moses therefore sought by a warm and friendly message to secure from the king of Edom a free passage through his land. But in the face of every guarantee which he offered, he received only a harsh and surly reply. Further pacific proposals were followed by harsher threats, and a warlike armament against Israel trod, as it were, upon the heels of the returning messenger. This is the starting point in the history of the treacherous brother who appears a foe by the side of Israel down to the final destruction of Jerusalem. The passage in Judges already referred to, indicates that the message to Edom and Moab must have preceded by some time the departure for the Red Sea. [It is clear from xx. 1 compared with xxxiii. 38, that the Israelites must have remained in Kadesh several months. The message was probably sent soon after the congregation had gathered; and the delay was occasioned by the refusal, and the necessary preparations for the long and circuitous march before them. It could not have arisen, as the BIBLE COM. suggests, from a purpose to invade Canaan again from this

* [The repetition of the words "the whole congregation," vers. 1 and 25, seems to imply that the congregation had been partially broken up during the long years of the wandering. The tabernacle formed the centre around which all clustered, and to which smaller or larger portions of the congregation may have returned from time to time. But now the "whole congregation" was gathered. A call from their great leader, or a common impression that some great event was at hand, led the scattered hosts to seek the place where the Tabernacle, the Tent of Meeting was pitched. Modern travellers find the same thing true, with the great Bedouin tribes in our day; a central camp at which the chief resides and sections of the tribe scattered in all directions seeking sustenance for their large flocks and herds.—A. G.].

* For the Arabah see commentary on Joshua, chap. xv. 1-3. [Also STANLEY, *Sinai and Palestine, Appendix*, p. 481. KONBEL refers to ver. 23, chap. xxxiii. 37; Josh. xv. 1-3, as sustaining his view. It might easily occur, too, that the Edomites could defend successfully the steep mountain passes, and yet not prevent the Israelites from crossing their territory which lay in the Arabah or on its western skirts.—A. G.].

quarter when existing obstacles should be removed. The lesson of the thirty-eight years had not been lost, and they were not prepared to brave so difficult a position (see [KEIL below) after the earlier and signal failure.—A. G.].

Vers. 14–16. We can scarcely agree with KEIL that the steep lofty mountain range presented an obstacle, difficult to be overcome if not actually insurmountable, to an entrance into Canaan from the south. The Scriptures give a very different reason. [But the Scripture, while attributing the defeat of the Israelites to the fact that the Lord was not among them, nowhere says or implies that the natural obstacle did not exist.—A. G.]. The invasion from the east had this additional advantage, that it would divide the power of Canaan into two parts. As to the **Angel**, KNOBEL himself understands, but not the writer as he infers, by it the pillar of cloud and fire; the harmony of both ideas never occurred to him, in his eager hunt for contradictions.

Ver. 17. **We will not pass through the fields or through the vineyards**, *i. e.*, not wander about in bye-paths [or rather will guard against any careless or straggling march]. The king's road was the public highway, built and kept in repair probably at public expense, for the march of the king and his army, like the imperial or Sultan's road, as the old broad, public army-roads are called in the east. The references are frequent in the books of travel. SEETZEN I., pp. 61, 182. See also KNOBEL *in loc.* Comp. ROBINSON II., p. 556. According to an early conjecture, which KEIL has adopted, the king's road here led through the Wady El Ghuweir. [ROBINSON, COLEMAN, BIBLE COM. and others, hold the same view.—A. G.]. This road may seem too far to the north, although running directly eastwards from Kadesh. For the Edomitish kings see Gen. xxxvi. 31–39.

Vers. 18, 19. After the refusal and menace of the king, the Israelites explain more fully their purposes. The previous declaration **we will not drink of the water of the wells**, is now explained by the clause **I will pay for it.** רַק "surely, altogether"—it is of no consequence. They will pass along the high-road only on their feet. [The extreme scarcity of water seems to justify the practice of selling what is most free with us. The treasures gathered were guarded so jealously that sometimes they could not be obtained for money. Hence the natural promise here that they would pay for the water.—A. G.].

Vers. 20, 21. The king follows up his threat by mustering an armed force and dispatching it to the border, so that the Israelites were compelled to change their course. Thus they come to mount Hor. [The description seems to imply that the Israelites had little doubt of the success of their message. The proposition was so reasonable, the guarantees were so full, the grounds upon which the request was urged were so strong, that they did not deem it necessary to wait for the return of the messenger. They seem to have started without anticipating the churlish refusal, and only turned southward when they found the passage barred.—A. G.].

B. *The death of Aaron upon mount Hor*, vers. 22-29. "Breaking up from Kadesh the Israelites passed through the Wady Murreh, which runs along the west of the Arabah, to mount Hor. This mountain standing on the boundary (chap. xxxiii. 37) בִּקְצֵה of the land of Edom was located by JOSEPH. (*Ant.* IV. 4, 7), and also by EUSEBIUS and JEROME in the vicinity of Petra. JEROME, *Or mons, in quo mortuus est Aaron, juxta civitatem Petram.* According to modern travellers it is mount Harun, on the northwest side of Wady Musa (Petra). ROBINSON describes it, II., p. 508, as a cone irregularly truncated, having three ragged points or peaks of which that on the northeast is highest, and has upon it the wely or tomb of Aaron, from which the name of the mountain Harun, *i. e.*, Aaron, is derived. There is no reason to doubt the correctness of this tradition. See BURCKHARDT'S *Syria*, p. 715; RITTER, *Erdkunde* XIV., p. 1127," KEIL. [Also STANLEY, *Sinai and Palestine*, pp. 86, 87, *and note.*—A. G.]. Why KNOBEL doubts its correctness is not clearly seen from his arguments, especially as he holds that the "second Jehovistic document" requires that the Hebrews should have marched northeastward through the Wady Murreh and northern Edom (!). But more important considerations meet us. Had the Israelites marched to this mount Harun, they would have gone almost directly towards the army of Edom, directly towards the capital city Petra, and under these circumstances a battle could hardly have been avoided. They would then also, as if in defiance of Edom, have encamped for thirty days over against Petra. The text is plainly opposed to this; they evaded the challenge of Edom; they did not march in an easterly, but southeasterly direction. Besides, the mountain top to which the aged and wearied one was led, need not have been a very lofty one. According to Deut. x. 6, Aaron died at Moserah, and was there buried. It might be inferred, from the immediate connection, that Aaron died here upon the way to Kadesh. But it is merely in passing, and as a reminiscence, that Aaron's death is there referred to. The main thing is the statement that upon the upward journey [*i. e.*, to Kadesh] the rights and positions of the Levites were precisely established, thus this mountain on the upward way became a Levitical mountain, and upon the mountain on the march back, Aaron the head of the Levites died and was buried. In the list of encampments this place is called Moserah, and we must not overlook the fact that it is only two days removed from Hor-Hagidgad. At all events Moserah lay in the direction of the Red Sea, and scarcely in the Edomitic Arabah, but upon its western side and in the desert. [There is clearly no contradiction in the statement that Aaron died at Moserah, and on mount Hor. The camp lay at Moserah probably at the base of mount Hor or upon its lower slopes, while Moses took Aaron and Eleazar his son and ascended the mountain where Aaron died. For the manner in which Aaron's death is referred to in Deut. x 6, see note on that passage, and CURTIS'S *Levitical Priests*, pp. 9, 10.—A. G.].

Vers. 22–24. Hor is not spoken of as a particular mountain, but as a mountain peak in a ridge. הֹר הָהָר Hor the mountain, *i. e.*, the summit of the mountain; which corresponds precisely to

the description given by STANLEY, *Sinai and Palestine*, p. 86. See also chap. xxxiv. 7.—A. G.]. Aaron's death is announced at Hor, and the ordinances in relation to it follow. Aaron shall be gathered to his people. He is reminded of his transgression at the waters of Meribah. His priestly garments shall be taken from him and put upon Eleazar his son. Thus Aaron dies upon mount Hor, and disappears from the history, vanishes into concealment, as Moses did afterward. Aaron died on the first day of the fifth month, in the fortieth year of the Exodus, 123 years old.

C. *The Expedition against the King of Arad.* Chap. xxi. 1–3. Israel cannot take its departure from the south of Canaan without recalling the disgraceful defeat it had suffered thirty-eight years before, when attempting to enter Canaan from that side. **Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah.**—Chap. xiv. 45. The thoughts of the people now turn back to this early history which the writer here speaks of as that which had already occurred. Once the Canaanite king of Arad heard that Israel came by the way of the spies. If we regard Atharim not as the name of a place, but as an appellative name, synonymous with hattarim, **the spies** (KEIL), the notion of an army which had once followed the spies is obviously suggested. We find moreover the king of Arad in the very same region in which the Israelites had formerly been defeated by the Amalekites and Canaanites. Then Hormah was the limit of the overthrow, now it is the goal of the retaliation. Israel at that time made the vow: **If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.**—At last the time of retribution has come. That they did not undertake the avenging expedition from Kadesh, but first from Moserah or Mount Hor, has its ground in the necessity of first removing their wives and children and herds from the scene of danger. Jehovah crowned their retaliatory expedition into the country of Arad with success. The particular and careful designation of the place of battle: **he called the name of the place Hormah** (destruction) shows that they did not destroy the cities of the entire kingdom, but spread terror along its southern boundary, while the complete conquest of the country was left for the subsequent campaigns of Joshua.(Josh. xi. and xii.). This successful expedition was the first victory for the new generation, foretokening their great conflict in Canaan, as the later retaliatory march against the Midianites (chap. xxxi.), was the second. The narrative moreover seems to be only of a preliminary and comparatively unimportant event.

The usual assumption that the attack by the king of Arad had not occurred until now is met by strong improbabilities. It is not in the first place a probable assumption that the new generation should figure in a defeat at their first appearance upon the stage; nor that this defeat should have occurred at Mount Hor; and still more is it unlikely that the stricken host should have remained long enough at Mount Hor to gather courage for an avenging expedition. KEIL indeed obviates in part these objections by assuming that the attack had occurred before the Israelites had reached Hor. But it lies directly in the face of the narrative to suppose that the Israelites in their departure had turned back northwards, or to the north-east, and not southwards to the Red Sea. [The narrative seems to imply that the king of Arad, recalling the defeat of the Israelites thirty-eight years before, and thinking that a "fatal blow might be inflicted upon them, now fell suddenly upon them as they were breaking up from Kadesh, and when, in the confusion attending the march, they were unprepared, and **took some of them prisoners.**" There was no serious defeat of the Israelites. It was a mere successful raid upon them, which was punished and avenged as soon as they were encamped at Moserah, or perhaps before they reached that place.—A. G.] "Besides the allusion to Arad here and chap. xxxiii. 40, it appears again Josh. xii. 14 as the seat of a Canaanitish king, Hormah. Comp. Judg. i. 16. According to EUSEBIUS and JEROME, it lay about twenty Roman miles south from Hebron, and still exists in the ruins of Tell-Arad. ROBINSON, II., p. 473, saw it at a distance [see also STANLEY, *Sinai and Palestine*, pp. 160, 161.—A. G.]." KEIL.

Hormah was earlier called Zephath, Judg. i. 17. In reply to the assumption that this expedition against Arad is only an account of the conquest of that city by Joshua. See KEIL, p. 188. [BIBLE COMMENTARY, p. 725. The order of events is clear. The Israelites here having avenged the unprovoked attack upon them and destroyed their cities, and named the place Hormah, departed on their march southwards to compass Edom. When they left, the Canaanites re-occupied the sites of their ruined cities and restored the earlier names. Joshua finds them in possession, completes their overthrow, and at the same time the "ban" under which Israel had placed them. "We have therefore in the passage before us the history of the actual origin of the name Hormah."—A. G.]

DOCTRINAL AND ETHICAL.

The new generation, new offences, new atonements. Defeats and victories.

1. The departure of the new generation commences with an act of pious magnanimity, the message to Edom. It is surely a Christian principle that Christian nations should have a sacred regard for the ties of consanguinity in their relations and intercourse with other nations.

2. At the beginning of the circuitous march around the land of Edom, Aaron dies and is buried on Mount Hor. The solemn formal priestly burial has a close connection with the blessings of the world then, and for succeeding generations. On the contrary it was fitting that the death and the grave of the great prophet Moses should be kept from the public gaze, mantled in mystery and darkness.

3. The investiture of Eleazar has also a grand ceremonial character and significance. It is an impressive symbolical transaction—as the whole typical priesthood has this character. [STAN-

LEY, *History of the Jewish Church*. "The succession of the Priesthood, that link of continuity between the past and present, now first introduced into the Jewish Church, was made through that singular usage preserved even to the latest days of the Jewish hierarchy by the transference of the vestments of the dead High Priest to the living successor."—A. G.]

4. Israel as the people of the law, having their Judaical and punitive character, cannot leave the south region without righting the injury they had suffered from the king of Arad. When the correcting and thus the removing of a moral wrong is at stake, even Christian politics has its strict, stern law.

HOMILETICAL HINTS.

Pacific disposition towards Edom, his brother. Mount Hor, Aaron's goal, Eleazar's starting place. The deferred retribution which impended over the king of Arad.

Vers. 14–22. Peaceableness and contentiousness. Particular regard for kindred races. Going out of the way for the sake of peace, when enjoined and when not. [The request—its reasonableness, its guarantees; the grounds upon which it is urged. 1. The ties of kindred. 2. Their sufferings in Egypt. 3. The deliverance the Lord had given them.—A. G.]

Vers. 22–29. Mount Hor. Aaron's virtues, the connection with Moses, and their common devotion to the people. The subordination of the elder brother to the younger; of the High Priest to the prophet; of the priestly offender, to the stern preacher of reproof. Aaron between the dead and the living. His gentleness and his boldness. Eleazar's ordination following the disrobing of his father. The sorrow of the house of Israel over the death of its High Priest. A comparison of the celebrated mountains of the dead, Hor, Nebo, Golgotha. [HENRY: "Aaron submits to the divine decree cheerfully. He is neither afraid nor ashamed to die. He has comfort in his death: he sees his son preferred, his office preserved." STANLEY. "Mount Hor offered a retrospect rather than a prospect. He surveyed the dreary mountains, barren platform and cheerless valley of the desert through which they had passed; the opposite of that wide and varied vista which opened before the first of the prophets."—A. G.]

Chap. xxi. 1–3. The victory over Arad, or the trial of the young generation. [Their apparent discomfiture; their consequent consciousness of weakness; their acknowledgment of dependence on God, and cry to Him; and their complete triumph. All this finds its analogy in the spiritual life.—A. G.]

SECOND SECTION.

From Mount Hor to the Plains of Moab.

CHAPTERS XXI. 4—XXII. 1.

A.—THE DEPARTURE FROM MOUNT HOR AND THE FIERY SERPENTS.

CHAPTER XXI. 4–9.

4 And they journeyed from mount Hor by the way of the Red Sea, to compass
the land of Edom: and the soul of the people was much discouraged[1] because of
5 the way. And the people spake against God, and against Moses, Wherefore have
ye brought us up out of Egypt to die in the wilderness? for *there is* no bread,
6 neither *is there any* water; and our soul loatheth this light bread. And the LORD
sent fiery serpents among the people, and they bit the people; and much people
of Israel died.

7 Therefore the people came to Moses, and said, We have sinned, for we have
spoken against the LORD, and against thee; pray unto the LORD, that he take
8 away the serpents from us. And Moses prayed for the people. And the LORD
said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall
come to pass, that every one that is bitten, when he looketh upon it, shall live.
9 And Moses made a serpent of brass, and put it upon a pole; and it came to pass,
that if a serpent had bitten any man, when he beheld the serpent of brass, he
lived.

[1] *grieved*, Heb. *shortened*.

TEXTUAL AND GRAMMATICAL.

[Ver. 5. *Light*; LUTHER, DE WETTE, *mean*; BUNSEN, *wretched*; light, not as opposed to solid, but as that which nauseates, disgusts—vile.—A. G.]

[Ver. 6. LANGE: *venomous*. The שָׂרָף, literally burning, denotes with נָחָשׁ and sometimes without (ver. 8, below) a kind of serpent whose bite produces burning heat and thirst. Our word fiery is a good rendering, but is ambiguous. DE WETTE and others retain the Hebrew word Seraphim.—A. G

[Ver. 7. And the people.]

[Ver. 8. omit *Serpent*.]

[Ver. 8. נֵס, *standard*. See Exodus xvii. 15: *Jehovah-nissi*.—A. G.]

EXEGETICAL AND CRITICAL.

KEIL gives as the heading to the contents of this section: "The march of Israel through the Arabah." He starts with the assumption that mount Hor stands near Petra. "Leaving mount Hor, Israel must take the way to the Red Sea, in order to compass the land of Edom, since Edom refused permission to cross its territory, and thus descend the Arabah to the head of the Ailanitic gulf." But if it is settled that the Arabah forms a part of Edom, and if it is further settled that by the command of Jehovah, Israel must pass around Edom, it is impossible that they should have marched through the Arabah on their way to the Red Sea, for leaving out of view the difficulty of their finding sustenance in this narrow rocky valley (see SHUBERT, *Travels*, II. 396), RITTER, *Erdkunde* XIV., p. 1018 [see however, on the other hand, ROBINSON, *Res.* II. 594 seq., and STANLEY, *Sinai and Palestine*, pp. 84, 85.—A. G.], they would be in constant danger of attack by the Edomites and of perishing by the sword with their wives and children. As they came up from Sinai to Kadesh through the desert plateau Et Tih (Paran), so they must have returned through the same desert, although farther to the east, from Kadesh to the Red Sea. The Israelites, it is true, at the end of their march to the Red Sea, must have crossed the limits of the Edomitish territory, as this comes out clearly in Deut. ii. 1. They compassed mount Seir many days, and they were commanded to turn northward, not of course back upon the way they had come, but in a north-easterly direction, which shows that they had reached the extreme limits of the Edomite kingdom, and must now penetrate it, passing over below their brethren the sons of Esau, and below the Arabah (comp. the notes in this Commentary, Deut. ii. 12).

The desert plateau Et Tih was, according to the testimony of modern travellers, far better fitted for the returning path of the Israelites than the Arabah. See extracts in RITTER'S *Erdkunde*, part 14, Book 3, p. 880, *The Central and Northern Routes across the Desert Et Tih to the Promised Land*, from SEETZEN, RUSSEGERS and others. The description of SEETZEN, who went from the north to the south, from Beer-sheba to Sinai, merits special attention. Here we met several Wadys with broad pasture-lands, our path at times crossing rolling flowery meadows, across heaths blooming with white-flowering heather, now and then by springs or fountains, but also through rocky fields, strewn with flint-stones, while at times also we found "the ground full of holes the homes of serpents, lizards, *etc.*" The fiery serpents cannot therefore be urged with force in favor of the Arabah. [STANLEY, *Sinai and Palestine*, p. 84, agrees with KEIL, and uses this strong language of the Israelites and the Arabah: "It is indeed doubtful whether they passed up it on their way to Canaan; but no one can doubt that they passed down it when the valleys of Edom were closed against them. This was clearly the natural route for them to take; and the very argument which LANGE uses against it—the want of sustenance—seems strongly to favor it. The scarcity of food made them more sensible of their dependence upon the manna, and they wearied with the sameness; **our soul loatheth this vile bread**.—Geographical considerations, the well-ascertained fact that the Arabah abounds in poisonous serpents, and the tenses of the narration all favor the Arabah. The incidents of the later narrative and the easy egress from the Arabah to the plains east of Edom through the Wady Ithm confirm this view.—A. G.]

Vers. 4–9. **And the soul of the people was much discouraged because of the way.**—The young and vigorous generation found the long return journey wearisome, partly because it seemed like a discomfiture, because they so carefully avoided the Edomites, with whom they had recently tried their strength in the region of Arad, and from whom they may have captured large herds, which proved a source of supply in the march. At all events they were greatly depressed. They sighed for a fruitful land, and the manna from a miraculous food, became to them as a light (contemptible קְלֹקֵל) bread, while the usual bread and water were wanting. **They spake against God** (Elohim) **and against Moses.**—It is observable that they did not rebel against Jehovah, but murmured against the divine guidance and the leading of Moses. [There seems to be little ground for the distinction drawn between Elohim and Jehovah as the object of their querulous complaints.—A. G.] Their unbelief grew out of the delusion which the previous generation expressed, that they also, as their fathers, must die in the desert. The punishment laid upon them is commensurate with their less turbulent and violent disobedience. **Then sent Jehovah** (not Elohim) **fiery serpents among the people.**—Here again the judicial providence of God uses the noxious product of the land for punishment, converting the serpents of the desert into a divine punitive visitation.

"**Fiery**, literally burning serpents; so called from the inflammatory nature of their bite, which infuses a burning, deadly poison; as the Greeks also name certain serpents, especially the διψάς, because its poison wrought like burning fire, πρηστῆρες and καύσωνες (DIOSCORIDES VII. 13; AELIAN, *Natura Anim.* VI. 51), and not because they had fiery, red spots upon their skins, which are frequently found in the Arabah, and are extremely poisonous." KEIL. But why should they not have been named from the fiery red color of the serpents, which finds its reflection later in the fiery glow of the brazen serpent? The one quality, however, does not necessarily exclude the other. This is clear from a citation from V. SHUBERT's *Travels:* "At midday a very mottled snake, marked with fiery red spots and wavy stripes, which belonged to the most poisonous species, as the construction of its teeth clearly showed. According to the Bedouins, these snakes, which they greatly dreaded, were very common in that neighborhood." [For similar occurrences see STRABO XV. 728; XVI. 759, referred to in BIBLE COM. I. 725.—A. G.] **And much people of Israel died.** Although the swarm of serpents was extraordinarily large, we may suppose that the excitement among the people, the confusion, and their conscience awakened to a sense of their guilt, greatly increased their terror. The voluntary repentance of the people, which was wanting in the earlier generation, shows how greatly the present generation was in advance of its predecessor. They confess that they have sinned against Jehovah their covenant-God, and against Moses, and implored him to intercede in their behalf.

The divine answer is adapted to the situation, shows a marvellous and profound psychological insight, and at the same time is of great Christological and soteriological significance. **Make thee a fiery serpent** (an image of one), **and set it upon a pole** (standard), **and it shall come to pass that every one that is bitten, when he looketh upon it, shall live** (shall not die). Moses understood the command correctly, and made a brazen serpent. This goes to show that the assumption that the serpents were named from their red color is correct. The miraculous result corresponds fully with the promise.

This obscure and mysterious narration rises into great importance in its soteriological aspect, through the application which Christ Himself makes of it to His own life, which He also makes in mysterious words. Many theologians therefore have been earnestly engaged in the explanation of this passage. For the literature see in KEIL, p. 179, *note Eng. Trans.*, KURTZ, *Hist. of Old Cov.*, Vol. II., p. 428 [see also LANGE, *Com. on John*, chap. iii. 14; COWLES, *The Pentateuch*, has a brief and satisfactory note.—A. G.] Among the explanations of the brazen serpent, the passage in Wisdom xvi. 6, 7. It is a symbol of salvation to remind them of the commandment of thy law. We have a clearer interpretation of the symbol here than we find in some modern theologians. The profoundest, but also the most obscure application of the passage is the word of our Lord, John iii. 14. KEIL gives LUTHER's explanation: "In the first place the serpent which Moses was to make at God's command was to be of brass or copper, *i. e.* of a reddish color, and in every way (though without poison) like those, who from the bite of the fiery serpents were red and burning with heat. In the second place, the brazen serpent must be set upon a pole for a sign. And in the third place, those who were bitten of the fiery serpents and would live must look to the brazen serpent so lifted up; otherwise they could not recover or live."

But this is rather a description of the event than an explanation of the symbol. HENGSTENBERG's explanation reminds us of MENKEN: "Christ is the antitype of the serpent in so far as He took sin, the most pernicious of all pernicious potencies, upon Himself, and made a vicarious atonement for it." The great mistake in this explanation lies in the thought that the serpents here typify sin, whereas they were sent as a punishment and an antidote for sin. Men fall into the mistake through the operation of a dead mechanical principle of hermeneutics, according to which the same image, *e.g.*, the leaven, must always represent the same thing.

But the serpents here have, on the one hand, just as little to do with the serpent in Eden, or with the devil, the old serpent, as, on the other hand, they have with the serpent of Æsculapius, the symbol of healing power or virtue. KEIL rejects, with good reason, the interpretation of WINER, KNOBEL and others, that the view common to the religion of antiquity, that the serpent was a beneficent and health-bringing power, lies at the basis of this narrative. On this supposition the direct, immediate view of the fiery (brazen) serpent must have been much more effective. In sharp antagonism to this interpretation stands the view of the dogmatic realists as wrought out by MENKEN in his *Treatise on the Brazen Serpent* (Works, Vol. VI., p. 351, Bremen, 1858). In this view the serpent signifies in the first place the devil, then sin, then further (in entire consistency with that system) inherited original sin, as it clave even to the nature of Christ, but as the sin of humanity, was extirpated through His sufferings upon the cross. To reach the full import of this thought, MENKEN supposes that the standard upon which the serpent was placed was the principal standard of Israel, the banner of the tribe of Levi, and this most probably was in the form of a cross, so that the sins of humanity appeared here symbolically upon the cross, *i. e.*, overcome and destroyed. As if the poor bitten Jew himself must have thought of all this, or could even have suspected it. Others hold, SACK, *e.g.*, that the symbolism is not in the figure, but in the lifting up (the lifting up of the serpent, the lifting up of Christ). EWALD places it in the symbolic destruction of the serpents which to the believing one who looked was an assurance of the redeeming power of Jehovah.

If we make this our starting point, which clearly results from the narrative, that the fiery serpents indicate not the sins of Israel, but the counteracting agency of the sins, the punishment, thus also the evil, then the mystery, in its great features, soon comes into the light. The view of evil in the confidence that it is Jehovah's remedy

against sin, this is the main thing. Heathenism proclaims its delusion in two words: sin is merely an ill, an endurable fate, but the ill itself is the real peculiar harm, far worse than the sin. Christendom, on the contrary, in its truth proclaims: sin is the intolerable injury, but the ill result, its consequence, is also its remedy. Thus in the cross, or even in death, in the communion in death with Christ, is salvation. In that case therefore the look to the serpent image taught that the true, peculiar, pernicious, fiery serpents were their murmuring disposition and complaints against Jehovah, while the fiery serpents were sent by God for a little season for a terror and warning. Thus also, according to the epistle to the Hebrews, Christians have become free from the bondage of sin and Satan, since with the look to the cross of Christ they have recognized death as the salvation of the world. When this confidence in the healing power of all pure, divinely destined ill is established, then the heart is fixed. In the restful assurance which the Jew found in his look to the brazen serpent, as it symbolized to him the saving virtue and agency of Jehovah, he lost all dread of the fiery serpents, and could assume towards them the attitude of a conqueror. We know not how in any other way the great pestilential scourges which have descended from heathendom, have lost to such an extent, their fearful terrifying sympathetic power, within the sphere of Christendom. A more definite relation between the serpent upon the standard and the Saviour upon the cross, lies firstly in its elevation; it was a raised sign visible to all. The cross of Christ is a sign for the whole world. Then Christ appeared upon the cross, under the assumption by the blinded world, that He was the betrayer and corrupter of men, the serpent in the bosom of the people of God, while in truth He was absolutely the contrary, so that believing humanity must recognize its saving Friend in the form and image of its hereditary foe. Thus He was the antitype of that brazen serpent which had the form of the fiery serpents which filled Israel with dismay, while it was made only as a means of rescue and healing, but at the same time was a symbol of the truth that the external visible fiery serpents did not constitute the real calamity of Israel, but the serpents of cowardice and discontent, comp. Comm. on John iii. 14.

The great impression made upon the Israelites by the brazen serpent, appears from the fact that they took it with them into Canaan, where it was at first regarded as a sacred relic, but at last was destroyed in the time of Hezekiah, as it had become an object of idolatrous reverence (2 Kings xviii. 4).

[Knobel: "In a similar way Alexander lost many men as he marched through Gedrosia, the serpents springing upon the men from the brushwood upon the sand-hills. The Sinaitic peninsula is dangerous to travellers from the number of serpents who have their homes here."—A. G.].

DOCTRINAL AND ETHICAL.

1. ["The heathen view of the serpent as a blessing or healing power, is not only foreign to the Old Testament, but is irreconcilably opposed to the Biblical view of the serpent as the representative of evil which was founded upon Gen. iii. 15. To this we may add that the thought which lies at the foundation of this explanation, *viz.*, that poison is to be cured by poison, has no support in the Scriptures. God, it is true, punishes sin by sin, but He neither cures sin by sin, nor death by death. On the contrary, to conquer sin it was necessary that the Redeemer should be without sin, and to take away the power from death, it was requisite that Christ, the Prince of life, who had life in Himself, should rise again from death and the grave (John v. 26; xi. 25; Acts iii. 15; 2 Tim. i. 10)."—A. G.].

2. [The looking of the bitten Israelite and the looking in obedience to the divine direction, and upon the promise, was a part of the typical transaction; as much so as the lifting up. There is scarcely anything which can better represent the simple act of faith than the looking.—A. G.].

HOMILETICAL HINTS.

[The brazen serpent one of the most significant types of the Old Testament. A proof also of the peculiar and profound attention with which Christ read the Scriptures, and discovered its meaning, when all others had failed. Bible Comm.: "The look to the brazen serpent denoted acknowledgment of their sin, longing for deliverance from its penalty, and faith in the means appointed by God for healing." Henry: "They that are disposed to quarrel will find fault when there is no fault to find. Justly are those made to feel God's judgments, that are not thankful for His mercies. They that cry without cause have justly cause given them to cry out their repentance; they confess their guilt; they are particular in their confession; they seek the prayers of Moses for their deliverance. The provision which God made for their relief, was wonderful, and yet was suited to their case. Observe the resemblance, 1. Between their disease and ours; 2. Between their remedy and ours; 3. Between the application of their remedy and ours. The brazen serpent being lifted up would not cure if it was not looked upon. They looked and lived, and we, if we believe, shall not perish. It is by faith that we look unto Jesus, Heb. xii. 2.—A. G.].

SECOND SECTION.

B.—STATIONS OF THE MARCH TO MOUNT PISGAH.

Chapter XXI. 10–20.

10, 11 And the children of Israel set forward, and pitched in Oboth. And they
journeyed from Oboth, and pitched at [1]Ije-abarim, in the wilderness which *is* before
Moab, toward the sunrising.

12, 13 From thence they removed, and pitched in the valley of Zared. From thence
they removed, and pitched on the other side of Arnon, which *is* in the wilderness
that cometh out of the coasts of the Amorites: for Arnon *is* the border of Moab,
14 between Moab and the Amorites. Wherefore it is said in the book of the wars of
the Lord,

What he did[2] in the Red sea,
And in the brooks of Arnon,
15 And at the stream of the brooks
That goeth down to the dwelling of Ar,
And lieth [3]upon the border of Moab.

16 And from thence *they went* to Beer: that *is* the well whereof the Lord spake unto
Moses, Gather the people together, and I will give them water.

17 Then Israel sang this song:
[4]Spring up, O well; [5]sing ye unto it:
18 The princes digged the well,
The nobles of the people digged it,
By *the direction of* the lawgiver with their staves.

19 And from the wilderness *they went* to Mattanah: And from Mattanah to Naha-
20 liel: and from Nahaliel to Bamoth: And from Bamoth *in* the valley, that *is* in
the [6]country of Moab, to the [7]top of Pisgah, which looketh toward [8]Jeshimon.

[1] Marg. *heaps of Abarim.*
[2] Marg. *Vaheb in Suphah.*
[3] Marg. *leaneth.*
[4] Marg. *ascend.*
[5] Marg. *answer.*
[6] Marg. *field.*
[7] Marg. *or the hill.*
[8] Marg. or *the wilderness.*

TEXTUAL AND GRAMMATICAL.

Ver. 14. [וָהֵב which our version after the older Jewish commentators renders gave, or did, is now regarded as a proper name. סוּפָה not the sea, nor any proper name, but as in Nah. i. 3; Job xxi. 18, to destroy or overthrow as by a whirlwind.—A. G.].

Ver. 14. [Brooks, better valleys. Hirsch., the brooks or wadys forming the Arnon.—A. G.].

Ver. 18. Digged or delved with the sceptre מְחֹקֵק or ruler's staff, Gen. xlix. 10. Our version gives the sense accurately.—A. G.].

Ver. 20. The margin rendering, wilderness or waste, is preferable.

EXEGETICAL AND CRITICAL.

The different and apparently conflicting representations as to this march, leave us in great uncertainty. It is necessary therefore to come to the defective, but established historical data of the Bible. It is clear from Deut. ii. 4-8 that the Israelites merely crossed from Ezion Geber the land of the Edomites, on the further side of the Arabah, but did not pass through its length; that they avoided, with the greatest care, the Moabitish territory also, so far as it was inhabited, and in like manner the country of the Ammonites. They thus sought, going out from Ezion Geber, to reach the east side of the kingdoms of Edom and Moab, and marched northwards, keeping along the line between their borders and the Arabian desert, till they touched the region of Ammon. The first station which they reached after leaving the undefined place of the fiery serpents was, according to the narrative here, Oboth, and from Oboth to Ije-Abarim, in the desert eastward of Moab. We may

conjecture that Oboth lay on the eastern border of Edom as Ije-Abarim was upon the frontiers of Moab. In the list of stations, chap. xxxiii., they went from Hor to Zalmonah, from there to Punon, and then to Oboth. One of these stations may well have been the undetermined place of the fiery serpents. The record here is so closely connected with the list of stations in chap. xxxiii. that they must be considered together, and we defer the full investigation until that point in the narrative is reached. We confine ourselves here to that which comes in direct connection with the text. [LANGE holds the identity of Hor and Hor-hagidgad; of Oboth and Ezion Geber; of Jotbath and Zalmonah, both suggesting the idea of a shaded, well-watered oasis; that Ebronah designates, with tolerable certainty, a crossing place, in which sense it corresponds with Punon (derived from פָּנָה to turn); and that near Ezion-Geber or Oboth they left the plain Et Tih and crossed the Arabah. His theory is constructed on the supposition that they did not march down the Arabah from Hor or Moserah. KEIL thinks that Punon is doubtless the same with Phinon, a tribe seat of the Edomitish Phylarch, a village between Zoar and Petra, from which, according to JEROME, copper was dug by condemned criminals. He is compelled however to place Punon to the east of the lines from Petra to Zoar. The localities cannot be certainly identified at present. We may hope for that in the future progress of geographical discoveries. But the general direction is now well-nigh beyond question. They descended the Arabah to the mouth of the Wady El Ithm, which opens a few hours north of the Akaba or Ezion Geber, and gives easy access to the eastern plain. They then skirted the elevated plateau of Idumea, and began to turn to the north, following essentially the same route taken by the caravans of the present day. The character of the country prevented the Edomites from contesting their passage in this direction. BIBLE COM. regards the name Oboth as identical with the present pilgrim halting-place, El Ahsa. "The name Oboth, denoting holes dug in the ground," being the plural of אוֹב. The term *hasy*, of which Ahsa is the plural, has the same meaning, and thus the modern station corresponds to the ancient both in name and place." All that seems certain, however, is that the place must be sought in the desert on the eastern skirts of Edom or Idumea.—A. G.]. From Oboth they came to Ije-abarim, **in the wilderness which is before**, east of Moab. KEIL translates "ruins of the crossings," and thinks the place must be sought for north of the Wady El Ahsy, which divides Idumea from Moab. GES., while he renders עִיִּים ruins, translates the phrase, tops of the mountain-chain Abarim. We must take a view of this eastern country or we shall fail to have any clear notion amid the confusion of conjectures. The land of Canaan itself is a region of alternate lowlands and highlands. The low-lying coast region is succeeded by the highland of the western mountain plateau; the valley of the Jordan by the Perean highlands. This type appears of a more decided character as we approach Arabia. The Jordan valley is prolonged in the Ghor and the Arabah, the Perean highlands in the mountain range of Abarim, which extends through the land of the Amorites, of Moab and of Edom. This mountain region terminates on the west in abrupt lofty masses, while on the east it slopes off into the first desert table land. This again is bordered by a loftier mountain chain, standing out as high mountains on the west, but falling off eastward into the wide desert plateau towards inner Arabia. This range belongs to the great encircling wall which girts around the larger part of Arabia. The highland of Abarim, however, like the lower regions toward the Ghor, is crossed from east to west by great wadys, which at last break down into mountain gorges. The name Abarim may be regarded as signifying that the heights of these mountains stretch away from and beyond all these ravines and torrent gorges. The Israelites appear to have encamped often by the fords of these streams, as they passed along the eastern edge of the inhabited mountain region, to avoid, as far as possible, the peopled regions of Moab and Edom. Thus they first encamped at Ije Abarim, *i. e.*, probably the ruins of the mountains rent by the Wady El Ahsy (in its lower stretches called El Kereky) over against the city Ar in Moab. They then **pitched in the valley of Zared.**—We much prefer to leave the Wady Zared undetermined, than to regard it as Wady Kerek "in the midst of the land of Moab," or even the Wady Kerek "in the upper part of its course." ["It is to be identified with the Wady Franjy, the main upper branch of Wady Kerek. The word Zared signifies "osier;" and, remarkably enough, the Wady Safsaf, Willow Brook, still clings to the tributary which unites with Wady Franjy below Kerek." BIBLE COM. —A. G.]

Farther on they came to the Arnon, which divides the land of the Amorites from that of Moab, and encamped beyond the wady. Since the Arnon is formed by several smaller streams, and in its lower course passes through deep gorges, which would not admit of the passage of an armed host, it has been justly inferred that the passage was effected in the upper part of its course, and where the affluents still flowed apart. [RITTER quoted by KEIL: "It is utterly inconceivable that a whole people, travelling with all their possessions, as well as with their flocks, should have been exposed without necessity to the dangers and enormous difficulties that would attend the crossing of so dreadfully wild and so deep a valley, and that merely with the purpose of forcing an entrance into an enemy's country." —A. G.] We come now to a very obscure passage, vers. 14, 15. The Sept. renders the passage singularly, but yet with a correct apprehension of the fundamental thought: τὴν Ζωὸβ ἐφλόγισε καὶ τοὺς χειμάῤῥους Αρνῶν, καὶ τοὺς χειμάῤῥους κατέστησε κατοικῆσαι Αρ, καὶ πρόσκειται τοῖς ὁρίοις Μωάβ. The Vulgate, in doubt as to the ἐφλόγισε of the Septuagint, translates: *Sicut fecit in mari rubro, sic faciet in torrentibus Arnon. Scopuli torrentium inclinati sunt ut requiescerent in Ar, et recumberent in finibus Moabitarum.*

Since it is plainly the passage of the Arnon which is celebrated, it is difficult to see why LUTHER with others should cut the knot as he does and render Vaheb in Supha and the brooks

of Arnon. And it is still harder to understand why KNOBEL also should read Vaheb in Supha, and add a senseless supplement. [KNOBEL supposes the verb to be supplied, and refers to the Amorites, *viz.:* they possessed Vaheb in Supha as their southern limit.—A. G.] KEIL explains the passage by referring to the capture of the region by storm, although there has been thus far no allusion to a warlike attack. [So also BIBLE COM., KURTZ, HENGSTENBERG.—A. G.]

We offer the following translation:—

And onward unto the Red Sea (הֵב or יְהֵב) and (unto) the brooks of Arnon, and unto the upper current of the brook which reaches unto the dwelling of Ar, and leaneth upon the border of Moab. The passage will then stand connected with the crossing of the Arnon. It compares the passage of the separated streams of the upper Arnon with the passage of the Red Sea. It sees in both events something alike, a heroic deed, corresponding to the divine summons or call. The הָבָה, come on, appears here in הֵב or יְהֵב and ה- of direction as the suffix of the noun סוּפ. What motive could there be for the celebration in a heroic song of a mere geographical notice in and for itself? The Sept. *εφλόγισε* may mean He glorified, made to shine the Red Sea and the brooks of Arnon, *viz.*, through His leading and power. The Vulg. gives us a peculiar idea of the passage: as He did in the Red Sea, so He will do in the brooks of Arnon. The rocks of the torrents were carried down, so that they first rested in Ar, then lay on the borders of Moab. For the distinction between the Arnon referred to and the modern Ar in Moab, see KEIL [also HENGSTENBERG'S *Gesch. Bileams*, BIBLE COM., KEIL. The Ar here referred to is the city of Moab on the border of Arnon, which is at the end of the Moabitish territory (chap. xxii. 36). It was called Areopolis by the Greeks, and probably stood at the confluence of the Lejum and Mojeb in the fine green pasture land in the midst of which there is a hill with some ruins. This Ar is not to be identified with the modern Areopolis in Rabbah, which stood six hours south of the Lejum.—A. G.] **The book of the wars of the Lord.**—Some have regarded it as an Amoritish book of the conflicts of Baal; others attribute to it a late origin in the time of Jehoshaphat; but it clearly belongs to the Israelitish epic, and from its marks of extreme simplicity may be regarded as the first new awakening of inspired song in the rejuvenated Israel. The book is named only here, but the new poesy bloomed in other productions—especially in the song of the well. [The reference to this book has been seized upon by the negative critics as a grave objection to the Mosaic authorship of Numbers. "They have thought it incredible that such a work should have been extant at the time of Moses. But there is nothing more natural, or which occurs more constantly in the progress of humanity under like circumstances, than a body of song bursting out irrepressibly with the new fresh life of a people and commemorating the great events in its early history. As BAUMGARTEN well observes that such a book should arise in the days of Moses, is so far from being a surprising fact, that we can scarcely imagine a more suitable time for the commencement of such a work. To the cavil that the wars of the Lord had scarcely begun when Moses died, and hence they could not have been referred to in any work written by him, HENGSTENBERG replies: When Moses wrote the Amalekites, the king of Arad, the king of Sihon, and Og king of Bashan, were all conquered. But the idea of the wars of the Lord in the usage of the Pentateuch is much wider than this (comp. Ex. xii. 41, 51; xiv. 14, 25; xv. 3; Num. xxxiii. 1). All the signs and wonders in Egypt were regarded as a contest of Jehovah against Egypt and its gods; the march through the desert is the march of an armed host of whom Jehovah is the leader, so that there was the richest material for a book. And the very object of the book is to glorify the leading of Jehovah as He brings His people on their way." So also STANLEY, *History of the Jewish Church*, vol. I., p. 207.—A. G.].

And from thence they went to Beer—well or place of wells. The encampment is marked by a longed-for well in which the promise of Jehovah is accomplished through human effort. This well was dug by the princes with their sceptres, *i. e.*, under their leading, greeted by the festal hymn of the people and embalmed in a song. The fountain thus praised lies still in the open desert somewhere. The place cannot be definitely determined, probably is the same with Beer-Elim in the north-east of Moab. **And from the desert they went to Mattanah.**—They pushed their way into the inhabited territory of the Amorites to the west or northwest. It was not their purpose to enter the land of the Amorite in a hostile manner, for the goal of their journey lay across the Jordan. The reference in Deuteronomy: Then sent I messengers out of the wilderness of Kedemoth (the east) unto Sihon king of Heshbon with words of peace, Deut. ii. 26, is to this time and place. But when Sihon refused them a peaceable transit, the conquest of his land took place by divine command, (Deut. ii. 31, see also KEIL, p. 150). The encampments after that at the "well" or Beer, must have preceded the later-mentioned war with Sihon, since the advance of the great mass of the people must have been protected by a victorious warlike expedition, which must have been sent out between the stations Beer and Mattanah. The engagement took place at Jahaz [KEIL Jahza] on the border of the Amoritish territory toward the desert. The desire of the writer to complete the list of stations led him to anticipate the record of the last encampments, and this the more that he might connect the subjugation of Og in Bashan with the victory over Sihon; as indeed it was only after the destruction of Og from the land of the Amorites, that the peaceful settlement of the people in the plains of Moab, took place (comp. ver. 31 with xxii. 1). For the comparison of the stations in this section with the general register, chap. xxxiii., see that chapter and notes. [Aside from any successful identification of the places mentioned, two principles, as KURTZ *Gesch. d. Alt. Bund.*, Vol. II., 458 well argues remove all difficulty. In the first place we are to bear in mind that the encampment of such a vast body, especially when they reached a cultivated and thickly settled region,

must have included a number of places, some of which may appear in one record, and others in another, while both are strictly accurate. But it is more important to observe the diversity in the character of the different records. Chapter xxxiii. is purely statistical. The author there enumerates only those stations, *i. e.*, regular encampments, where Israel made a considerable stay, and hence not only constructed an organized camp, but set up the tabernacle. Here his interest is not statistical, but historical, and only those places which were of historical importance are mentioned. Hence the names of the stations between mount Hor and Ije-abarim, are omitted in this record, for they were of no historical moment, while we have a larger number between Ije-abarim and the plains of Moab because they were historically memorable, although they may not have been regular encampments.—A. G.]. We content ourselves here with a mere outline of their march through the eastern desert. Going up Wady El Ithm, and crossing the border of Edom, they were free to wander through the worthless common domain of the desert until they reached Beer—probably Beer-Elim—the well which the princes dug with their staves, *i. e.*, presumably acquired as military leaders. Then they moved to Mattanah, *i. e.*, gift, because it was the first camping place in the dominion of the Amorite king Sihon. They must now have passed the field of conflict with Sihon, for (ver. 23) Sihon went out against Israel into the wilderness. The Israelites moreover could not have settled peaceably in the Amoritish country without some victory like this. **And from Mattanah to Nahaliel,** "Rivers of God." The name corresponds to the description: Abarim before Nebo. We are ever coming back to the mountain chain Abarim. Nebo, without being definitely determined, may be regarded as forming one of the peaks of Pisgah lying over against Jericho. In this region where several wadys empty into the Jordan, and where the long-wished for Jordan valley first appeared in sight, they may well have said Nahaliel, "rivers of God." KNOBEL. [KEIL, KURTZ, BIBLE COM.], identify this place with Encheileh, which now lay far behind the Israelites. [KEIL: Encheileh is the name given to the Lejum until its junction with the Saide. The Israelites then went from Beer northwesterly to Mattanah or Tedun, and thence westerly to the northern bank of Encheileh. —A. G.]. **And from Nahaliel to Bamoth.** We can scarcely regard Bamoth (heights), with KEIL and others, as identical with Bamoth-Baal, since Israel had before this encamped at Nebo, and certainly had passed the place where Balaam was first solicited to curse Israel. The people were at first busy in taking possession of Heshbon, at the same time capturing Jaazer on the extreme eastern border toward the land of the Ammonites. Then their course lay northwards towards Bashan, and Og, king of Bashan, came out to meet them at Edrei. But as Edrei is found far to the north in Bashan, it is not to be supposed that the armed host should have left the people behind them defenceless in the plains of Moab, where Balak might easily have destroyed them. We therefore accept fully the conclusion that Bamoth, which is here mentioned, was the basis of their warlike operations against Bashan in upper Gilead. Places bearing this name "heights" are common all over the world. After the conquest of Bashan they returned nearly to their former position in the plains of Moab. [**The top of Pisgah which looketh toward Jeshimon**: across the desert. KEIL: "The field of Moab was a portion of the table-land which stretches from Rabbath Ammon, to the Arnon, and which extends to the desert of Arabia towards the east, and slopes off to the Jordan and the Dead Sea towards the west. The valley in this table land was upon the height of Pisgah, *i. e.*, the northern part of the mountains of Abarim, and looked across the desert Jeshimon. Jeshimon, the desert, is the plain of Ghor El Belka, *i. e.*, the valley of desolation on the north-eastern border of the Dead Sea. The valley in which the Israelites were encamped is to be sought for to the west of Heshbon, on the mountain range of Abarim, which slopes off into the Ghor El Belka." KURTZ holds the same view and identifies this position with the field of Zophim, chap. xxiii. 14. BIBLE COM.: "Pisgah was a ridge of the Abarim mountain westward from Heshbon, and Nebo a town on or near that ridge, and apparently lying on its western slope." See also GROVE's *Art. Moab*, SMITH's *Bib. Dict.*, PALMER, *The Desert and the Exodus*, Vol. II., p. 472 *et seq.*—A. G.].

DOCTRINAL AND ETHICAL.

1. [God ever leads His people by a way which they know not, but leads them safely and well. They pass through the wilderness, but come out upon the top of Pisgah and then across the Jordan. All along the fountains spring up—not without human agency, and yet flowing with the fulness of divine blessing.—A. G.].

2. [The doctrine of God's providence, and the duty of an implicit trust in it; of a hearty and cheerful compliance with it; and the safety and welfare of those who so yield to it are clearly seen in this narrative.—A. G.].

HOMILETICAL HINTS.

The march as it overcomes all obstacles. The passage over the river of Arnon, a reminiscence of the passage through the Red Sea, and a pledge of the passage over the Jordan. [HENRY, ver. 10. "It were well if we would thus do in our way to heaven, vers. 14, 15, what God has wrought for us, what He did at such a time, and in such a place ought to be distinctly remembered. ver. 18. God promised to give them water, but they must open the ground to receive it. God's favors are to be expected in the use of such means as lie within our power." The wells—"fountains"—along the way. WORDSWORTH refers upon the wells of the Bible to Gen. xxi. 19, 31; xxiv. 13; xxvi. 15; xxix. 10; Ex. ii. 15; iii. 1; John iv. 6. Moses gathers the people. God gives the water. This is a work which God is ever doing in His church. He gives the waters in His holy word, in His blessed Son of whom Moses wrote, and in the living waters of the Holy Spirit whom Christ sent.—A. G.].

SECOND SECTION.

C.—Sihon king of the Amorites, and Og king of Bashan.

CHAP. XXI. 21—XXII. 1. DEUT. II. 26—III. 22.

21, 22 And Israel sent messengers unto Sihon king of the Amorites, saying, Let me
pass through thy land: we will not turn into the fields, or into the vineyards; we
will not drink *of* the waters of the well: *but* we will go along by the king's *high*
23 way, until we be past thy borders. And Sihon would not suffer Israel to pass
through his border: but Sihon gathered all his people together, and went out
against Israel into the wilderness: and he came to Jahaz, and fought against
24 Israel. And Israel smote him with the edge of the sword, and possessed his land
from Arnon unto Jabbok, even unto the children of Ammon: for the border of
25 the children of Ammon *was* strong. And Israel took all these cities: and Israel
dwelt in all the cities of the Amorites, in Heshbon, and in all the [1]villages thereof.
26 For Heshbon *was* the city of Sihon the king of the Amorites, who had fought
against the former king of Moab, and taken all his land out of his hand, even unto
27 Arnon. Wherefore they that speak in proverbs say,

Come unto Heshbon,
Let the city of Sihon be built and prepared:
28 For there is a fire gone out of Heshbon,
A flame from the city of Sihon;
It hath consumed Ar of Moab,
And the lords of the high places of Arnon.
29 Woe to thee, Moab!
Thou art undone, O people of Chemosh:
He hath given his sons that escaped,
And his daughters, into captivity
Unto Sihon king of the Amorites.
30 We have shot at them;
Heshbon is perished, even unto Dibon,
And we have laid them waste even unto Nophah,
Which *reacheth* unto Medeba.

31, 32 Thus Israel dwelt in the land of the Amorites. And Moses sent to spy out Jaa-
zer, and they took the villages thereof, and drove out the Amorites that *were*
there.

33 And they turned and went up by the way of Bashan: and Og the king of Bashan
34 went out against them, he, and all his people, to the battle at Edrei. And the
LORD said unto Moses, Fear him not: for I have delivered him into thy hand,
and all his people, and his land; and thou shalt do to him as thou didst unto
35 Sihon king of the Amorites, which dwelt at Heshbon. So they smote him, and
his sons, and all his people, until there was none left him alive: and they possessed
his land.

CHAP. XXII. AND the children of Israel set forward, and pitched in the plains of
Moab on this side Jordan *by* Jericho.

[1] Heb. *daughters*.

TEXTUAL AND GRAMMATICAL.

Ver. 27. BUNSEN, DE WETTE: the poets; ZUNZ, HIRSCH: the proverb speakers. [The Heb. הַמֹּשְׁלִים to make like, very aptly designates Heb. poems in which one was made like, parallel, to another.—A. G.].

[Ver. 30. LANGE, we came upon them. BUNSEN, FUERST, EWALD, we have burned. ZUNZ, we have thrown them down. HIRSCH, we came and overthrew them. נִירָם formerly regarded as a noun, is now accepted as the first person plu. Imp. Kal. from יָרָה with the suffix of the 3d person. HIRSCH makes a fut. Kal., and refers for suffix to Ex. xx. 30.—A. G.]

Ver. 30. אֲשֶׁר Keri אֵשׁ, and hence is rendered by DE WETTE and others, a fire, burns to Medeba.

CHAP. XXII. Ver. 1. Plains. KEIL, Steppes of Moab. LANGE, fields.

EXEGETICAL AND CRITICAL.

The message of Israel to Sihon king of Heshbon, is like that sent to the king of Edom. We learn from Judg. xi. 17, that a similar message was sent to Moab; and we may infer, therefore, that besides a direct passage through Edom, they entertained a hope that they might press rapidly on between the end of the Dead Sea and the Edomitish territory, without seriously irritating the Edomites; as indeed they had later to cross the southern extremity of the land of Edom. Israel had originally only the promise of Canaan west of the Jordan. Even Peræa was not included in the promise. This limitation was carefully regarded in the message to Sihon. But since the Amorites at Heshbon, were included in the condemnation of the Canaanites, so the Israelites were not only at liberty to force their way through their land, but were under obligation to do so by the injunction of Jehovah. How Og. king of Bashan, in the northern part of Gilead, became involved in the conflict, is not explained; a sufficient explanation may be found in the fact that the successful assertion of a religious and moral dominion over Heshbon or lower Gilead, was not possible without the conquest of Bashan. Then we must bear in mind also that in Deut. iii. 8, the two kings stand in close connection as "kings of the Amorites." KNOBEL strives in a strange way to prove from Deut. iii. 10, that there were two Edreis [Adraa; see for its location and description, PORTER: *Damascus*, Vol. II., p. 271, and *Giant Cities of Bashan*, p. 94 sqq., and SMITH's *Bib. Dict.*, art. Edrei.—A. G.]. A southern to be distinguished from the northern. He gives as the reason that "Og surely did not allow the Israelites to reach the northern boundary of his kingdom before he went out to meet them." [So also KEIL, BIBLE COM.—A. G.]. The conjecture however is obvious that the terror which the victory over Sihon spread far and wide, may have led the people of Bashan to retreat, until they found it necessary to make a stand at Edrei, their second capital, and not far from their chief city Ashtaroth. [PORTER says, "The situation is most remarkable, and in selecting the site, everything seems to have been sacrificed to security and strength." There was an all-sufficient reason therefore why they should make their final stand here.—A. G.].

It is recorded here that **the king of the Amorites had fought against the former king of Moab. and taken all his land out of his hand, even unto Arnon**; not, however, that they had reached the Ghor to the west. They had thrust themselves by force between Moab to the right and the desert and the land of the Ammonites to the left. Moab must at this time have exercised dominion in the border-land to the Ghor, for otherwise the plains of Moab would not have been spoken of here. If the dominion of the plains of Moab had been now in the hands of the Amorites, Balak, the king of Moab, would only have rejoiced at their overthrow, and would have sought alliance with Israel. On the other side the Amorites had not been able to conquer the children of Ammon in their mountain-fastnesses, ver. 24. The Israelites were prevented by an express direction of Jehovah not to attempt an assault against these strong borders (Deut. ii. 37).

Sihon had as yet no suspicion of the strength of the rejuvenated Israel, and went out against him beyond his own bounds, as far as Jahaz. But **Israel smote him with the edge of the sword**, *i. e.* utterly destroyed him. He then took possession of his land, described as reaching from Arnon unto Jabbok. The military occupation is spoken of here; its political incorporation in the land of Israel followed afterward (see chap. xxxii. 33). **They dwelt in Heshbon and all her daughters**, *i. e.* Heshbon, the capital city, and its surrounding and dependent villages or cities. **Wherefore they that speak proverbs.** Why the proverbs? Why not wherefore says the song? The enigmatical form is probably chosen by design, so as to express the thought: now is Heshbon laid waste, as it just before had laid waste the Moabite capital Ar; and thus the land falls to the Israelites, who could not have held it as a Moabitish territory. **Therefore come unto Heshbon**; build it up anew. The purpose and burden of the song is that Israel should restore the ruins, rebuild the city. We cannot agree with MEYER and EWALD [KEIL, KURTZ, BIBLE COM. in part also.—A. G.] that the appeal is to the Amorites and ironical. At first the fact is emphasized that this land has been wrested from Moab by right of war. The Amorites had taken it from Moab. Then the thought uttered is that the Israelites have wrested it in turn from the Amorites. [EWALD's interpretation makes the song lifelike, beautiful and striking: "Come, come home to Heshbon—the city which no longer affords you a home or roof; rebuild, if you can, the city which now lies forever in ruins." Thus the victors cry to the vanquished. But in order to explain the guilt of the conquered, a second voice verifies the ear-

lier history. Is this the Heshbon from whose gates went the conquering hosts against Moab, poor Moab, over whose fall and the weakness of his god Chemosh the saddest complaints fil the air—that god who had left all his sons and daughters, *i. e.* all his worshippers, to be driven out and carried captive by Sihon? But then, while that victorious host, sweeping Moab with fire and sword, rests in fancied security, then the loud voice of the victor comes back to the beginning of his song: Then burned we it, and wasted it, from Heshbon, the central royal city, to the utmost limits of his land, and thus Israel avenged Moab.—A. G.]

For there is a fire gone out of Heshbon. The occupation of Heshbon is anticipated. The city is viewed as a point of departure for a conquest which should be completed by the torch of war. **Ar of Moab.** The earlier capital of Moab lay then in this part of its territory. Moab was not stricken without cause or as guiltless. It was **the people of Chemosh,** subduer, vanquisher. [FUERST derives it from a root which leads to the signification "fire-god;" others, "sun-god." The inscription on the Moabite stone shows that the worship of Chemosh was associated with that of the Phœnician Astarte. GINSBURG, *The Moabite Stone.*—A. G.] As the god of war, human victims were offered to him, as to Milcom and Moloch. He is not therefore to be regarded as identical with Baal Peor (KEIL); for that idol as the god of lust and pleasure was Baal, as the god of misfortune, despair and of human sacrifices, he was Moloch. [It seems probable, however, that these heathen idols were worshipped under different forms according to the special attribute which was in view, or which called forth the special worship. He might thus be the god of war, and at another time, regarding prominently another attribute, the god of lust. See BIBLE COM. *note in loc.*—A. G.] Moab perished as the people of Chemosh. The distinction, that the sons took to flight back across the Arnon, while the daughters fell captives to Sihon, is entirely true to nature. Then follows the record of Israel's victory and conquest. **We shot at them,** overthrew them. See textual note. **Heshbon is perished, even unto Dibon, and we have laid them waste even unto Nophah.** The textual difficulties in the last clause seem to be best solved by following the Sept., which some MSS. favor, and read fire upon, or to Medeba. [KEIL, BIBLE COM., WORDSWORTH, Samaritan text.—A. G.] The confounding of Nophah and Nobach increases the confusion. We suggest, however, this reading: to the ridge of hills which reaches unto Medeba. We read in Isa. xv. 2: "He is gone up to Bajith and Dibon, the high places, to weep:" and in the same connection: "Moab shall howl over Nebo and over Medeba." Even now it is said that Medeba lies on a rocky hill about four miles southeast of Heshbon. It seems to be a sketch of the new possession, and reveals in its very terms the tender conscience of Moses which prevented him from pushing his conquests into Moab.

Ver. 32. **Jaazer.** The special allusion to Jaazer between the narrative of the conquests of Heshbon and Bashan seems to imply that it was an independent province lying between the two small kingdoms. The city with her villages, daughters, was taken and laid waste. Jaazer lay in the direction of Rabbath-Ammon (Philadelphia), "ten miles to the west, and is to be found probably in the ruins *Es Szir* at the source of the Nahr Szir, in the neighborhood of which SEETZEN found pools, which are probably the remains of 'the sea of Jaazer' alluded to Jer. xlviii. 32." KEIL. Thence the army moved eastwards. To human view the Israelites may have seemed rash, in approaching so nearly the powerful Ammonites. **And they turned,** for Ammon could not be attacked. Hence the march tends northward towards Og, king of Bashan. It is needless to ask from what point Israel undertook the expedition against Bashan. "The kingdom of Og included the northern half of Gilead, *i. e.* the region between the Jabbok and the Mandhur (Deut. iii. 13; Josh. xii. 5), the modern Jebel Ajlun, and all Bashan, or all the region of Argob (Deut. iii. 4, 14), the modern plain of Jaulan and Hauran." KEIL. KEIL follows KNOBEL, and recognizes a double Edrei in Bashan; but for the true Edrei at which the kingdom was overthrown by the Israelites, comp. VON RAUMER'S *Geog.*, p. 247. It has been inferred from Deut. iii. 10 that a second Edrei existed on the northwest border of Bashan, which is supposed to have been discovered in the ruins Zorah or Edrah. VON RAUMER designates this place, however, as Esra or El Ira, and describes the ruins of both places. [The weight of authority at present is decidedly in favor of two Edreis.—The significant name might easily have been attached to different places, in a country naturally strong in fastnesses.—A. G.]

[**The plains of Moab.** After the conquest of the two Amorite kingdoms, the Israelites came down from the heights of Pisgah, and pitched in the *Arboth Moab.* These plains in the northern Arabah stretched from Beth-Jeshimoth, "houses of mortar," to Abel Shittim, "the acacia meadow." Here they remained till the death of Moses. The camp was beyond the Jordan, in the plain, as LANGE supposes, still in the possession of Moab.—A. G.]

DOCTRINAL AND ETHICAL.

The song of triumph on the Arnon reminds us in its mysterious words of the song at the passage through the Red Sea. The revival of the spirit of song in the people is also an awakening of the heroic spirit which won the victories over Sihon and Bashan. They are inseparably connected in all ages.

HOMILETICAL HINTS.

The two great victories east of Jordan foreshadow the conquest of the promised land. New life, new songs. [HENRY: "God gave Israel these successes while Moses was yet with them, both for his comfort, that he might see the beginning of that glorious work, which he must not live to see the finishing of, and for their encouragement in the war of Canaan under Joshua. It was the earnest of great things."—A. G.]

FIFTH DIVISION.

ISRAEL'S FINAL PREPARATION DURING ITS RESIDENCE IN THE PLAINS (STEPPES) OF MOAB.

CHAPTERS XXII.–XXXVI.

FIRST SECTION.

Balak and Balaam, or the Curse as a Weapon against Israel Frustrated.

CHAPTERS XXII. 2—XXIV. 25.

SURVEY: *a*. Balak's resort to Balaam, chap. xxii. 2–7. *b*. Balaam's formal, but heartless opposition, vers. 8–14. *c*. Balak's's second attempt, Balaam's irresolution, and the beginning of God's judgment upon him in the permission of the journey, vers. 15–21. *d*. Balaam's journey and his speaking ass, vers. 22–40. *e*. The first blessing by Balaam, chap. xxii. 41—xxiii. 10. *f*. The second blessing by Balaam, chap. xxiii. 11–26. *g*. Balaam's apparent victory over temptation. His third and greater blessing. And as an appendix his angry announcement of judgment upon Moab and other enemies of Israel, at last upon all heathen, chap. xxiii. 26–xxiv. 25.

FIRST SECTION.

A.—BALAK'S RESORT TO BALAAM.

CHAPTER XXII. 2–8.

2 And Balak the son of Zippor saw all that Israel had done to the Amorites.
3 And Moab was sore afraid of the people, because they *were* many: and Moab was
4 distressed because of the children of Israel. And Moab said unto the elders of
Midian, Now shall this company lick up all *that are* round about us, as the ox
licketh up the grass of the field. And Balak the son of Zippor *was* king of the
5 Moabites at that time. He sent messengers therefore unto Balaam the son of Beor
to Pethor, which *is* by the river of the land of the children of his people, to call
him, saying, Behold, there is a people come out from Egypt: behold, they cover
6 the face[1] of the earth, and they abide over against me: Come now therefore, I pray
thee, curse me this people; for they *are* too mighty for me: peradventure I shall
prevail, *that* we may smite them, and *that* I may drive them out of the land: for I
wot that he whom thou blessest *is* blessed, and he whom thou cursest is cursed.
7 And the elders of Moab and the elders of Midian departed with the rewards of
divination in their hand; and they came unto Balaam, and spake unto him the
8 words of Balak. And he said unto them, Lodge here this night, and I will bring
you word again, as the LORD shall speak unto me: and the princes of Moab abode
with Balaam.

[1] Heb. *eye*.

TEXTUAL AND GRAMMATICAL.

[Ver. 4. Assembly, this congregation, הַקָּהָל, not a multitude, but an organized whole.—A. G.]

[Ver. 5. River is emphatic; by the river, to the land.—A. G.]

[Ver. 6. Wot, *know*.]

EXEGETICAL AND CRITICAL.

General preliminary remarks. We shall only reach a full view of the history of Balaam when we consider the section upon his prophecies in connection with the record of his end (chap. xxxi.). Balaam the prophet, the utterer of blessings upon the people of God, the so-to-speak dogmatic Balaam, stands in striking contrast to the Balaam, the wily worldly politician, or the moral tempter of the same chosen people. The hidden, hardly discovered reconciliation of the two apparently contradictory representations of his character has led KNOBEL and others to suppose that there was a real contradiction in the history; while, on the other hand, HENGSTENBERG and others have clearly detected the features of the second Balaam in the character of the first, and have recognized also the first in the later counsels of the second, in his wily suggestions as to the celebrations of the religious feasts. We have here the living, vivid image of a remarkable character, thoroughly unstable, vacillating in obedience to predominant motives, two-sided; but a character whose two-sidedness does not show itself in distinct, stereotyped qualities, ever ready for action, but is wrought out in the progress of a spiritual conflict, in which avarice and ambition gradually work his ruin. Below the summit of sacred zeal or inspiration which Balaam seemed to have reached begins the hidden process of his ruin. If it is asked how the Jews came to possess this information, we may hazard the conjecture, that Balaam's fall began with double-dealing; that he had first made disclosures and offers to the Israelites, by whose camp he must pass on his way home, and then because he did not meet with the expected favorable reception, returned secretly and by the aid of a Midianitish nomad chief, who was probably camping on the skirts of the Moabite territory, to Balak, in order still to secure from him the "reward of iniquity," seeking all the time to hide from himself the baseness of his conduct under the pretence of a desire to lay upon the broadest basis a sure alliance between Moab and Israel. If he thought of the real approaching downfall of Moab and the glory of Israel, he may have cherished the idea of such an intermediation, as even Judas seems to have been impelled for some time by a similar motive. His fear of the power of Israel may have determined him to greater secresy in the pursuit of his crafty aim. Thus Balaam in this second form in which his character appears stands, in the New Testament, as the prototype of a subtle tempter and destroyer of God's people, through his teaching a false religious freedom. The remarkable portraiture of Balaam's character makes the deeper impression of historical truthfulness, since we find the contradictions appearing here, reflected in a thousand instances in the history of religion, in ecclesiastical and profane history, as features of an unstable double-hearted nature.

We note first the contradiction between an ostentatious and vaunted faith in Jehovah, and the ever re-appearing and strong lusting after the rewards of unrighteousness, after the glory and the gold which ultimately leads him to ruin. The seeming piety, *aliquid nimis*, at once excites suspicion; the frequent use of the name Jehovah, the constant parade of his dependence upon Jehovah's directions, the multiplication of the offerings in which he compels Balak to take part, the greatness of the sacrifices, as if he might thereby control Jehovah (take providence by storm, as modern hypocrites phrase it) are all suspicious. How much the orthodox and pietistic extravagances of to-day remind us of the methods of Balaam! Then again, as to the form of his faith, we must notice the broad contrast between his fervent language of rapturous inspiration, his soul borne away as it were in inspired vision, and his ordinary states of consciousness, his efforts to tempt God, to carry out his evil selfish plans by means of superstitious practices, and his aiding the heathen king and his subjects in their destructive hostility to the people of God. Even the formal, oratorical exaggeration is a characteristic feature of the superficial nature of his feelings. How often religious, poetical, æsthetic emotion proves itself more or less Balaam-like through its contrast with the real state of the feelings!

The psychological problem of the prophetic enthusiast becomes more difficult through the psychological sympathy of his ass. This contrast and the change in the parts of the performance between the rider and the animal on which he rides, is much greater than the contrast between Don Quixote and his Sancho-Panza.

Still another contrast, and one which we must not overlook, appears in the great flourish and display with which Balaam takes his leave of Balak, and the secrecy in his later operations, after which he is first found among the slain in Midian, and recognized as the instigator of the great calamity.

More conspicuous is the distinction in Balaam, as he speaks, proclaims, sings the blessing, and as he plots the curse. Still while he changes his blessing into a curse, Jehovah transforms the curse into a blessing.

This very remarkable episode in the Mosaic history could not fail to occasion many dissertations. For the literature see KEIL, p. 158, note (consult especially BAUR, *History of the Old Testament Prophecy*, p. 329), KNOBEL, p. 127; also articles in WINER, *Worterbuch*, HERZOG's *Encyclopædia*, HENGSTENBERG's *Geschichte des Bileams*, BAUMGARTEN, *Commentar.*; THIS COMMEN.. *Introduction to Genesis*. [Also KURTZ, *Gesh.*, Vol. II., p. 451 *et seq.*, BIBLE COM., SMITH's *Bible Dic.*, WORDSWORTH, *Holy Bible with notes*, STANLEY, *History of the Jewish Church*, Vol. I., p. 209–218.—A. G.]

"From the very earliest time opinions have been divided as to the character of Balaam. Some (*e. g.* PHILO, AMBROSE, AUGUSTINE) have regarded him as a wizard and false prophet devoted to the worship of idols, who was destitute of any susceptibility for the true religion, and was compelled by God, against his will, to give utterance to blessings upon Israel instead of curses. Others (*e. g.* TERTULLIAN, JEROME) have supposed him to be a genuine and true prophet, who simply fell through covetousness and ambition. But these views are both of them

untenable in this exclusive form. WITSIUS (*Miscell.* ss. 1, lib. 1, c. 16, § 88), HENGSTENBERG, KURTZ." KEIL. The declaration of HENGSTENBERG, however, that Balaam was not entirely without the fear of God, nor yet a really pious man and true prophet of God, leaves us without any very definite idea. It is most important here to bear in mind that we are not considering a fixed character, but one passing through a change, and engaged in a serious conflict. The record speaks clearly of a communication between Balaam and God, although not of an intimate and confidential relation with Him. He is at least a monotheist; he clings as a Mesopotamian, perhaps as a descendant of Abraham, to the name of Jehovah in its more general significance, which it had before acquiring its specific meaning, Ex. iii. and vi.: and hence the writer uses in connection with him the name Elohim, not recognizing him as strictly a worshipper of Jehovah. He thus lies within the primitive, monotheistic traditions, the religious twilight which Melchizedek also represents (see Gen. xiv. 18). But he had derived from his father Beor, *i. e.* "consumer," "destroyer," as it appears from his own name Balaam, "subverter," "devourer of the people," a stronger inclination to curse than to bless. HENGSTENBERG lays great stress upon the fact that he is never called *nabi*, "prophet," but *kosem*, "soothsayer." But we may well suppose that the obscure word *kosem* originally bore a better sense than that which was attached to it later. It may be true that this word, and those who bore it, as with the worship of high-places, which was originally patriarchal, but afterwards degenerated into idolatry. We distinguish between the primeval religion which runs from Melchizedek down through the Old Testament history, and was never entirely extinguished, and the religion of the Abrahamic promise or covenant, by the inverted order of signs or symbols, and the word. In the primitive religion God is known through the signs, and these are rendered into the word by the interpreting mind, in the covenant religion the word precedes and is afterward confirmed and enforced by sacramental signs. Thus Joseph wears the aspect of a descendant of the primitive religion, and might even appear as a *Kosem* when he claims that he prophesied out of his cup. Thus Balaam also proceeds to seek for signs, chap. xxiii. 3, 15. But then there is an evident approach to the Abrahamic form of religion, when he no longer seeks for signs, whose interpretation Jehovah puts into his mouth, but by virtue of the free direct inspiration, as he looks upon Israel, utters his prophetic words, (xxiv. 1). After this we can no longer class the *Kosem* Balaam with the later degenerated soothsayers. But surely he does approach that lowered type, when he suffers himself, avowedly at least, to recognize the superstitious notion, that by arbitrary curses he could magically produce calamitous results, even upon a whole people, even against the blessing of Jehovah; and because he was eager and prepared to receive the reward of such enchantments. It may be that it was from the pay which he took, that the prophet, originally, came to wear the altered and less honored name of *Kosem*. But the possibility of such a designed intermingling of the holy with the unholy, lies in the great divergency between emotional capacity when excited, in highly gifted natures, and the normal condition of the mind. Universally there is a contrast between the man in the ordinary state of his mind, or his habitual tendency, and the same man in his quickened state, in his strivings after ideal heights; between the man in his everyday and in his Sunday life. In the lives of noble men, this divergency sometimes ripens into opposition, as with Peter, Matt. xvi.; and indeed in the very best men there is always the blossom of impulse before the fruit of a new soul-life. But if a fissure opens between these two spiritual states of the soul, which widens at last into a broad chasm, a permanent contradiction, then the Balaam nature is complete, and in the end the evil tendency and nature triumphs over the ideal. Thus it happens that false prophets have been formed out of gifted prophetic natures, in ancient and modern times.

We pass now naturally to the consideration of another erroneous contrast, which supposes that Balaam intended to curse at the very moment of his speaking, but that the Spirit of God compelled him to utter blessings. HENGSTENBERG says of this view: "Ambrose held a crude notion of the effect of the divine power upon Balaam, as if God put the words in his mouth, *quasi cymbalum tinniens sonum reddo.*" CALVIN held nearly the same view. [HENGSTENBERG says of CALVIN "that in general he clearly recognized and sharply expressed the dependence of prophecy upon the subjective condition of the prophet, while he regards Balaam as an exception to this rule."—A. G.]. But one could scarcely call this power which thus constrains the soul, inspiration, not even infusion. Here again we must bear in mind that the divine irresistible influence is moral, and is carefully to be distinguished from any physical or magical compulsion, from which it is free. It is a strange coincidence that this assumption has been applied not only to Balaam, but even to the ass on which he rode, although it lacked entirely the organic capacity for human speech. In this respect HENGSTENBERG has admirably presented the distinction between the ideas of externality and reality; asserting the reality of inward occurrences, as well as the distinction between real visions and bare imaginations, although the two things are held to be one and the same by many thinkers who assume great superiority. But no one can make any great progress in the Holy Scripture, without a sense or capacity for perceiving the reality of genuine visions. But we shall return to this theme in the sequel.

This narrative, moreover, is very important with respect to the doctrines of the divine permission. God forbids Balaam to go. He then permits him to go under certain conditions, while He appears to be offended because he went. To a superficial view the passage seems full of inconsistencies, whereas in truth the apparent change in the divine decisions is determined by the changes in Balaam, is adapted to them, and is thus the result and fruit of the strictest and most sacred consistency.

As some have held that the words of the third and last prophecy point clearly to a later origin, is, according to the fiction of the critics, a *vaticinia post eventum*, it is necessary that we should examine the passage more closely. In this third prophecy Balaam stands at the very highest point in his inspired intuition. It is no longer (as in vers. 5 and 16): "Jehovah put a word into his mouth," but: "The Spirit of God came upon him." Before he spake under restraint of fear, now freed from any such limitations, and in the full freedom of revelation (chap. xxiv. 4–9). The anger of the king at his third utterance of words of blessing seems to have unfettered his own indignation (vers. 12–24).

The passage in which we have the beautiful prediction of the "Star out of Jacob," does not belong to the line of clear, direct, conscious Messianic prophecy, although Rabbi Akiba held that it did, but refers to the *Bar-Cochab:* Son of the Star. [There was a pretender who bore this name, with express reference to the prophecy of Balaam: and led the Jews into rebellion against the Roman power in the reign of Hadrian, A. D., 136.—A. G.]. The exclusive references of the Star to the Messiah, have been numerous in Christian authors from CALVIN to BAUMGARTEN, see KNOBEL, p. 146. But since the conception of an ideal, personal Messiah had not reached its full development even at the time of DAVID, 2 Sam. vii., it would have been a strange anomaly if it had found expression so much earlier by the heathen Balaam. For other interpretations, as *e. g.* that which refers the prophecy to David, to David and the Messiah, to the Jewish kingdom and the Messiah, see KNOBEL, p. 146 [and notes *in loc.*—A. G.]. As to the appearance of new stars in connection with the birth of great kings, see KEIL, p. 192 [who, however, refers to HENGSTENBERG, who cites JUSTINI, *Hist.* xxxvii. 2; PLINII, *H. N.* ii. 23; SUETON., *Jul. Cæs.* c. 78; and *Dio Cass.* xlv., p. 273.—A. G.]. We must bear in mind here first of all, that we are not dealing with an Old Testament prophet. Balaam and his prophecies appear throughout under an historical point of view. But what he meant by a star was a sceptre, a royal ruler, who should arise in Israel, and crush all its enemies. We do not need to be familiar with Jewish history to understand what follows, although Balaam, in a typical, but not in a verbal sense, uttered far more than he was conscious of, even with respect to the star out of Jacob. What could be of greater moment than the crushing of the power of the Moabite princes, since they were even now plotting the destruction of Israel? The Edomites, in a spirit of enmity, had just before restrained the onward march of the people of God. The Amalekites were old traditional foes of Israel. When now he proceeds further and predicts the victory over the Assyrians, his own countrymen, over the Kenites (in the north), and then the conquest of Assyria and Mesopotamia (EBER) by some western power, he passes from the particular into the universal. At length his prophetic vision reaches its utmost bounds. Chittim shall be overthrown at last. His talent for cursing now comes into full play, and the proud seer in wrath takes leave of the angry king who had thought only that by some superstitious magic spell, he would be able to win back his lost domain, or at least to protect that which was still left him; takes leave ostensibly never to see him again, but only ostensibly. A Midianitish nomad tribe, coming perhaps from his own home in Mesopotamia, roamed at this time along the extended kingdom. Here among these Midianites Balaam seems to have rested (after having sought in vain a market for his talents among the Israelites) in order to renew his relation with Balak. For various conjectures as to who Balaam was, see KNOBEL. It was formerly conjectured that he was Elihu or Laban, or one of the magicians of Egypt. Modern guesses are that he was the Arabic sage Lokman. Thus KNOBEL. For conjecture as to Pethor, see KNOBEL, 128. [KNOBEL identifies Pethor with Φαθοῦσαι (ZOSIAN iii. 14) and with the Βέθαυνα of Ptolemy v. 18, 6. He regards both these names as corruptions of Pethor, and thinks the place is found in the present Anah. KEIL regards this as very uncertain, while BIBLE *Com.* is inclined to favor it. Very little is certainly known.—A. G.] For the faith of antiquity in the efficacy of curses, see KNOBEL, p. 129. [Also KURTZ, *Geschichte des Alten Bundes*, and BAUMGARTEN, *Com.*, who holds that the efficacy attributed to them was not merely a superstition or imagination, but had a real ground, and that the narrative here can only be correctly understood on the supposition that it recognizes the actual power of Balaam to bless and to curse. He finds the turning point in the whole narrative, the thought around which it clusters, in the words Deut. xxiii. 6. "The Lord thy God would not hearken unto Balaam; but the Lord thy God turned the curse into a blessing unto thee." KURTZ adopts substantially the same view. For the opposite view see HENGSTENBERG, *History of Balaam.*—A. G.]

[The question as to the moral character of Balaam is distinct from that as to the nature of his prophetic gift and position. They are not entirely disconnected questions; but the one is much more easily settled than the other. He could not of course be a good man and a false prophet; but he may have been a bad man and a true prophet. Such in fact he was. Morally Balaam comes before us as a man of keen insight and of wide culture, having broad glimpses of the truth, which seem to have grown clearer with his investigations, a heart susceptible to noble impulses, a conscience awakened, but not authoritative, with strong convictions of right and duty, which are yet sacrificed to the cravings of avarice and ambition; ever practically selling all his better impulses, his convictions and his conscience, for the sake of gain, and yet never doing it without a conscious and serious struggle. As to his prophetic position, he is not to be viewed, as HENGSTENBERG has fully shown, as a false prophet, a mere heathen seer, who was constrained by God against his own will to bless and not to curse Israel, nor, on the other hand, as a true and genuine prophet, who was only swept away by his avarice and ambition. There are elements of truth in both views; but neither of them is tenable in its exclusive form. "The truth lies," to use the words of

KURTZ, "in the midst. Balaam was in his present position both a heathen magician and a Jehovistic seer. He stood upon the border line between regions, which indeed lie contiguous, but in their nature and character are radically opposed to each other, and exclusive of each other. With one foot still upon the ground of heathen magic and soothsaying, he planted the other within the limits of the Jehovistic religion and prophecy." The name he bears, קוֹסֵם, a soothsayer, which is never used to designate a true prophet of God; his parleying with the messengers, his seeking permission to go the second time; the eager pursuit of his covetous hopes, and especially his use of signs as the fitting and customary means to ascertain the will of God, which were never resorted to by the true prophet, are proofs that he still stood upon the old and lower ground; while his avowed claim to act as a prophet of Jehovah, his delay in going at Balak's request, his answer to the second and more attractive embassy, and his reply to Balak's indignant remonstrance because he had not cursed, but blessed Israel, ch. xxiii. 12, show that he had indeed in part crossed the border and stood within the region of the true prophets of Jehovah. The tidings of the great things which God had done for His people in Egypt, at the Red Sea, in the wilderness, which had been borne to him as the report spread through the nations, had doubtless led him to take a more decided stand. He probably hoped too to make greater gains if he appeared as a prophet of Jehovah.

Why he remained in this position; why he did not advance still more decidedly and completely into the new region which opened before him; or rather why attempting to stand upon the border-line, to unite and hold fast in himself that which differed so widely and irreconcilably, he ultimately went back to his old service, sank completely down to the lower level upon which he stood before, and into all the deeper darkness because he had turned away from the light, the progress of the history makes perfectly clear. It is just here that his moral character bears upon his prophetic position. He was not willing to part with his lusts. "He loved the wages of unrighteousness." He could not bring himself to serve God with an undivided heart. It was no intellectual defect, nor any want of fitness for a higher calling, for the position of a true and genuine prophet, but his clinging to his lusts, his attempt to carry them over with him into the service of Jehovah, which restrained his progress. Through the call of Balak he was brought into a position at which he must decide "whether," as KURTZ says, "the old heathen, or the new Jehovistic principle of life should rule within him, whether he should go on to the full, genuine, prophetic condition, or fall back upon the old stand-point, and in so doing fall of course into a more decided hostility towards Jehovah, towards the theocracy and the people of His choice. This development of circumstances, which serves for the glorifying of Jehovah, for the encouragement of Israel, for the discouragement of the enemies of Israel, has also for Balaam most momentous, indeed decisive importance. He fell. Covetousness and ambition were stronger in him than the desire for salvation."—A. G.]

Sec. A. Chap. xxii. 1–8.

The Moabites, like the Edomites, had sold the Israelites bread and water while they were passing along their eastern border. But now when they saw them settling down in the dominion of Sihon, upon their northern border, the wounds of which were not yet healed, terror seized upon them. They excited the Midianites by appealing to their fears, lest the Israelites should lay waste all their green meadow-lands, **as the ox licketh up the grass of the field.** They could not hope to conquer those who were victorious over the Amorites, against whom they had been unable to stand. Then Balak (whose name seems to be without significance) in consultation with the elders of Midian, strikes upon the diabolical thought, that he might perhaps secure the destruction of this mighty people through fanatical curses, through magical incantations; a thought suggested perhaps by Midianitish traders, to whom the reputation of Balaam, as a great magician and imprecatory prophet, was familiar. However confused may have been the prevalent conceptions in these regions as to supernatural agencies, so much is clear, that the reputation was in accordance with them. His father "called Beor (from בָּעַר) on account of the destructive power attributed to his curses." The son of this fanatical destroyer (for the form Bosor, 2 Peter ii. 15, see KEIL, who holds that it probably arose from the peculiar mode of pronouncing the guttural ע) is called Balaam, ensnarer or destroyer of the people. [HENGSTENBERG: "He bore the name as a dreaded wizard and conjurer, whether he received it at his birth as a member of a family in which this occupation was hereditary, or whether the name was given to him at a later period, when the fact indicated by the name had actually made its appearance."—A. G.] Balaam understood well how to destroy the people not only with burning curses, but by the wily use of worldly and fleshly allurements. It must have been already known, too, that his powers and gifts were in the market, and could be purchased for gold or renown. Moses indeed may have despised the superstition of heathen antiquity that curses could actually work injurious results—a superstition which in some of its forms, reaches even to the present time, and therefore may have regarded the curses of Balaam as having no importance in themselves; but still as mere fanatical delusions they might produce injurious results, as they might inflame the Moabites, and dishearten and weaken the Israelites. [**Balak who was king of the Moabites at that time.** The words seem to intimate that he was not the hereditary king of Moab. If, as BIBLE COM. regards as probable, "the Midianitish chieftains had taken advantage of the weakness of the Moabites after the Amoritish victories to establish themselves as princes in the land, as the Hyksos had done in Egypt," we see at once why Balak should have turned for counsel to the elders of Midian, and why he

should have had such confidence in the power of Balaam.—A. G.] Accordingly he sends messengers to Balaam with the rewards of soothsaying (Kosem the soothsayer), to Pethor, an unknown city, probably, according to Keil, a seat of Babylonian sages, if it was not rather the seat of monotheistic hermits, among whom the Semitico Abrahamic tradition was still preserved. Balak did not think that the curses of Balaam in themselves could destroy the Israelites; but he firmly believed that with the aid of this superstitious delusion he could so work upon the temper of both peoples, so animate his own people and the Midianites, and so discourage the people of God, as to secure the victory. [It is far more probable that Balak shared the belief, which, strange as it may seem to us, was common among the heathen, that persons like Balaam could by their sacrifices work upon the gods they served, and so determine and control their purposes and power. As Balaam was avowedly now the servant of Jehovah, the God of Israel, Balak doubtless hoped that if he could secure his influence, he would work upon Jehovah, and so change the current of events. —A. G.] **Come curse me this people. for they are too mighty for me: peradventure I shall smite them and drive them out of the land.**—As thou art the great curser, the highest adept in that great art, so thou canst with thy curses infuriate the Moabites and dispirit and confound the Israelites; then I can smite them. **This people is come out of Egypt**, he said, as if he knew nothing more of them. **They cover the eye of the earth** is his scornful expression. **They abide over against me**, as if he did not know that they did not wish any conflict with him. He will have revenge because the Israelites have conquered the Amorites his own enemies. Knobel, speaking of the belief in incantations, loses sight of the distinction between prophetic announcement of curses, and the mere incantation of common superstition and witchcraft. [Keil: "The fact that the Lord did not hearken to Balaam, but turned the curse into a blessing, is celebrated as a great favor to Israel. Deut. xxiii. 5; Josh. xxiv. 10; Micah vi. 8, assumes that Balaam had power to bless and to curse. This power is not traced, it is true, to the might of heathen deities, but to the might of Jehovah, whose name Balaam confessed; but yet the possibility is assumed of his curse doing actual, and not merely imaginary harm to the Israelites."—A. G.].

Balaam receives the messengers of Balak. As he acknowledges the name of Jehovah, he must have known at once that he could not curse the people of Jehovah. He invites them, however, to remain over night, assuring them that he will in the night receive instructions from Jehovah. He thus intimates that he expects his instructions in the form of nocturnal dream-visions, although this is not the only thing, upon which he relied as an interpreter of signs. He regards or presents as in doubt what he should have known at once. He tempts Jehovah; and thus he enters the path of perdition.

B.—BALAAM'S FORMAL BUT HEARTLESS REFUSAL.

Chapter XXII. 9–14.

9 And God came unto Balaam, and said, What men *are* these with thee?
10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent
11 unto me, *saying*, Behold, *there is* a people come out of Egypt, which covereth the
face of the earth: come now, curse me them; peradventure [1]I shall be able to over-
12 come them, and drive them out. And God said unto Balaam, Thou shalt not go
13 with them; thou shalt not curse the people: for they *are* blessed. And Balaam
rose up in the morning, and said unto the princes of Balak, Get you into your land:
14 for the Lord refuseth to give me leave to go with you. And the princes of Moab
rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

[1] Marg. *I shall prevail in fighting against them.*

TEXTUAL AND GRAMMATICAL.

[Ver. 11. קָבָה from a root which signifies to hollow out; to pierce, perforate, and so curse from the penetrating power of the curse. Hirsch regards it as an anomalous form used in the sense of curse only in this narrative, and signifying to hollow, make empty, to take away the whole contents of its object—to make it as chaff—or a shadow.—A. G.].

EXEGETICAL AND CRITICAL.

God (Elohim) the writer tells us comes to Balaam in the night. Balaam speaks of Jehovah as if he knew the God of Salvation. [He had this knowledge partly from the primeval traditions which were probably preserved more fully and clearly in his native region than elsewhere, but mainly from the report of the great things which God had done in the deliverance and leading of His people, which had spread far and wide and produced a deep impression on all the neighboring tribes. Balaam was prepared to welcome the report and turn it to his own selfish ends, if possible. See KURTZ's *History*.—A. G.]. **What men are these with thee?** asks Jehovah, so that his vague, uneasy suspicion that these guests might bring him to ruin, might work itself out clearly. [HENGSTENBERG: The question was intended to awaken the slumbering conscience of Balaam, to lead him to reflect upon the proposal which they had made, and to break the force of his sinful inclination.—A. G.]. Balak had said **He whom thou blessest is blessed, and he whom thou cursest is cursed.** But God speaks otherwise. **Thou shalt not curse the people, for they are blessed,** *i. e.*, thy curses would have no effect. The cunning seer, however, tells them nothing of this; he simply says: **The LORD refuseth to give me leave to go with you.**—The answer was intelligible to the Moabitish courtiers. [Their report to Balak shows clearly that they understood the position and inclination of Balaam. They saw that he wished to come, and that a larger bribe would probably bring him. Balaam does not appear to have sought the counsel of God. When asked, **Who are those men with thee?** the question was a surprise to him. And he fails intentionally to give to the messengers the very gist and kernel of the announcement God made to him. That would have defeated his secret plan and hopes. It would have convinced Balak and Midian that their effort was useless.—A. G.].

C.—BALAK'S SECOND MESSAGE, BALAAM'S WAVERING, AND THE BEGINNING OF THE JUDGMENT OF GOD UPON HIM IN PERMITTING THE JOURNEY.

CHAPTER XXII. 15–21.

15, 16 AND Balak sent yet again princes, more, and more honourable than they. And
they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let
17 [1]nothing, I pray thee, hinder thee from coming unto me: For I will promote thee
unto very great honour, and I will do whatsoever thou sayest unto me: come there-
18 fore, I pray thee, curse me this people. And Balaam answered and said unto the
servants of Balak, If Balak would give me his house full of silver and gold, I can-
19 not go beyond the word of the LORD my God, to do less or more. Now therefore,
I pray you, tarry ye also here this night, that I may know what the LORD will
20 say unto me more. And God came unto Balaam at night, and said unto him, If
the men come to call thee, rise up, *and* go with them; but yet the word which I
21 shall say unto thee, that shalt thou do. And Baalam rose up in the morning, and
saddled his ass, and went with the princes of Moab.

[1] Marg. *Be not thou letted from.*

EXEGETICAL AND CRITICAL.

The politic Balak saw clearly through the answer of Balaam, and knew how to approach him. A more stately embassy, flattering his love of distinction, a confidential alluring prayer of the king (אַל־נָא), the prospect of high honor or rich rewards suited to his strong desire would prevail. Balaam understands the courtly message well, when he says: **If Balak would give me his house full of silver and gold,** *etc.*—[HIRSCH: "Balaam's answer betrays his real character. However much he seeks honor, he seeks wealth still more. Balak had not intimated in his message anything about gold. He has spoken only of great distinction, and said that every wish should be gratified. But Balaam immediately translates honor into gold. This is the supreme good with him."—A. G.]. The real thought of his heart shines out clearly through this seemingly strong resolution. Still more when he asks them to tarry another night, as if to ascertain in a second nightly vision what more Jehovah would say to him, he intimates that he deemed it possible that He would decide differently this time. KNOBEL says, "there are other instances in the Old Testament in which God changes His mind when besought to do so (chap. xvi. 21 sqq.; Ex. xxxii. 14; Jonah iii. 10)." KNOBEL ignores entirely the distinction between the merely seeming "changes of mind" in the way of mercy, and the still more apparent

"change of mind" in judgment. He regards Balaam in a very favorable light. But one has examined the passage very superficially if he regards the second command of God as a concession. Now indeed the consequences of his character and conduct begin to gather around him, so that he goes on involved in inconsistencies, until the final disruption and ruin takes place. It had been easier for him to refuse Balak positively, than to make use of the permission to go, coupled with a condition which must entirely defeat his object. **But yet the word which I shall say unto thee, that shalt thou do.** The deceitful heart allowed him to hope that Jehovah would at last grant him his wish, while the grand irony of the divine providence went on, giving him over to the judgment of his own double-heartedness. He might have been saved if now, when God tried or tested him, because he had sought to tempt God, he had sought permission to remain. [Upon the apparent contradiction between the prohibition, ver. 12, and the permission, ver. 20, and the anger of God at his going, ver. 22, See HENGSTENBERG, *Beiträge* 3, 469; *History of Balaam*, p. 44, *Note*. The whole difficulty vanishes at once when we consider that the prohibition was to go and curse Israel, and in the permission to go he is still forbidden to curse. The curse was that for which Balak sent for him. That is forbidden throughout. The permission, or rather the command to go, for as HENGSTENBERG well says, "that which he sought to do in the service of his own sinful lusts, he must now do after any such hope has vanished, in the service of God," was in fulfilment of the divine purpose and given partly with reference to Balaam himself, and partly through Balaam's blessings to bless His own people, and to glorify His name among the heathen and in Israel. Balaam now became the unwilling instrument in the execution of the divine purpose. **The anger of God was kindled against him**, not because he went merely, but because he was going with a blind and persistent adherence to his own plan, under the control of his own lusts, and probably in the hope that in some way he would secure his own distinction and wealth. God holds His instruments in His own hands.—A. G.].

D.—BALAAM'S JOURNEY AND HIS SPEAKING ASS.

CHAPTER XXII. 22–40.

22 AND God's anger was kindled because he went: and the angel of the LORD
stood in the way for an adversary against him. Now he was riding upon his ass,
23 and his two servants *were* with him. And the ass saw the angel of the LORD stand-
ing in the way, and his sword drawn in his hand: and the ass turned aside out of
the way, and went into the field: and Balaam smote the ass, to turn her into the
24 way. But the angel of the LORD stood in a path of the vineyards, a wall *being*
25 on this side, and a wall on that side. And when the ass saw the angel of the LORD,
she thrust herself unto the wall, and crushed Balaam's foot against the wall: and
26 he smote her again. And the angel of the LORD went further, and stood in a nar-
27 row place, where *was* no way to turn either to the right hand or to the left. And
when the ass saw the angel of the LORD, she fell down under Balaam: and Ba-
28 laam's anger was kindled, and he smote the ass with a staff. And the LORD opened
the mouth of the ass, and she said unto Balaam, What have I done unto thee, that
29 thou hast smitten me these three times? And Balaam said unto the ass, Because
thou hast mocked me: I would there were a sword in mine hand, for now would I
30 kill thee. And the ass said unto Balaam, *Am* not I thine ass [1]upon which thou
hast ridden ever since [2]*I was* thine unto this day? was I ever wont to do so unto
31 thee? And he said, Nay. Then the LORD opened the eyes of Balaam, and he
saw the angel of the LORD standing in the way, and his sword drawn in his hand:
32 and he bowed down his head, and fell flat on his face.[3] And the angel of the LORD
said unto him, Wherefore hast thou smitten thine ass these three times? Behold,
33 I went out to withstand thee,[4] because *thy* way is perverse before me: And the ass
saw me, and turned from me these three times: unless she had turned from me,
34 surely now also I had slain thee, and saved her alive. And Balaam said unto the
angel of the LORD, I have sinned; for I knew not that thou stoodest in the way

35 against me: now therefore, [5]if it displease thee, I will get me back again. And
the angel of the LORD said unto Balaam, Go with the men: but only the word
that I shall speak unto thee, that thou shalt speak. So Balaam went with the
princes of Balak.
36 And when Balak heard that Balaam was come, he went out to meet him unto a
37 city of Moab, which *is* in the border of Arnon, which *is* in the utmost coast. And
Balak said unto Balaam, Did I not earnestly send unto thee to call thee? where-
fore camest thou not unto me? am I not able indeed to promote thee to honour?
38 And Balaam said unto Balak, Lo, I am come unto thee: have I now any power
at all to say any thing? the word that God putteth in my mouth, that shall I
39 speak. And Balaam went with Balak, and they came unto [6]Kirjath-huzoth.
40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that
were with him.

[1] Marg. *Who hast ridden upon me.* [2] Marg. *Ever since thou wast.* [3] Marg. *bowed himself.*
[4] Marg. *To be an adversary unto thee.* [5] Marg. *If it be evil in thine eyes.* [6] Marg. *a city of streets.*

TEXTUAL AND GRAMMATICAL.

[Ver 22. הֹולֵךְ the participle "was going" denoting here not only a continuous journey, but a tendency and striving to the end.—A. G.]

[Ver. 24. מִשְׁעוֹל a narrow or hollow way, 1 Kings xx. 10; Isa. xl. 12, handfuls. Perhaps a path so narrow that one could only pass along step by step.—A. G.]

[Ver. 19. Lit. I had killed thee—it had already been done.—A. G.]

[Ver. 32. לְשָׂטָן to be an adversary. יָרַט to precipitate, to be headlong.—A. G.]

[Ver. 33. אוּלַי, perhaps. There is no sufficient authority for the rendering unless, surely.—A. G.]

[Ver. 39. חֻצוֹת, streets of the city, in which markets were held or trade carried on.—A. G.]

EXEGETICAL AND CRITICAL.

He saddled his ass and departed with the princely envoys and his own servants. But the anger of God was aroused, because he went—that is, went cherishing the hope that he would still win Jehovah to his own wish and plan. Since he now goes out with hostile intent toward God's people, he encounters the divine opposition in the definite form of the Angel of Jehovah. The seer himself is indeed blinded through his insincerity and falsehood; but his ass, on the contrary, has become clear-sighted. It undertakes his part as a sign that he has taken upon himself the part of the brute. He does not see the angel because his thoughts brood upon the brilliant future which presents itself to his view. Still in the back-ground of his being, stirred by his evil conscience, the visionary power partly freed from restraint, the terror of his spirit passed into the fear of spirits, which at first quickens the vision of the ass, and then indirectly, through its strange acts, works upon himself. Three times the ass starts back affrighted at the sight of the angel of the Lord standing in the way with a drawn sword threatening death, in his hand. It is not strange that the animal in sympathy with its master should think that it might pass by the angel. Thus at first it starts aside into the field; then when the angel bars the path between the vineyard walls, it presses closely against the wall, thereby crushing the foot of the prophet; and then at last when it must pass through a narrow path, in which there was no room to turn either to the right hand or the left, with the dread form right before it, the ass falls upon its knees. It has no power to proceed. But now Balaam, in the heat of passion, beats it the third time. Here Jehovah opens the mouth of the ass, and a conversation takes place between the rider and his beast. The visionary condition of the prophet had been already awakened and developed since he heard the ass speak; but it comes out decidedly when reminded that the faithful animal had never behaved in this strange way before, and that therefore some very unusual surroundings must be at work. Now Jehovah can open the eyes of Balaam, that he also may see the angel. KNOBEL here relates various similar instances of speaking animals, horses, cattle, sheep, and even generally of cases of brute speech (p. 184 and 185). The negative criticism is interested in asserting that according to the writer, the ass has actually (*i. e.* externally) spoken, and that Balaam heard its utterances with his ears. He enumerates a list of authors from JOSEPHUS to BAUMGARTEN and KURTZ, who hold this positive view. When he cites the passage in 2 Pet. ii. 16 in corroboration of this view, he allows to the New Testament as little as to the Old a symbolical method of expression, or one which recognizes the reality of the inner world. The other interpretation advocated by Maimonides, HERDER, JAHN, MICHAELIS, DATHE, STEUDEL, THOLUCK, HENGSTENBERG, that it was only in a vision or dream that Balaam heard the ass speak, and that the hearing of the words was barely (barely an inward!) an inward occurrence, he thinks may easily be disproved. "The author says nothing of a vision or dream," *etc.* HENGSTENBERG has justly vindicated the reality of visionary states, and

has adduced many arguments to prove that the narrative here treats of inner visions and voices in the form of external and bodily seeing and hearing. HENGSTENBERG's merit is all the greater because he did not have a clear hermeneutical understanding of the biblical, historico-ideal or symbolical style, on which to rest. His explanation of the offering of Isaac, of Jephthah's daughter, and of the Egyptian miracles, is entitled to a like praise, and one may well conjecture that his contempt for the superficial character of many of the negative critics, may have betrayed him later into extreme utterances. KEIL seeks to establish an intermediate view. "The angel did really appear upon the road, and in the outward world of the senses; but the form was not a grossly sensuous or material form, like the bodily frame of an ordinary being, for then Balaam would inevitably have seen him." This conception is perfectly justified, but then when he treats of the speaking of the ass, he falls back into a vacillating state between KURTZ and HENGSTENBERG. Expositors who regard the letter more than the spirit, sensuous more than inner experiences, have been led here to various and specious shifts and subterfuges. Against the supposition of a spectral angelic appearance, which might alarm an animal of any species akin to that here, we have nothing to mention; but the examples cited by HENGSTENBERG (after PASSAVANT, pp. 54–61) according to which the terrors of a visionary man, may prove the cause and occasion of the fright of an animal standing in sympathetic relations with him deserve consideration.

Balaam prostrates himself before the angel of the LORD. For the first time the terror of Jehovah overcomes him. Had it come upon him immediately he would have died. The angel tells him that his ass had saved his life. He had withstood him in the way, because his way was headlong, one which would plunge him into destruction. [The rendering in our version **unless she had turned from me, surely now,** *etc.*, is not in accordance with the usage of the language. The word rendered **unless** occurs nowhere else in that sense. It is perhaps. Perhaps she turned out before me. Why is not expressed. The result is that he was saved from death. But whether it was the instinctive affection of the animal for its master, as KEIL supposes, or more probably the dread and terror which overwhelmed it, as the narrative seems to imply, which led it to turn, is not said.—A. G.]. Balaam confesses that he has sinned—but how? **For I knew not that thou stoodest in the way against me.**—He does not search deeply into the nature of his sin. His obedience, too, springs only from fear, when he says, **if it displease thee I will get me back again.** In the **if** his after fate is again foreshadowed. The same angel who withstood him in the way, now bids him to go on, but reminds him anew that he must speak only what he—now the angel of Jehovah—should say to him. [It was not the journey which was displeasing to God, but the spirit and intent with which it was pursued. The angelic appearance was for this purpose: to make a sharp and deep impression upon the mind of Balaam, to rouse his slumbering conscience, and to make him quick to hear and attentive to what Jehovah should speak. That was attained, although the moral condition of Balaam was not changed, and hence he is bidden to proceed.—A. G.]. This is now his purpose. He has made progress in the knowledge of God, has come nearer his salvation, because he proceeds with the determination to obey the word of Jehovah, but still because his insincerity continues he is still nearer destruction.

His reception by Balak is ceremonious and splendid, although accompanied by mild rebukes. The location of the city at which Balak met him corresponds entirely with the circumstances of the times. It lay upon the Arnon, formerly in a central position, now upon the borders, since the Amorites had formed out of the other half, the kingdom of Heshbon, within which the Israelites now lay encamped. Balaam declares at once that he had come indeed, but only to speak what God (Elohim) should put into his mouth. [He practices the same concealment here as with the messengers of Moab at first. He does not tell Balak that Jehovah had forbidden him to come and curse the people, and that only on the ground that it was blessed. ORIGEN holds the notion, BIBLE COM., that as Balaam's heart was filled with the lust of gain, God did not put the word into his heart, but only into his mouth.—A. G.]. Thus they enter in company the new capital—city of streets—perhaps as a new city still incomplete. The great project was inaugurated with solemn sacrifices. KEIL thinks the city at which they met was Areopolis. KNOBEL prefers Ir Moab, since Areopolis lies too far to the south. Thence they went (KNOBEL, p. 137) northward, or northwestward along the Arnon to Kirjath-Huzoth (Jer. xlviii. 24, 41, Keriot). The offerings which were brought immediately were, in the custom of antiquity, a prayer for success in their undertaking. [Kirjath-Huzoth lay not far from the Arnon, and near Bamoth-Baal. Its situation is now known as the ruins of Shihan, "which lie on a slight eminence about four miles west by south of the site assigned to Ar. or Ir." BIBLE COM.—A. G.].

[It is scarcely a fair representation which Dr. LANGE makes above, when he says, "It is in the interest of the negative criticism to insist upon the actual and external occurrences of the events here recorded," as if the narrative was thereby involved in hopeless difficulty. The question is one merely of interpretation, dividing those who are firm believers both in the narrative as inspired, and in the miraculous nature of the events recorded. As stated by HENGSTENBERG, it is whether the speaking of the ass is to be regarded as an outward or inward occurrence, whether the words attributed to it, actually went from it to the external ear of Balaam, or were words only for his inward ear or sense, a perception by him in an ecstatic or visionary condition. He advocates adroitly and earnestly the latter view, (*Geschichte Bileams*, pp. 48–63) while KURTZ (*Geschich. des Alten Bundes*, Vol. 2, pp. 468–478) argues strenuously for the former. Both hold to the supernatural character of the event.

The ordinary reader here would be in no doubt as to what the writer intended. Using language in its common acceptation we have not only a

real occurrence, but one in the world of the senses. The history of the interpretation, not only among the Jews but in the Christian Church, shows that this is the obvious import of the narrative. The other view owes its origin probably, not to anything implied or suggested in the narrative, but to the feeling that in some way the record here was peculiarly open to reproach, or to the hope that the miracle might be relieved of the difficulties which attend it, or at least be brought more within the reach of our comprehension and explanation. The difficulties which are found in the narrative upon the ordinary interpretation, and which form the staple of the arguments against it, are that Balaam expresses no surprise or astonishment when the ass speaks with man's voice, but actually proceeds to hold a conversation with it, as with a fellow-man; and that to suppose the ass actually to speak involves a breach of that eternal insuperable barrier which God has placed between man and the brute creation. We pass here with a brief sentence, the circumstance upon which great stress has been laid, that the servants of Balaam and the messengers of Balak do not appear to have heard the words of the ass; for it is not certain that either one or the other were present with Balaam at the time; it is probable that the Moabitish envoys had now gone on in advance to (ver. 36), announce the approach of Balaam; and if they were actually present the fact that they are not mentioned proves nothing. Arguments from silence are confessedly invalid. We must free our minds, too, as far as possible, from the idea that Balaam is here in his prophetic calling or work. He is here simply as a man blinded by passion and struggling against his convictions and conscience. There is no prophetic communication made to him, and he certainly utters none. And even on the supposition, which is a violent one, that the words, **Then the LORD opened the eyes of Balaam**, refer to the inward eye—to his visionary condition—the speaking of the ass occurred before he was in this condition, and was indeed on this supposition the occasion for his being brought into it. The fact therefore that Balaam afterwards speaks of himself as the man whose eyes are open—open, *i. e.*, in the visionary or ecstatic sense, his bodily eyes closed that his eyes within may be open—has no bearing upon the interpretation of this passage. Whatever may have been true then, when he fell into a prophetic ecstacy or trance, there is no such condition here—certainly there is no such condition until after the dumb ass speaks with man's voice.

But the difficulties; are they serious? Is it incredible or even strange that Balaam in his rage and blinded by his lusts, should have heard the articulate words uttered by his ass, and yet not manifest surprise and even go on in the conversation? The hardening and blinding power of sin cannot be exaggerated, especially when the sin is persisted in against the voice of conscience. In some respects Balaam was like those who heard the words and saw the miraculous work of our LORD, and still hated and persecuted Him. They saw enough to produce the conviction—secret if not avowed—that Christ was what He claimed to be: and yet they went from the open grave of Lazarus to plot His destruction. They blinded themselves to the light which shone upon them. This is the very process through which Balaam had been passing. Then too the very reply of Balaam to the reproach of his ass shows that he was swept away with insane rage. The violence of his passion leaves little room for reflection, and prevents his surprise, or his expression of it, if it was felt. It is true, moreover, that the difficulty here lies with equal weight against the theory that the words were only heard by Balaam in his ecstacy. For if it is difficult to conceive that Balaam should have heard the dumb ass actually use articulate speech, without uttering any astonishment, it is at least equally difficult to explain how he should hear the groans and shudderings of his ass, coming to his inward sense at least as articulate words; how he could be the conscious subject of supernatural power and still persist in his brutal passion without any reverence or fear. If the ass spake to him, although she did not speak literally, how could he go on and reason with her and give no sign of dismay? In either case the answer is found only in the fearful power of sin to blind the man, and make him insensible. Pharaoh could look over his wasted land, and see the signs of sorrow and death hanging from every door, and rise up and pursue the people of God; unaware, apparently, that God had dealt with him.

But is it true that the line which separates between the intelligent and brute creation, is here broken? Has the speaking ass crossed the wide chasm? If it has passed, as KURTZ says, from the sphere of nature to that of spirit, from the impersonal to the personal creature, then indeed the line has been broken and the objection to any such assumption would be of force. But no such change is here implied. The ass is not presented as a rational creature because she speaks with man's voice. Then every parrot and speaking animal would have crossed the line. Mere articulate sounds do not constitute human speech; but words as the vehicle of thought, expression of the spirit. When the LORD opened the mouth of the ass, He enabled it to use articulate sounds instead of inarticulate groans. The form was changed, not the nature. She makes no revelation from God, does not speak to Balaam of his headlong way, simply utters the animal feelings and experiences under the brutal treatment of her master. Balaam would not understand her shudderings and groans, the natural and ordinary method of expression. God gave her articulate utterances in her case, the supernatural, extraordinary and therefore more startling and impressive utterance. It is the mere animal soul, feeling, experience put into the form of human speech. The animal has not changed its nature, has not passed into the rank of intelligent creatures. The line fixed by God, which separates the two, has not been broken through or crossed. The objections therefore to the actual historical occurrence, in the world of the senses, have no constraining force. All miraculous events involve difficulties to our minds. We are not competent to explain them. Any attempt to modify our interpretation of the record in order to avoid them is dangerous.

On the other hand it may be said: 1. That the rule "that we are not to conceive of dreams, visions or ecstacies in the biblical history unless they are clearly and undoubtedly intimated in the record" seems a good rule and well established (KURTZ, p. 468). There is no intimation of a vision or ecstacy here. The whole drift of the narrative bears against such a supposition. The state of Balaam's mind, the conscious conflict going on within him, between his conviction of what was right, and the power of his lusts; the eager pursuit of wealth, though he knew it was "the wages of unrighteousness," upon which he was now apparently more intent than ever, now that he had gone so far, was standing upon the borders of Moab, and saw the coveted prize almost within his grasp, precludes the idea of a visionary condition. LANGE, and even HENGSTENBERG himself, concedes that it was not developed until the ass startled, terror-stricken at the sight of the angel, restive, unmanageable, groaning under its cruel scourgings, had awakened it. There is nothing surely in the brutal passion which Balaam manifests, which should have prepared him to interpret the inarticulate groans of the ass into human speech. The statement "that the LORD opened the eyes of Balaam" is no intimation that a change had occurred in his internal state or condition. It is the opening of the outward bodily eye, as we have already seen, which had been closed by the eager, intent pursuit of gain—his reawakening to the occurrences in the external world—so that his senses were now in full exercise.

2. The words "the LORD opened the mouth of the ass," although KEIL in his attempt to occupy a middle ground holds that they are not decisive, "that all that they imply is that the ass spake in a way that was perceptible to Balaam," appear to be inexplicable on the theory that the miracle was wrought in Balaam. It is not said that the LORD opened the ears of Balaam, or that at this stage of the narrative any effect had been wrought upon him. He was still under the uncontrolled sway of his lusts and passion. The power of God was upon the dumb animal, opening his mouth to speak, as the Apostle Peter says (2 Pet. ii. 16) "with man's voice." It does not meet the force of this argument to say, that there was indeed some extraordinary divine work calling forth the words (!) of the ass, but that how the words were heard, with the outward ear or not, is not said, for the point here is, that the narrative seems to say and must be understood to say, unless the words are wrested to meet the exigencies of a theory, that the supernatural power was upon the ass. Its mouth was opened. And this interpretation—the plain, obvious one—is confirmed by the words of the Apostle, who gives us not his own construction, but that which had been common with the people of God, from the event itself down to his day, and to which he sets his seal as speaking by the Holy Ghost.

3. The speaking of the ass and the appearance of the angel are closely connected. If the one is heard only in the inward ear of Balaam, the other appears only to his inward eye. All externality is lost. The whole occurrence is subjective, and we have no criterion left by which to test its character, or distinguish it from any mere vivid imagination. Then how are we to explain the fact, admitted by all, (though attributed by HENGSTENBERG to a kind of second sight) that the ass saw the angel, not in a vague, dim, shadowy form, but distinctly and repeatedly, as a definite form, sword in hand, and in a threatening attitude. The narrative will not allow us to suppose that the angel was distinctly and visibly present to the ass, and only inwardly present to Balaam. If the one occurred in the external world—if the Angel was present to the senses—there is a strong presumption that the words were spoken to the external ear or sense of Balaam.

4. The whole object of the Angelic appearance in its humbling effect upon Balaam, and the result upon the prophetic word which he should utter, is secured more certainly upon the theory that the words were actually spoken by the ass, and actually heard by the prophet. If the whole effect was wrought in Balaam, if the ass did nothing more than to groan and cry out under the abuse it suffered, if it saw no Angel, or only sympathized with its master, who interpreted these groans and shudderings into words, then there was nothing so humbling to the pride of the Seer. He may have been ashamed upon reflection, of his blindness and passion and lust. On any theory the event was impressive. But if he who prided himself upon having eyes for divine revelation did not see in his blindness what the ass saw so clearly; if the irrational brute reproved and admonished his rational but unreasonable master; if the cowering, shrinking ass falling to the ground in terror has thus saved his owner from the doom upon which he was madly rushing; if he was thus brought to feel that his lusts had led him to take the place of the brute, it was an humbling but salutary experience. He saw clearly enough that his own desires and passions could not be followed; that he must indeed speak only the words which the Angel says: **I shall speak unto thee.** That was the end sought; and how effectually it was secured we learn when we hear the prophet saying at his first interview with Balak: **have I now any power at all to say any thing? The word that God putteth in my mouth that shall I speak.**—A. G.]

II.—THE FIRST BLESSING OF BALAAM.

Chapter XXII. 41—XXIII. 10.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him
up into the high places of Baal, that thence he might see the utmost *part* of the
people.

Chap. XXIII. And Balaam said unto Balak, Build me here seven altars, and pre-
2 pare me here seven oxen and seven rams. And Balak did as Balaam had spoken;
3 and Balak and Balaam offered on *every* altar a bullock and a ram. And Balaam
said unto Balak, Stand by thy burnt offering, and I will go: peradventure the
Lord will come to meet me; and whatsoever he sheweth me I will tell thee. And
4 he went *to* an high place.[1] And God met Balaam: and he said unto him, I have
prepared seven altars, and I have offered upon *every* altar a bullock and a ram.
5 And the Lord put a word in Balaam's mouth, and said, Return unto Balak, and
6 thus thou shalt speak. And he returned unto him, and, lo, he stood by his
7 burnt sacrifice, he, and all the princes of Moab. And he took up his parable,
and said,

Balak the king of Moab hath brought me from Aram,
Out of the mountains of the East, *saying*,
Come curse me, Jacob,
And come, defy Israel.
8 How shall I curse, whom God hath not cursed?
Or how shall I defy, *whom* the Lord hath not defied?
9 For from the top of the rocks I see him,
And from the hills I behold him:
Lo, the people shall dwell alone,
And shall not be reckoned among the nations.
10 Who can count the dust of Jacob,
And the number of the fourth part of Israel?
Let me[2] die the death of the righteous,
And let my last end be like his!

[1] Marg. *on he went solitary*. [2] Marg. *my soul or my life*.

TEXTUAL AND GRAMMATICAL.

[Ver. 41. Heb. Bamoth-Baal—a definite locality.—A. G.]

[Ver. 3. שְׁפִי—a bare, bleak height—from שָׁפָה, to scrape, to make bare, Job xxxiii. 21.—A. G.]

[Ver 7. מָשָׁל—"a simile, then a proverb, because the proverb consists of comparisons and figures." Keil. Hirsch, however, says that "the word always denotes a sentence or saying in which there is a progress from the individual and concrete to the universal or general," and that it is so used here.—A. G.]

[Ver. 7. Defy. Better: be angry against, threaten.—A. G.]

[Ver. 10. Or: who can number the fourth part—or perhaps the *progeny*. Bible Commentary, Hirsch.—A. G.]

EXEGETICAL AND CRITICAL.

1. Balak is politic and cunning. He leads Balaam to a mountain summit, from whence he could see only the ends of the Israelitish camp. A small part of the camp he must see, so that from his mountain height as from heaven he might hurl down the lightnings of his curse upon the people; but only a small part, lest he should be too deeply impressed, and thus his readiness to curse might be restrained.

[A comparison, however, of chap. xxii. 41 with chap. xxiii. 13 seem to show that in the former case the words **the ends, or the utmost of the people**, refer not to a small part of the

camp, but to its extreme limits. He overlooked the whole people, even to its ends or utmost bounds. Balak had strong confidence that his wish would be secured. It was essential in his view that the people should be seen by the prophet, if the curse was to take effect. He led him therefore to a position so that the whole camp lay stretched out before him. But when the prophet blesses instead of curses Israel, then apparently thinking that his mind had been overawed by the prospect; that he could not so readily curse, a people so numerous and powerful, he leads him away to a point from which he says "thou shalt see only the utmost part of them, and shalt not see them all." Thus the two passages are perfectly consistent, and the order of steps as the scene unfolds is natural.—A. G.]

2. Balaam also on his part is a prudent schemer. Balak must build him seven altars, and offer upon them a grand sacrifice: seven bullocks and seven rams, the largest and most costly sacrifice, in the doubled seven. In connection with this pompous pretence of piety the sacrifice bears a most equivocal character. It is offered upon **the high places of Baal**, and still, as it appears, to Jehovah, from whom he inquires. But for which of the two were the bullocks intended, and for which the rams? **Build me here seven altars**—says Balaam—**Stand by thy burnt-offering.**—There is, in fact, a vile union between heathenism and monotheism—between yea and nay. Then Balaam goes up alone to a bare place, or a bald mountain peak, that he may see as much as possible of Israel, and that he may observe a sign, and thereby secure a vision. He appeals to Elohim, calling to witness his sacrifice. But it is Jehovah who puts the word in his mouth; it proceeds from God as the God of Israel. [Balaam went up to meet auguries (chap. xxiv. 1): **I will go—peradventure Jehovah will meet me.** "He hoped to receive or discover in the phenomena of nature a revelation from Jehovah." Keil. Hence he went as the heathen augurs were wont to do, to the mountain summit, where his view above and around him would be unobstructed. **God met Balaam**, not "through the agencies employed to seek Him, dealing in this case in an exceptional manner," Bible Com., not through any appearance or sign which Balaam was to clothe in words, but put a word in his mouth: **thus thou shalt speak.** He had a distinct message from which he could not vary.—A. G.]

3. Balaam's first saying is richer in its form than in its contents. He speaks at first of the great expectations with which his coming is awaited. A king has sent for him, has brought him here in honor. From a remote land, from the far distant mountains of Mesopotamia, he has come to the mountain of Moab. And for this purpose, that he should curse a people whom he knew not only as Jacob, but as Israel (his words are fitly chosen: **Curse, doom to wrath**). He might well have said: How shall I curse him whom Jehovah blesseth? but he says somewhat less: whom God hath not cursed, whom God hath not threatened. He intimates that he sees not only a part of Israel, as Balak wished, but sees it in its whole significance and nature, as if he looked down upon it from every rocky peak and summit. The positive blessing includes three things: the isolation of Israel from the heathen, its countless number, and his own recognition of the righteous in it, with whom he wished to die. But in all the three respects the spirit of the typical word expresses much more than was present to the consciousness of Balaam, to wit, the election of God's people, its blessed and immeasurable extension, and the salvation in life and in death prepared for the righteous. [**Shall dwell alone**—not isolation, freedom from tumults, and thus security—but the inward separation in character and in their relation to God, upon which the outward isolation depended, and of which it was the symbol. They dwelt alone only while they clave to God—**counted not themselves among the nations.** The whole Israelitish history is a striking comment upon the text. As the description applies to the N. T. Israel, so the rule likewise.

Who can count the dust?—A reference to the promise, Gen. xiii. 15, which was already so largely fulfilled, that **even the fourth part**, alluding, as Keil thinks, to the fourfold arrangement of the camp, could not be numbered.—יְשָׁרִים, a term applied to Israel as the called of God who is just and right, and as expressive of the end of their calling—or destination. It is not so much descriptive of their actual character as of the idea of the people, which was partly realized in the natural Israel, but is to be actually and fully realized in the spiritual. It is always the product of the gracious dealings of God with His people.

Let my last end be like his.—Balaam could not curse the righteous people. His better impulses find expression in the wish that he might share with them at least in their death. The Hebrew word refers not so much to the dying as to that which follows death, the futurity, the last estate. (See Ps. xxxvii. 37, 38.) While it is true that their ideas of a future state were as yet vague and indefinite, it is not true, as Keil says, "that the Israelites did not then possess a certain hope of a blessed life beyond the grave." It is difficult to fix just the amount of light they enjoyed, but it is well nigh impossible to read the utterances of the word in regard to their death without feeling that the light shone for them and upon them. And he who walked with God, and died in the consciousness of the divine grace and love, could never have supposed that the light would go out in darkness, or that there was no blessed life beyond the grave.—A. G.]

For the location of Bamoth-Baal see chap. xxi. 19, 20. It appears here as the most remote point from which the camp of Israel could be seen. For the ancient custom of inaugurating religious questions, undertakings, execrations or blessings with sacrifices, see Knobel, p. 137; Keil, *Clark's Translation*, pp. 176, 177. The sign for which Balaam went out alone was the view of Israel which should form a sign and a vision for him.

F.—THE SECOND BLESSING.

CHAP. XXIII. 11-24.

11 AND Balak said unto Balaam, What hast thou done unto me? I took thee to
12 curse mine enemies, and, behold, thou hast blessed *them* altogether. And he an-
swered and said, Must I not take heed to speak that which the LORD hath put in
13 my mouth? And Balak said unto him, Come, I pray thee, with me unto another
place, from whence thou mayest see them: thou shalt see but the utmost part of
them, and shalt not see them all: and curse me them from thence.

14 And he brought him into the field of Zophim, to the top of Pisgah,[1] and built
15 seven altars, and offered a bullock and a ram on *every* altar. And he said unto
16 Balak, Stand here by thy burnt offering, while I meet *the LORD* yonder. And
the LORD met Balaam, and put a word in his mouth, and said, Go again unto Ba-
17 lak, and say thus. And when he came to him, behold, he stood by his burnt of-
fering, and the princes of Moab with him. And Balak said unto him, What hath
the LORD spoken?
18 And he took up his parable, and said,

Rise up, Balak, and hear;
Hearken unto me, thou son of Zippor;
19 God *is* not a man that he should lie;
Neither the son of man that he should repent;
Hath he said—and shall he not do *it?*
Or hath he spoken—and shall he not make it good?
20 Behold, I have received *commandment* to bless.
And he hath blessed; and I cannot reverse it.
21 He hath not beheld iniquity in Jacob,
Neither hath he seen perverseness in Israel;
The Lord his God *is* with him,
And the shout of a king *is* among them.
22 God brought them out of Egypt;
He hath as it were the strength of an unicorn.
23 Surely *there is* no enchantment against[2] Jacob,
Neither *is there* any divination against Israel:
According to this time it shall be said of Jacob
And of Israel, What hath God wrought!
24 Behold, the people shall rise up as a great lion,
And lift up himself as a young lion:
He shall not lie down until he eat *of* the prey
And drink the blood of the slain.

[1] Marg. *the hill.* [2] Marg. or *in.*

TEXTUAL AND GRAMMATICAL.

[Ver. 11. בֵּרַכְתָּ בָרֵךְ. Thou hast blessed to bless. Thou hast blessed only and continually.—A. G.]

[Ver. 13. אֶפֶס קָצֵהוּ—correctly rendered the utmost part—not as including the whole, but, as the following clause shows, a small part, the mere stragglers of the camp, as it were.—A. G.]

[Ver. 14. Zophim, or watchers, or spies.—A. G.]

[Ver. 15. Here—yonder. כֹּה, so—thus. The sense is not local. It is the manner.—A G.]

[Ver. 19. Heb. cause it to stand.—A. G.]

[Ver. 20. Literally: I have taken, received to bless. How he had received it, the word does not explain. The word, however, was put in his mouth, and hence our version correctly supplies commandment.—A. G.]

[Ver. 21. Heb. trouble, sorrow, suffering, generally as the result of sin.—A. G.]

[Ver. 22. The participle מוֹצִיאָם designates the bringing out as still incomplete and going forward.—A. G.]

[Ver. 23. In both cases it is in, not against. Auguries and divinations are not practised in Israel. They had the immediate revelation.—A. G.]

EXEGETICAL AND CRITICAL.

1. Balak's dissatisfaction and his renewed attempt. He thinks already that in the words of Balaam he hears the utterance of the most definite and positive blessing. Balaam appeals to his absolute dependence. Jehovah put the words in his mouth. But now the blinded and superstitious king conceives the idea that he has made a mistake in the position to which he had led the prophet. He had placed him at first where he could see only a part of the camp. It now appears to him that even this was too much. **Come thou with me to another place, the end of the end of them** (only the extreme, meagre part of them) **thou shalt see, and shalt not see them all.** Keil takes just the opposite view. Balak, he says, "led the seer to the field of the watchers that he might now see the entire people." He explains the words "thou shalt not see them all," as referring to the view from Bamoth-Baal. But the changed position for the third saying, where he first overlooked the whole camp of Israel, lies against this view. The full description of the second position leads also to the rejection of Keil's view. Kurtz's theory also, that the utmost part denotes the whole, is to be rejected. The phrase "end of the end" is by no means an "intolerable tautology," but a very expressive description. **The field of the watchers** is clearly an elevated plateau upon Pisgah from which watchers made their observations; but that does not determine whether the watchers were soldiers, bird-augurs, or astrologers; nor does it inform us whether this place was the peak Nebo upon Pisgah, or a field of Moab upon the heights of Pisgah. The near lying valley regions are often invisible from lofty summits concealed by wooded ridges and the lower peaks. In any case the design of Balak is clear, that Balaam should see as little as possible of the camp of Israel. Balak must bring again his great sacrifice. **I will go to meet yonder,** *viz.*, the manifestation of God. [I will go and meet "is a technical term here for going out for auguries or for a divine revelation," Keil. The term is not local, but expresses the purpose for which he went.—A. G.]. [Hirsch has an ingenious and striking explanation of the places chosen by Balak—Baal, Zophim, Peor—as indicating in his mind the three great potencies which decide the weal or woe of nations, through each of which he hopes to secure the curse of Balaam and the ruin of his foes. First Baal, the physical or material, then the field of seers and watchers, the intellectual, and then Peor, the moral. He would see how richly they were endowed, or through what avenues in these respects their ruin could be accomplished.—A. G.]

2. The blessing. Now he begins his blessing with an address to Balak. He must rise up as if to receive the command of a king; nor is it a mark of distinction directly, a term of majesty and glory when he addresses him as the Son of Zippor. With his first word he reproves the thought of Balak that God might perhaps take back His word. This lies entirely beyond the power of Balaam. So also with the declaration **I have received to bless; he (God) hath blessed, and I cannot reverse it.**—Now also he speaks positively of blessing, and of the entire failure of the purpose to curse. The blessing branches into the following parts: 1. Israel's blessed condition spiritually. **No iniquity is discovered in Jacob, and** (therefore) **no trouble or affliction in Israel.**—Hence there are no points to which the curse can attach itself. [This applies not to individuals in their moral character, as if they were faultless in the sight of God, but to the people in their calling and in their covenant relation to God.—A. G.]. 2. Israel is the people of God. Jehovah is with him as his God. He Himself is the King, whose trumpet note sounds among them. 3. Hence his way is one in which God leads him. **God has brought him out of Egypt**, and thus he goes forward rapidly and with the irresistible power of the buffalo. [The Reem was probably some species of the wild ox, of great fierceness and of indomitable strength. See *Art. Unicorn*, Smith's *Bib. Dict.*—A. G.]. 4. Therefore also Israel is secure against the unclean spirits of soothsaying and divination. On the contrary it was guided by the pure spirit of prophecy. The words sound as if Balaam uttered judgment upon his own equivocal position. ["The augury and the divination were the two means employed by the heathen for looking into futurity." There was no call or place for them in Israel. It was not only secure against their arts, but they had no basis, no legitimate existence. **According to the time,** *i. e.*, at the right time, in due time, **it shall be said,** God will reveal His will and purposes.—A. G.]. 5. Hence the lion-like character of the people; its mighty, terrible, irresistible power; its certain triumph over its foes. [Bible Com. "Beyond the camp Balaam's eye would pass on to the bed of the Jordan. It was perhaps a lion coming up in his strength from the swelling of that stream (Jer. xlix. 19) that indicated to him this similitude."—A. G.].

Ver. 19. We have already spoken of the apparent repenting of God as a confirmation of His unchangeableness.

Ver. 21. We prefer not to regard God as the subject of הִבִּיט and רָאָה, but to take them as an indefinite form of the third person. [But see Hengst., p. 112, and comp. Hab. i. 3, 13.—A. G.] The cause of this glory of Israel is found in the fact that God is their King. As the mighty God (El) He leads them (continuously) out of Egypt. Ought any one to make the sinlessness of Israel

the cause? תּוֹעֲפֹת may express the rhythmic motion in the alternate leaps and pauses of the buffalo in its progress. [It denotes rather the stirring, restless, unwearied efforts with which the animal forces his way upwards.—A. G.].

Ver. 23. Their progress will be sure and constant, because they do not waver here and there under the delusions of magic arts, but march forward with confidence, instructed by the word of God, which shall be given them from time to time. They shall then know what great things the mighty God will do for them.

Ver. 24. The words of Judah's blessing (Gen. xlix. 9) transferred to the whole people.

G.—THE THIRD BLESSING.

CHAP. XXIII. 25–XXIV. 9.

25 And Balak said unto Balaam, Neither curse them at all, nor bless them at all.
26 But Balaam answered and said unto Balak, Told not I thee, saying, All that the
LORD speaketh, that I must do?

27 And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another
place; peradventure it will please God that thou mayest curse me them from
28 thence. And Balak brought Balaam unto the top of Peor, that looketh toward
29 Jeshimon. And Balaam said unto Balak, Build me here seven altars, and prepare
30 me here seven bullocks and seven rams. And Balak did as Balaam had said, and
offered a bullock and a ram on *every* altar.

CHAP. XXIV. 1. AND when Balaam saw that it pleased the LORD to bless Israel, he
went not, as at other times, to seek for [1]enchantments, but he set his face toward
2 the wilderness. And Balaam lifted up his eyes, and he saw Israel abiding *in his*
tents according to their tribes; and the Spirit of God came upon him.
3 And he took up his parable, and said,

Balaam the son of Beor hath said,
And the man whose eyes are [2]open hath said:
4 He hath said, *which* heard the words of God,
Which saw the vision of the Almighty,
Falling *into a trance*, but having his eyes open:
5 How goodly are thy tents, O Jacob!
And thy tabernacles, O Israel!
6 As the valleys are they spread forth,
As gardens by the river's side,
As the trees of lign-aloes which the LORD hath planted,
And as cedar trees beside the waters.
7 He shall pour the water out of his buckets,
And his seed *shall be* in many waters,
And his king shall be higher than Agag,
And his kingdom shall be exalted.
8 God brought him forth out of Egypt;
He hath as it were the strength of an unicorn:
He shall eat up the nations his enemies,
And shall break their bones,
And pierce *them* through with his arrows.
9 He couched, he lay down as a lion,
And as a great lion: who shall stir him up?
Blessed *is* he that blesseth thee,
And cursed *is* he that curseth thee.

[1] Marg. *To the meeting of enchantments.*

[8] Marg. *who had his eyes shut but now opened.*

TEXTUAL AND GRAMMATICAL.

[Ver. 1. Heb. as time after time.—A. G.].

[Ver. 3. נְאֻם a divine saying used ordinarily with Jehovah, found only here and Prov. xxx. 1; 2 Sam. xxiii. 1, with the genitive of the human bearer of the saying.—A. G.].

[Ver. 3. Rather closed שְׁתֻם like סָתַם to close, the שׁ being later softened into שׂ or ס. See HENGST., pp. 136-139, and the authorities quoted.—A. G.].

[Ver. 4. Falling down—having his eyes open, *i. e.*, the inward eye. The words are different from those in ver. 3.—A. G.].

[Ver. 7. The dual form: "personifying the nation as a man carrying two pails overflowing with water."—A. G.]

[Ver. 8. צָרָיו. Those who beset him round.—A. G.].

[Ver. 8. The suffix in חִצָּיו refers to Israel, and the verb is without an expressed object. HIRSCH meets the difficulty by making the singular suffix refer to God, as His arrows, the arrows of God, Israel wounds.—A. G.].

EXEGETICAL AND CRITICAL.

Balak is betrayed into the greatest confusion, utters things which are self-contradictory—a usual result of such cunningly-laid schemes. At first he says: **Thou shalt neither curse them nor bless them,** *i. e.* keep silence with respect to them. But immediately another superstitious idea occurs to him. He had erred perhaps in only letting the "curser" see the extreme limits of the Israelitish camp. Possibly the result might be entirely different if he should overlook the whole camp at one time and in one view. Then perchance his alarm at the sight of this great swarming host would overwhelm him, and so lead him to pronounce the curse. He leads him therefore at once to the top of Mount Peor. This mountain lay nearest the camp of Israel, one of the peaks of the Abarim range and overlooking the whole plain. It was probably not far from the city Beth-Peor. [It was north from Pisgah, and nearly opposite Jericho, six Roman miles higher than Libbias. The locality is important in connection with the prophetic utterances which follow. See SMITH's *Bib. Dict., Art. Balaam,* STANLEY's *Hist. of Jewish Church,* p. 218-217. "Behind him lay the vast expanse of desert extending to the shores of his native Assyrian river. On his left were the red mountains of Edom and Seir; opposite were the dwelling-places of the Kenite, in the rocky fastnesses of Engedi; further still was the dim outline of the Arabian wilderness, where ruled the then powerful tribe of Amalek; immediately below him lay the vast encampment of Israel, amongst the Acacia groves of Abel-Shittim—like the water-courses of the mountains—like the hanging gardens beside his own river Euphrates with their aromatic shrubs and their wide-spreading cedars. Beyond them, on the western side of Jordan, rose the hills of Palestine, with glimpses through their valleys of ancient cities towering on their crested heights. And beyond all, though he could not see it with his bodily vision, he knew well that there rolled the deep waters of the great sea, with the Isles of Greece, the Isle of Chittim—a world of which the first beginnings of life were just stirring, of which the very name here first breaks upon our ears."—A. G.] The same costly sacrifice must be offered again. It could only have been in an ironical temper that Balaam, after his previous utterances, could start upon this new attempt or make these requisitions for it.

He knows now definitely the will of Jehovah, and does not go as before to meet or seek auguries, but turns his back directly towards the wilderness, and surveys the whole people of Israel encamped there. Then **the Spirit of God came upon him** in a new and higher way. The words are no longer **put into his mouth,** and uttered under constraint and legal fear; he speaks out now in his ecstatic condition winged words, although we cannot say that they came from the heart. ["He no longer attempted by any magic art to control the purpose of God, but became the organ which God used in the communication of His will. He spake now in the spirit of prophecy." HIRSCH. "It was not the mere sight of the ordered camp which formed the subjective preparation for receiving the Spirit of God, but the sight in connection with the previous living conviction that Israel was the blessed people of God." HENGSTENBERG.—A. G.]

Vers. 3, 4. He begins with a description of his new higher and more exalted state. From his very opening words Balaam himself is conscious for the time of prophetic powers. From Balaam the son of Beor he has become **the man who has his** inward prophetic **eyes opened,** since he has passed now into prophetic ecstacy. He first heard **the words of** (the mighty) **God**—as hearing usually precedes vision in the miraculous revelation—and then **saw the vision** (face) **of the Almighty,** but was so overpowered that he fell down (as Saul, 1 Sam. xix. 24; Daniel, Dan. x. 9; the Seer in the Apocalypse, Rev. i.; and as generally the prophets were prostrated in their calling); but with the fall, his spiritual eyes were unveiled, so that he can now make known the divine sayings. [KEIL: "He calls his prediction a divine saying, a נְאֻם, for the purpose of designating it as a divine revelation received from the Spirit of God." The falling to the ground was not necessarily or even generally an attendant upon the prophetic state and calling. There seems to be an intimation in

the phrase, **is Saul also among the prophets?** that this condition was common. But that is a slight basis upon which to build a theory of the prophetic state. It is only in cases like Balaam and Saul, when the Spirit finds an alien condition of will and heart, that His coming is attended by these marks of violence, as if they were overcome and thrown down by a hostile power. As HENGSTENBERG well says, we are not justified in inferring from these cases that this was the condition with all the prophets. We could scarcely conceive it to have occurred with Samuel, as with Saul. To those whose ordinary states are pervaded by the Spirit He comes as to His own. The falling with David, Ezekiel, John, are not parallel; for in their case it was the splendor and glory of the manifestation which led them to prostrate themselves in reverence and fear. **Whose eyes are open**, not with the margin: who had his eyes shut, but now open, referring in both cases to his inward eye, but with most modern commentators, as now shut or closed. It is descriptive of his present ecstatic state. His bodily eyes and senses are closed to the external world, while his inner eye is open to the visions which the Spirit gave. The contrast between the third and fourth verses in the original favors this interpretation. It does not follow, however, that every prophet in his prophetic condition, had his bodily eyes closed, or the senses, as it were, suspended, "so far as self-conscious reflection is concerned." With men like Balaam, whose inner eye was darkened by lusts and passions, it seems necessary; but with those who were spiritually-minded, who were not sunken in the world of the senses and of self, it was not necessary, and probably did not occur.—A. G.] But here again the blessing is richer in its pathetic form than in its contents. The figures used are massed, and sometimes obscure. We meet again not only the image of the swift-rushing buffalo, but of the lion in a modified form. He describes the goodly and splendid appearance of the tent-city, which may be regarded as an unconscious type of the theocracy or the church (vers. 5 and 6). In the next place he describes the glorious development of this people (ver. 7). Then thirdly he celebrates its power—and indeed its destructive power over the heathen (vers. 8, 9). Only a faint glimmer of hope for the nations shines through the closing words: **Blessed is he that blesseth thee, and cursed is he that curseth thee.**

Ver. 5. **How goodly are thy tents,** *etc.*—The word is typically significant, not only in reference to the theocracy, but to the Christian Church. [It is Israel which comes before his mental vision—"the people in its higher nature, in its relation to God," and therefore all who are Israel, down to the most distant ages.—A. G.]

Ver. 6. From the dwellings to the land. Well-watered valleys spread themselves out in beautiful pictures, and to these the still more beautiful gardens by the river side. The conception of the aloe-groves breathing out their fragrance, and the cedar trees standing in their strength by the water courses, leads us away from the ordinary beauties of nature, to a higher paradisaic nature and culture. As an unconscious typical word, it foretells the Canaan to come, and the wider and succeeding glorification of the earth. [BIBLE COM. The aloe imported from China and the far distant east furnished to the ancients one of the most fragrant and precious of spices. Comp. Ps. xlv. 48. "All thy garments smell of myrrh, aloes and cassia," Ps. vii. 17. The images of the prophecy seem to have a basis or ground partly in the scene which lay before his natural eyes before the trance—the camp with its wide surroundings, and partly in those with which he was familiar along the banks of his own Euphrates.—A. G.]

Ver. 7. The people are presented under the image of a water carrier, whose two buckets (the dual form) which he carries, are overflowing with water. [**He shall pour the water.**—He shall not only prosper, have abundance of water, as water was so essential to all fertility, but he shall pour from his overflowing buckets, he shall distribute to others out of his fullness of blessings. In thee shall all families of the earth be blessed, Gen. xii. 3.—A. G.] **His seed,** *i. e.*, his progeny (not his sowing corn, as BUNSEN), **shall be in many waters,** *i. e.*, shall spread itself abroad, be cheered with great and varied blessing. **His king shall be higher than Agag,** *i. e.*, the kings of his ancient enemies, the Amalekites, who were called Agag (the fiery). [Agag seems to have been the common name of the kings of the Amalekites, as Pharaoh of the kings of Egypt, and Abimelech of the kings of the Philistines. And HENGSTENBERG has shown clearly, from the immediate context, in which Balaam speaks only in general terms of the good which should come to Israel, and from the relation which this third saying has to those which precede it, and that which follows, forming as it were a middle member in the whole prophetic utterance, a transition from the general and ideal, to the particular or individual, that we cannot suppose a reference to any individual king as the Agag overthrown by Saul, 1 Sam. xv. 8. It is only in the fourth saying, and even then in a general way, that he passes on to an individual application of the predictions to particular hostile nations. This is still further confirmed by the fact that **his king** is not any particular king, as Saul or David, nor even the Messiah exclusively, but his king generally, *i. e.*, the king whom Israel should receive. His king here is equivalent to **the kingdom which should be exalted**—in and through which the power of Israel should be fully developed and established over all enemies. There is too an historical reason why the Amalekite kingdom should appear here as the representative of the enmity of the world to the kingdom of God (see Ex. xvii. 8). And they were still probably among the most mighty of Israel's foes, which was not the case at the time of Saul. There is no valid ground therefore for the supposition that this passage indicates a later origin of the book of Numbers. On the contrary, it may be fairly urged as showing how deeply the idea of the kingdom lies imbedded in all conceptions of the people of God as a power in the world, as showing that it is not an idea of late growth, but one with which the people of God, and even Balaam was familiar.—A. G.] **His kingdom shall be**

exalted, *i. e.*, raise itself by its activity, vigor and growth. In the words **his king** he indicates the establishment of a royal dynasty in Israel, but that the kings of the Amalekites (and not Edom, Assyria, Babylon) are chosen as the type of heathen enmity proves the antiquity of the narrative. The singular greatness of the people corresponds to the singular greatness of the king. There is no verbal and conscious prophecy of the Messiah here (KEIL: "The king was neither the Messiah exclusively, nor the earthly kingdom without the Messiah"); for with the conception of the ideal Messiah, which unfolds itself later, out of the natural and generic Messiah, the conception of salvation as extending to all assumes a definite form. The words, however, in a typical sense have an unmistakable significance: the great people of God with its great king overcoming and towering above all heathen kingdoms and kings. [HENGSTENBERG: "For as Israel only attains the complete realization of its idea in the erection of the kingdom, so the kingdom reaches completely its destination only, with the appearance of the Messiah. In Him first the king of Israel is truly higher than Agag, the representative of the hostile world-power."—A. G.]

Ver. 8. The repeated reference to Egypt and the Exodus appears to be designed to bring out more vividly the contrast between this poor race of liberated slaves, and its destruction of the heathen nations as its enemies. We explain the latter and difficult clauses thus: he will crush (not gnaw) the bones of his enemies, and then break his own arrows, because the instruments of warfare have become useless. (See Isaiah ii. 4.) It is a strange order surely to say that he will first gnaw the bones of his enemies, and then pierce them with his arrows. We would rather account for the change from the plural to the singular thus: as he will crush the hostile nations, so he will break his (the enemies') arrows. [KEIL renders: "he shall dash them in pieces with his arrows," making the enemies the object of the verb. The violent alterations in the text suggested by J. D. MICHAELIS and KNOBEL are unnecessary. The order may be, from the crushing defeat of Israel's enemies, to the instruments by which it is secured, arrows standing for the weapons of war. HIRSCH: "And as the arrows of God, Israel wounds," *i. e.*, Israel is the weapon in the hand of God in His warfare with His malignant foes, the enemies of the dominion of His moral law upon the earth, and it is only as the arrow of God that Israel has victorious power over the nations."—A. G.]

The figure of the lion has a deeper significance than in xxiii. 22. There the lion goes in search of his prey; he has not yet lain down; here he appears as a triumphant lion, who has lain down in his majesty, and will injure no more. As to the typical meaning underlying this prediction of the kingdom of Israel conquering and destroying all heathen power, see Pss. ii. and cx.; Isa. ix. and xi.; Dan. ii. 34, 35.

Ver. 9. Comp. Gen. xii. 3; xxvii. 29; xlix. 9; Matt. x. 40–42.

The last words must lead to a rupture between Balak and Balaam, for their application to themselves, and their opposite purposes, was apparent. Balaam as the blesser felt himself blessed; and since Balak still wished to curse Israel, he was pursued already by the curse. [The future history will scarcely justify the supposition that Balaam felt himself blessed. He was conscious that he did not bless with the heart; it was not a blessing he desired which he utters, and hence he could not feel that he himself was heir to the blessing.—A. G.]

H.—THE LAST SAYING.

CHAP. XXIV. 10–25.

10 AND Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, be-
11 hold, thou hast altogether blessed *them* these three times. Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath
12 kept thee back from honour. And Balaam said unto Balak, Spake I not also to
13 thy messengers which thou sentest unto me, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD saith, that will I
14 speak? And now, behold, I go unto my people: come *therefore, and* I will adver-
15 tise thee what this people shall do to thy people in the latter days. And he took up his parable and said,

Balaam the son of Beor hath said,
And the man whose eyes are open hath said:

16 He hath said, which heard the words of God,
And knew the knowledge of the Most High,
Which saw the vision of the Almighty,
Falling *into a trance*, but having his eyes open:
17 I shall see him—but not now:
I shall behold him—but not nigh:
There shall come a Star out of Jacob,
And a Sceptre shall rise out of Israel,
And shall smite the corners of Moab,[1]
And destroy all the children of Sheth.
18 And Edom shall be a possession,
Seir also shall be a possession for his enemies;
And Israel shall do valiantly.
19 Out of Jacob shall come he that shall have dominion,
And shall destroy him that remaineth of the city.

20 And when he looked on Amalek, he took up his parable, and said,

Amalek *was* the first of the nations;[2]
But his latter end *shall be*[3] that he perish for ever.

21 And he looked on the Kenites, and took up his parable and said,

Strong is thy dwelling place,
And thou puttest thy nest in a rock.
22 Nevertheless the Kenite[4] shall be wasted,
Until Asshur shall carry thee away captive.

23 And he took up his parable and said,

Alas! who shall live
When God doeth this!
24 And ships *shall come* from the coast of Chittim,
And shall afflict Asshur, and shall afflict Eber,
And he also shall perish for ever.
25 And Balaam rose up, and went and returned to his place: and Balak also went
his way.

[1] Marg. *or smite through the princes of Moab.*
[2] Marg. *The first of the nations that warred against Israel.*
[3] Marg. *shall be even to destruction.*
[4] Heb. *Kain.*

TEXTUAL AND GRAMMATICAL.

[Ver. 14. Heb. אִיעָצְךָ. I will give thee counsel or advice. It is not used for a simple announcement.—A. G.]

[Ver. 14. Better at the end of days, since that is the usual significance of the word אַחֲרִית.—A. G.]

[Ver. 17. The text is better than the margin here. פַּאֲתֵי, the two corners or sides of Moab, from side to side.—A. G.]

[Ver. 17. Children of Sheth, rather the sons of tumult or confusion. See Jer. xlviii. 45; Amos ii. 2. So most modern interpreters.—A. G.]

[Ver. 18. Increase in power and wealth.—A. G.]

[Ver. 22. The particles כִּי אִם— and עַד־מָה may be better rendered here with Ewald and Knobel only then—when; or with Keil, Bible Com.: For surely is it that (giving the אִם a strong negative force) Kain shall be for destruction. He shall not be until, *etc.*—A. G.]

[Ver. 23. Sets, establishes him. מִשֻּׂמוֹ, since, or from his establishing. The suffix may refer to the general destruction which follows, or to the power by which it is wrought.—A. G.]

EXEGETICAL AND CRITICAL.

In his indignation Balak changes his courtly conduct towards Balaam. He does not indeed go further than a threatening movement of his hands. [The clapping of the hands together was not, however, designed to terrify Balaam. It was simply an expression of the disappointment and passion of the king.—A. G.] Still he describes the calling of Balaam as a royal command which he had thrice disregarded. But now he commands him to flee. He drives him away and with scorn. He had thought to pro-

mote him to honor; but Jehovah (*i. e.* Balaam's belief in Jehovah) has withheld him from this distinction. But his anger seems to have kindled also the anger of the proud seer. He reminds Balak of his declaration at the very outset that he was dependent upon Jehovah (chap. xxii. 18). The breach between them is indicated in the expression: **Since I am going hence to my people, come therefore I will teach you what this people will do to thy people at the end of days.** [Kurtz: "'The end of days' denotes the horizon of a prophetic uttterance. It begins when the prophecy enters upon its actual fulfilment. For Jacob, whose hope and desire were limited largely to the dwelling of his descendants in the land of promise, the end began at the time of Joshua; but for Moses and Balaam, who saw that this possession of the promised land did not give perfect rest, 'the end of days' could only be when the strifes and hindrances should be removed, the enemies overcome. The end to them began with the line of David. The prophecy then received its preliminary and partial fulfilment. But that fulfilment was only relatively perfect, since the entire opposing powers to the people of God were not yet destroyed. There remained yet a future and wider fulfilment. 'The end of days' was not yet complete."—A. G]

Ver. 15. It is scarcely correct to say that the succeeding outburst of anger is to be viewed as the culminating point of his predictions, as perhaps we might be inclined to do from the striking figure of **the star out of Jacob**. The narrator lets him pour out his saying without any preliminary or preparatory announcement. His self-consciousness comes out clearly in the description he gives of himself. He is here as one having **the knowledge of the Most High** (עֶלְיוֹן), in which respect he may be regarded as belonging to the primitive religion of Melchizedec. But as a worshipper of אֵל עֶלְיוֹן, he passes into the ranks of those who worship El-Shaddai and receives the vision which the Almighty discloses to him, **with his eyes open and falling to the ground.** The fundamental thought in his saying is now almost exclusively, the King who shall come forth out of Israel. We must distinguish here also between the conscious purpose of the seer, and the typical significance of his words, which grows out of the fact that he has a vision of the glory of Israel, and that the glory of Israel is in reality a type of the Messianic kingdom. **I shall see him, but not now.** What could this mean in the conscious thought of the man who was just about to pass by the tents of Israel on his way homeward? The thought: I see him now, but not as a man of the present, is not definitely and clearly expressed. It might be rendered: I shall see him; but He is not here. **I shall look for him, but not nigh** (not as one near at hand). The typical significance of the words extends to the time of the kings of Israel, and still further to the time of its ideal king. The declaration which follows: **there shall come a star out of Jacob,** is explained more fully by **the sceptre of Israel**, which should first smite Moab on every side, as he had already been smitten on the side of Heshbon. It is not in this way that the ideal Messiah would be announced. We call to mind also that it is not the purpose of the writer to include Balaam among the Messianic prophets; still less here when he burns with anger against Balak. That this prediction, as all that follows it here, must be fulfilled, is the result of the idea, that Israel is the people of Jehovah. And they were fulfilled. After Moab follow the sons of Sheth, not of Seth, nor of 'the drinker,' to wit, Lot, but of those rising up tumultuously against the dominant people of God (see Ps. ii.). Then follows Edom first as to its people, then as to its land (Seir). By it as a possession will Israel grow strong. We translate the additional clause: **One shall descend out of Jacob, and shall destroy all the fugitives out of the city,** *i. e.* the captured cities.

The prophecy closes with single sentences foretelling the general destruction of all heathen powers. The first of the hostile heathen nations is Amalek; but his latter end shall be: **to destruction.** [First: Not as pre-eminent among the hostile nations in position and power, nor as the most ancient of these nations, but as the first who had entered into conflict with Israel, and had resisted successfully their entrance into the promised land, Ex. xvii. 8 and Num. xiv. 45. The conflict began with Amalek. They were to experience early its necessary issue in subjection.—A. G.]

The second utterance brings to view a new feature, *viz.* that one nation perishes by the hand of another; the Kenites by Asshur. In the interpretation of the following obscure sentences, we agree with Keil: **enduring is thy dwelling-place, and laid** (*past participle*) **upon the rock thy nest. For is it that Kain** shall fall **into destruction** until, *i. e.* Kain shall not be destroyed until [see Text. Note.—A. G.]. The Sept. gives the remarkable interpretation which seems to imply that Balaam alludes to the destruction which he himself brought upon the Midianites. Knobel appears to have been guided by the passage in Judg. iv. 14, 17. "A part of the Kenites had separated themselves from their tribe in the south, and had settled in Kadesh in Naphtali, and were doubtless carried away captive with others when Tiglath-Pileser wasted Galilee about 740 B. C. 2 Kings xv. 29." Thus this part of the Kenites, sons of the blacksmith (Kain), dwelt safely up to this time in their rocky nest in the northern mountains of Canaan. [The Kenites were probably of Midianitish extraction, as Moses' father-in-law, who was a priest of Midian, was a Kenite. Kurtz holds that Balaam here refers to the Midianites, who as enemies of Israel must be involved in ruin, and who here receive the unusual name Kenites from the resemblance between קֵן, their rock-dwellings or fastnesses, and קֵינִי, the Kenites. He urges that as the Midianites were even now in covenant with Moab for the cursing and destruction of Israel, it is perfectly in place to regard them as the object of the curse directed against the Kenites;

that it would be remarkable indeed if they had not been mentioned among the enemies of Israel who must perish, and that unless they are alluded to here, they are passed by entirely. But there is no sufficient evidence that the Midianites were ever called Kenites. Nor is it necessary to suppose that every enemy of Israel should be specifically mentioned; on the contrary those who are named appear in their representative character. It is very questionable too whether this view can be reconciled either with the text, or with the demands of the history. It seems on the whole better with KEIL to regard the Kenites as the friends, and not the foes of Israel, who having **laid their nest upon a rock,** *i. e.* joined the true people of God, and thus a secure resting-place and refuge, were safe from destruction until Israel itself should fall under chastisement. KEIL adds: "There is no prediction here of the captivity of Israel, because that was simply a transitory judgment, which served to refine the nation of God, and not destroy it, but which became a captivity of judgment to the Kenites, because they were not really in fellowship with Israel, though outwardly associated with them." The outward association secured a strong dwelling-place, safety for a time. **For should Kain be destroyed, until,** *i. e.* Kain or Kenite shall not perish until **Asshur shall carry thee captive.** See Num. x. 32; Deut. xxxv. 19.—A. G.]

In the next saying Balaam appears to have seen more than he may announce to Balak. **Alas, who shall live when God appointeth him** (Asshur to do this). In his present state and disposition, he bewails the future of Israel (KNOBEL, p. 147). Still he comforts himself with the thought that God appoints Asshur to execute His judicial sentence (Isa. x. 5). From Mesopotamia, Balaam might well know Asshur's martial strength and lust of conquest. KEIL regards the lamentation as introductory to the prophecy concerning Asshur. Balaam bewails the sons of his people. [He renders also with our version: **who sets, doeth this,** making the suffix in מִשֻּׂמוֹ neuter and referring to the substance of the following prophecy, and not to Asshur. What pained the heart of the seer was not merely that Israel and the associated Kenites should be carried captive, which seemed to "involve the ruin of all peace and safety upon earth," but that the judgment should fall upon Asshur, upon his own people.—A. G.]

Ver. 23. A new saying truly begins here. But it does not follow that the saying must refer to Asshur, since the judgment upon Asshur opens with a disjunctive particle in ver. 24. Why should not his woe apply to the unuttered future lot of Israel which appeared to be so directly in conflict with his previous blessing? Let it be noticed also, that the judgment upon the naval power from Chittim is not introduced with a new parable. At last the universal ruin of the nations appears in the vision. Hostile ships come from **Chittim.** "כִּתִּים is Cyprus with its capital Citium (Gen. x. 4) mentioned as intervening between Greece and Phœnicia, and the chief station for the maritime commerce of Phœnicia, so that all the fleets passing from the west to the east necessarily took Cyprus in their way." KEIL. These ships afflict Asshur and afflict (cast them to the ground) Eber. A mere vague glimpse of a great western empire, which overthrows the oriental power, limits his prophetic horizon, and his vision of judgment closes with this, that he sees even the shadowy and unknown one, the prince of the ships from Chittim going down unto destruction. **And he shall perish forever.** "These words cannot refer to Eber and Asshur, for their fate is already announced in the word **afflict or press,** but only to the new western power which was to come over the sea." KEIL. But when KEIL says **Eber** "neither refers to the Israelites merely as Hebrews (Sept. and Vulg.), nor to the races beyond the Euphrates (Onkelos and others), but like 'all the sons of Eber' (Gen. x. 21), to all the posterity of Abraham, who descended from Eber through Peleg, and also to the descendants of Eber through Joktan," his exposition lies aside from the actual and peculiar thought of Balaam. The strange vision meets him again, so in conflict with the whole scope of his prophecy, that with the posterity of Eber, not only the descendants of Abraham generally, but Israel itself should be visited with judgment; but he prefers to say Eber rather than Israel. And since he combines Eber with his native race Asshur, he chooses for them the mildest term. **They shall be bowed, humbled;** while of the unknown one, under whose power they shall be bowed, he says with apparent delight: **he also shall perish forever.** The shadowy nature of these last visions of judgment is a strong proof of the great antiquity of this prophecy. The look into the far distant future stretches beyond the Babylonian and Persian histories, and rests upon a faint vision of the Macedonian empire, behind which the Roman power lay hidden, or with which it was included. Punitive judgments and universal ruin form the last words of the heathen prophet; a picture unrelieved by any light background, more terrible even than the Scandinavian "twilight of the gods." Thus Balaam takes his departure from Balak, not only in anger, but in a kind of despair; the Spirit of God appears to have revealed nothing more encouraging, and in this state he may easily have offered himself to Moses, as Simon Magus to Peter. At all events this excessive spirit of judging and cursing is that very extreme which, according to ancient and modern experience, passes over into the region of impure and idolatrous fanaticism. For special treatises upon the narrative, see THOLUCK, HOFMANN, KEIL [also HENGSTENBERG and KURTZ.—A. G.] Above all things, we must guard against including Balaam in the class of the Messianic prophets, and the typical significance of his words must not be confounded with conscious prophecies.

[The question here, however, is not whether Balaam was conscious of the real import of his words. He was speaking under the influence of the Spirit of God. LANGE's view that he spake in anger, because reproached by Balak, has not sufficient ground, at least not in

the sense and importance he gives it. How far in his condition he may have been subject to ordinary frames and passions, we cannot determine.

Whatever may have been true, these frames and passions were under the control of the Spirit **who came upon him.**—Neither is it possible to determine how far he may have been conscious of what his words meant. We are to deal with the words, not his inward consciousness or passions. The thing of moment is what his words really mean. Are they explained, or fairly explainable on any other supposition than that they are Messianic? Do they find their complete fulfilment in the immediate future, or at the time of David, or in Christ and His kingdom? It is not necessary to determine, further, whether on the supposition that the prophecy is Messianic, we are to regard it as pointing to Christ only as the ideal King, and under whom the ideal kingdom would come to completion, all its enemies be subdued and destroyed, as HENGSTENBERG, or with KURTZ, that Christ is referred to as the personal, concrete, real King—the Messiah Himself. Both views are consistent with the full Messianic interpretation of the prophecy while the latter seems on the whole preferable. It is here at the close of the prophecy that we may best consider what is its real character. If the words **he shall perish forever** refer as the tenor of the prophecy implies and the later history demands, to the western power which the prophet saw in the dim distance coming over the sea—to the Macedonian and Roman empire—then we have, as KURTZ well says, "a real prophecy of that which no human wit, no powers of penetration, either in the time of Moses or David, or even Malachi, could have foreseen."* The overthrow of this last power of the world connects this prophecy with those of Daniel, who takes up and describes more accurately these world powers in their nature and progress and decay. If this is so then **the end of days** in which Balaam's prophecy falls, within which it all lies, must embrace the Messianic period, or at least the period of the kingdom, from its beginning through all its stages of progress, until its completion in the kingdom of God, and the destruction of all its foes, when in the widest sense of the words **Even he shall perish forever.** But if **the end of days** denotes the whole period of the kingdom, then the prophecy whose very core and substance is in the words, **there shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite all the corners of Moab, and destroy all the children of Sheth, or tumult,** finds its preliminary fulfillment in David in whom the kingdom was established, and by whose victories the power of Moab and Edom was broken, but its final and complete fulfillment only in Christ, in whom the kingdom reaches perfection, and who destroys all the enemies of Israel. Any other interpretation limits the "end of days," so that it no longer affords scope for the very terms and exigencies of the later predictions. It would afford no room for the appearing and downfall of that power which the prophet sees coming from the west, triumphing over all its foes, but whose end is that "even he shall perish forever." We must either find some escape from the clear reference to the Macedonian and Roman empire, or we must recognize both the possibility of prophetic predictions, and that this prophecy speaks of Christ—or at least the Messianic kingdom. That Balaam's prediction was not exhaustively fulfilled by the victories of David, is clear not only from the history, in which both Moab and Edom appear again and again in their hostile attitude, throwing off the yoke under which they had been brought—a history confirmed by the inscriptions upon the Moabitish stone—but from the repeated and explicit references in the prophets to those powers centuries after the time of David. See Isa. xv. and xvi. 1-5; Amos ii. 1; Zeph. ii. 8, 9; Isa. xxxiv. 5; Ezek. xii.—xiv.; Amos ix. 11, 12.

The Messianic view is so obviously implied in the terms of the prophecy, that it was universally held by the Jews from the most ancient times. They held indeed that it received its preliminary fulfillment in David, but always regarded it as pointing to the Messiah. See HENGST.: *Christology*, Vol. I. p. 105. So wide-spread was this explanation that the renowned pretender, or Pseudo-messiah in the reign of Hadrian styled himself Bar-Cochba (the son of the star) with a clear reference to this prophecy. From the Jews it passed into the Christian Church, and has been the prevalent view down to the present day. It is rejected of course by the extreme rationalists; but the attempt to find any adequate explanation of its terms in the person and triumphs of David, is so in the face of the facts of the history subsequent to the time of that monarch, that those who receive the history at all are conscious of failure. We must either reject the whole history, even that part which the critics regard as genuine, or admit that the **star out of Jacob,** the ruler who should smite through all the opposing powers of the world, is the Messiah.

It is no objection to this view that at the time of Christ Moab and Edom had disappeared from the history. For these nations appear here as the present enemies of Israel, but at the same time as the representatives of all the nations hostile to the kingdom of God. It is not as Moabites that they are to be smitten, but as the enemies of the people of God. It is not their national character, but their attitude and spirit in relation to the divine kingdom, which calls for judgment. The limits of their national existence cannot therefore be the limit of the prophecy or of its fulfillment. So that even if it could be maintained that Moab and Edom were completely destroyed by David, that the application of the prophecy to those particular enemies was thus final and complete, that would not

* [The effort of the rationalistic critics to find a basis for this prophecy in some transient landing of a few Greeks upon the coasts of Western Asia, who after inflicting some real damage were compelled to retreat; whose expedition scarcely left a trace or tradition behind it, is so absurd as not to require any refutation. The attempt to make this brief and comparatively harmless irruption an explanation of this prophecy of the wide and permanent ruin wrought by some western power, shows to what extremities they are reduced who start with the principle "that prophecy, strictly speaking, is impossible," and to what shifts they will resort to escape conclusions which any fair exegesis involves, but which they rightly feel would be destructive to their principle. —A. G.]

change the fact that Moab in the wider prophetic sense still existed, and would exist, until all the enemies of the kingdom of God were subdued or destroyed. The eternal principles and ideas of prophecy run through infinite cycles. Where there are enemies, there are Moabites, and there the predictions of Balaam must be fulfilled.

When it is said that we can hardly suppose Balaam to have rejoiced in such a kingdom, which should in its onward progress crush all the powers which placed themselves in its path, it is enough to reply, that we are not told that he did. We do not know what were his personal feelings any more than we know how far he was conscious of the import of what he said. He was in a prophetic state. **The Spirit of God came upon him**; he was under the influence and control of that divine agent, and so spake his predictions. It is not probable that he did rejoice in what he saw, as we know that he remained in will and heart opposed to Israel. But this in no way affects the scope and meaning of his prophecy.

If we compare Balaam's prophecy with the prediction of the dying Jacob, "that the sceptre should not depart from Judah until Shiloh came to whom the nations should gather," we feel at once that they are closely connected, and yet that they are very different both in the definiteness of the predictions, and in the spirit they breathe. But this difference is to be accounted for partly from the nature of the Messianic prophecy, unfolding itself more and more fully in history, from the germ to the full bloom and fruit, and partly from the inward and outward circumstances which give rise to the prophecy. Balaam sees "the nation of Israel encamped, according to its tribes, in the face of its foes, the nations of the world." "He looks only upon the external results of the Messianic kingdom, and these again in a one-sided limited aspect, to the heathen powers in their opposition to the kingdom of God and their consequent subjection. Of the spiritual and earthly blessings which the Messiah should bring, not only for Israel, but for the heathen who should voluntarily yield to His sway, he sees and describes nothing." KURTZ. Still he does not lose sight of the blessed and the blessing nature of the Messianic kingdom, chap. xxiv. 5-9. "Balaam, the heathen seer, out of Mesopotamia, the centre of the national development of the ancient world, proclaims, first to the existing representatives of the nations hostile to Israel," and through them to all hostile powers as they should rise in succession, that in their enmity to Israel they were struggling against the power of the Almighty, and must perish, "since life and salvation were found only in Israel whom God had blessed."

The star which the wise men from the East saw, and which led them in the way to the newborn "king of the Jews," refers clearly to the prophecy of Balaam. It was not the star which he foretold, which he saw but not nigh; that star was Christ. The star which appeared to them announced that the star which Balaam saw had now risen out of Jacob in the birth of the king of the Jews. These Magi were, like Balaam, from the east. They were engaged in similar pursuits, devoting their lives to the study of occult sciences; men whose whole disposition would lead them to study eagerly the revelation made to the people of God scattered widely throughout the known world. They would naturally be drawn to the predictions of Balaam, one of their own class, and from their own country. "Upon this natural enlightenment," says HENGSTENBERG, "rests the supernatural revelation granted to them. God unfolded to their minds, which were already filled with a longing for the 'Star out of Jacob' foretold by Balaam, the meaning of the star which proclaimed the fulfillment of Balaam's prophecy; He revealed to them, that is to say, the fact that it announced the birth of the 'King of the Jews.' And just as Balaam had joyously (?) exclaimed 'I see Him,' and 'I behold Him,' they also could say 'We have seen his star.'"—A. G.].

DOCTRINAL AND ETHICAL.

On the whole section: Balaam is a type which is reflected a thousand-fold in art, poesy, science, in the pulpit, in ecclesiastical government, whose double face appears often in the contrast between a higher inspiration, or spiritual (enthusiastic) contemplation, and a lower tendency and final reprobation.

His history is important for the knowledge of prophetic psychology, for the distinction between verbal and typical prophecy, for that between belief and superstition regarding blessings and curses, as well as for hermeneutical science. Even the ass throws a light on the question of animal psychology, a question over which not only has rationalism fallen, but Apologetics has stumbled. See the exegesis.

[The history is impressive further as to the blinding power of sin when persisted in. Balaam's love of gold blinds him to the light of that knowledge of God which he obviously possessed before Balak's call—to the clearer light which shone from the angel who met him in the way—and lastly to the light of those revelations which shone around him so clearly. The person so blinded passes into deeper darkness from the very process through which he has passed. The light within becomes darkness, and how great is the darkness.

The history brings out clearly the Providence of God in the development and growth of the characters of bad men. The conditions under which that progress is made, the outward circumstances which furnish the occasion by which the character is tested and matured, these are a part of the divine plan. Balaam's place in history is not accidental, nor are the circumstances in which he appears either the result of chance, or shaped merely by human agencies. But all through his history the divine providence works restraining the evil principles, then permitting the man to have his own way, until the final test is applied, when he must choose between conscience and sinful lusts, between God and self. The history of Balaam repeats itself more or less fully in a thousand cases. It is obvious further, how God shields and blesses His people.—A. G.].

HOMILETICAL HINTS.

The policy of Balak. He seeks by the curse to depress the courage of the Israelites and to stimulate the courage of the Moabites, and thus secure the power to destroy Israel. An old story, yet ever new. It is like a page from the latest contemporary history. The dark fame of Balaam—that as a curser or imprecator he was without a rival. The character of Balaam. This combination of great capacities for inspiration with low aims and passion, is of more frequent occurrence than we are apt to think (see the exegetical notes). Balaam's struggle and apparent triumph. The signs of his defeat and the fearful depths of his fall. The self-contradiction in his nature grew into an irreconcilable breach. Balaam's speaking ass, a mystery of the animal, and still more of the human soul-life. The prophecies of Balaam: examples of the overpowering rhetorical pathos of (enthusiastic) inbreathed spiritual discourse. The gradation in his prophecies. The core and heart of them. The typical star. The Balaam behind the scenes. Balaam and Balak. Balaam as presented in the Old Testament and in the New.

[Chap. xxii. 9–14. Balaam's true state betrays itself at the outset. He knows to some extent the history of Israel, and that God had blessed them. Yet he inclines to go and pronounce the curse. He parleys with the temptation. He lays himself open to stronger temptation. **The Lord refuseth to give me leave to go with you.**—1. He wishes to go. 2. He is restrained only by fear. 3. His reply invites a renewal of the proposals, and prepares the way for the overmastering temptation to come.

Vers. 15–21. Henry: "The enemies of the church are restless and unwearied in their attempts against it. How artfully Balak manages the temptation. 1. The messengers were more and more honorable. 2. The request was more urgent. 3. The rewards were greater." Balaam's seeming refusal, his real inclination and purpose. Wordsworth: "He adds hypocrisy to covetousness. Thus he tampers with his own conscience, and tempts God to change His mind whom he knew and declared to be immutable." **Go with them.**—Henry: "As God sometimes denies the prayers of His people in love, so sometimes He grants the desires of the wicked in wrath. It is a fearful thing when God leaves a bad man to follow his own will, Isaiah lxvi. 4; Jer. ii. 19.

Vers. 22–35. **God's anger was kindled.**—Henry: "The sin of sinners is not to be thought the less provoking to God because He permits it. We must not think that therefore He approves it. Nothing is more displeasing to God than malicious designs against His people; he that touches them touches the apple of His eye." God stands as an adversary in the way of sinners. He restrains and checks them in their downward career; and yet He makes them the ministers of His purposes toward His own children.

Ver. 41. **On the morrow.**—A deliberate act. He goes after full reflection, and yet without delay, he is eager to fulfil the wish of Balak and secure the coveted wealth.

Chap. xxiii. 1–10. Balaam covers his purpose to curse Israel with a show of devotion. His sacrifice not to honor God, but either to constrain Him or win His favor. It is characteristic of hypocrisy. I have prepared altars and offered sacrifices. Henry: "He pronounces God's people happy in three things. 1. Happy in their peculiarity and distinction from the rest of the nations (ver. 9). 2. Happy in their numbers (ver. 10). 3. Happy in their last end. Let me die, *etc.* There are many who, like Balaam, desire to die the death of the righteous, but do not endeavor to live the life of the righteous. They would be saints in heaven, but not saints on earth. This is the desire of the slothful which kills him because his hands refuse to labor."

Vers. 11–24. **He hath blessed and I cannot reverse it.**—The gifts and calling of God are without repentance. The security of Israel against all the machinations and power of their enemies. 1. In the unchanging purpose of God, who has made them blessed (vers. 19, 20). 2. In their moral character, as they are viewed by God, the objects of His choice (ver. 21). 3. In their past experience of the saving power of God (ver. 22). 4. God's presence with them as their King. **What hath God wrought.**—Henry: "The defeating of the design of the church's enemies ought to be had in everlasting remembrance to the glory of God."

Chap. xxiv. 1–9. Henry: "The blessing is in substance the same as before, yet he admires in Israel: 1. Their order and beauty (ver. 5); 2. their fruitfulness and increase (vers. 6, 7); 3. their honor and advancement; 4. their power and history (ver. 8); 5. their courage and security (ver. 9); 6. Their interest and influence upon their neighbors (ver. 9)." Vers. 6, 7. Wordsworth: "A beautiful picture of the true Israel of God flowing forth from Christ, the divine fountain of grace, pouring out the living waters of salvation, the pure streams of the Spirit (Isa. xii. 3; John iii. 5; iv. 10; vii. 38, 39), and watering the wilderness of the world to rejoice and be glad, and to blossom as the rose."

Vers. 10–14. Balaam loses the wages of unrighteousness and the favor and blessing of God. Seeking to gain both, he gains neither. We cannot serve God and Mammon. The double-minded man ordinarily loses all.

Vers. 15–24. **Know the knowledge of the Most High.**—Henry: "A man may be full of the knowledge of God, and yet utterly destitute of the grace of God." Here is the prophecy of the kingdom which is carried on and completed in Daniel. It shall come in the latter (at the end of) days; it shall come out of Jacob; it shall come as a star and sceptre in splendor and with authority; it shall be irresistible in its progress; its enemies shall be destroyed or fall into its possession; it shall be universal in its extent, and endure through the end of days.—A. G.]

SECOND SECTION.

The Threatening Apostasy through the Seductions of Idolatrous Feasts Arrested by the Zeal of Phinehas.

CHAPTER XXV. 1–18.

1 AND Israel abode in Shittim, and the people began to commit whoredom with
2 the daughters of Moab. And they called the people unto the sacrifices of their
3 gods: and the people did eat, and bowed down to their gods. And Israel joined
himself unto Baal-peor: and the anger of the LORD was kindled against Israel.
4 And the LORD said unto Moses, Take all the heads of the people, and hang them
up before the LORD against the sun, that the fierce anger of the LORD may be
5 turned away from Israel. And Moses said unto the judges of Israel, Slay ye every
one his men that were joined unto Baal-peor.

6 And, behold, one of the children of Israel came and brought unto his brethren
a Midianitish woman in the sight of Moses, and in the sight of all the congregation
of the children of Israel, who *were* weeping *before* the door of the tabernacle of the
7 congregation. And when Phinehas, the son of Eleazar, the son of Aaron the
priest, saw *it*, he rose up from among the congregation, and took a javelin in his
8 hand; And he went after the man of Israel into the tent, and thrust both of them
through, the man of Israel, and the woman through her belly. So the plague was
9 stayed from the children of Israel. And those that died in the plague were twenty
and four thousand.

10, 11 And the LORD spake unto Moses, saying, Phinehas, the son of Eleazar, the
son of Aaron the priest, hath turned my wrath away from the children of Israel,
while he was zealous for my sake[1] among them, that I consumed not the children
12 of Israel in my jealousy. Wherefore say, Behold, I give unto him my covenant
13 of peace: And he shall have it, and his seed after him, *even* the covenant of an
everlasting priesthood; because he was zealous for his God, and made an atone-
14 ment for the children of Israel. Now the name of the Israelite that was slain, *even*
that was slain with the Midianitish woman, *was* Zimri, the son of Salu, a prince of
15 a chief house[2] among the Simeonites. And the name of the Midianitish woman
that was slain *was* Cozbi, the daughter of Zur; he *was* head over a people, *and* of
a chief house in Midian.

16, 17 And the LORD spake unto Moses, saying, Vex the Midianites, and smite
18 them: For they vex you with their wiles, wherewith they have beguiled you in
the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

[1] Marg. *with my zeal.* [2] Marg. *house of a father.*

TEXTUAL AND GRAMMATICAL.

[Ver. 3. Yoked. צָמַד, to bind, fasten—to come under the yoke—to be subject to discipline or rule, and so to serve.—A. G.]

[Ver. 8. הַקֻּבָּה. The arch—the alcove—applied here to the inner or rear part of the tent.—A. G.]

EXEGETICAL AND CRITICAL.

[Balaam had not returned to his home, although he had turned towards it. It is not necessary to suppose that after leaving Balak he went to the Israelitish camp and revealed his prophecies to Moses in the hope that he might obtain the reward which he had failed to secure from Balak. The words **he returned** (chap. xxiv. 25) are hardly consistent with such a supposition. And there is nothing in the mental condition of Balaam, fallen now from the heights to which he had been taken, which should have led him to seek the camp of Israel. He was evidently burning with deep hostility towards Jehovah and His people. The loss of the coveted prize inflamed his anger. Moses may have learned his prophecies through other channels, may have received them directly from God, or perhaps, as KEIL supposes, Balaam may have communicated them to the Israelites or to Phinehas when he fell into their hands. On his way homewards, burning with his anger and disappointment, he falls in with the Midianites who were then dwelling upon the Moabitish highlands. And here we have the plot which his malice and cunning suggested.—A. G.]

The blessing of Balaam did not shield the people from the curse to which it exposed itself immediately afterwards without any suspicion of the protection which Jehovah had given it in that blessing. On the doctrinal side, with respect to its faith, the worldly spirit found no direct access to them; now it attempts, and with great success, to approach them on the practical side, undermining its faith by corrupting its moral character and practice. This also is a story of the most primitive antiquity, ever repeating itself anew, and too little studied in the instance before us.

It is worthy of notice in the first place that the people had just returned from their last great victory in the east of Perea, and were now, in a dangerous spiritual mood resulting from their victory, encamped with their spoil in the acacia plains, seeking repose. This encampment was their Capua.

Then begins the old story of the enticing idolatrous feasts, against which the earliest statutes had warned them, Ex. xxiii. 32, 33; a story which is fatally repeated through the whole Israelitish history, comes out again in a new form in the first periods of the Christian Church (2 Peter and Jude), and in the Apocalypse casts its shadow down to the very end of time. In masked forms, especially under the guise of sensual and voluptuous delights, this temptation has often, even in the Protestant Church, wrought destructive results, *e. g.*, in the army of Henry the IV.; among the Huguenots generally; among the Hungarian Protestants; at the court of the last of the Stuarts, and at many other times and places.

But in such cases the evil, the moral contagion, starts with the great, rather than with the humble, and this is strikingly exemplified in the present narrative. As the wrath of God broke out against Israel and revealed itself in its peculiar power and results, in impending death, in a terrible pestilence, then spake Jehovah to Moses, **Take all the heads of the people** (those who have been leaders in the sin) **and hang them up before the Lord against the sun**—Moses intended substantially the same thing when in other terms he said to the judges: **Slay ye every man his men that were joined unto Baal-Peor.**—Just then occurs the most glaring example of the sin. Zimri, a prince of the tribe of Simeon, leads his paramour, a Midianitish princess, with shameless impudence, into his tent, in the presence of all the people. How much less guilty the common people were, in comparison with such effrontery, appears from the fact stated, that all the people who saw the outrage were weeping at the door of the tabernacle of the congregation. Moses himself seems to have been confounded.

Nothing less than the exercise of a holy burning zeal, such as came upon Phinehas, could have stayed the tide of corruption. It is useless here to attempt to trace back to a definite statute or institution the zealot right which appears here in its strongest form. It wells up from the depths of the theocratic life, as a primitive form of police, having its precedent in the judgment exercised upon the more guilty offenders at the worship of the golden calf, and its analogies in the arbitrary exercise of justice, now in the vehme courts, now in lynch-law, *etc.* In Israel Zealotism was the complement of the law in its practical aspect, as Urim and Thummim were the complement of prophecy. There was here also a priestly basis and support. Phinehas was the son of Eleazar, the successor of Aaron. His heroic act confirmed to him the inheritance of his priesthood. The energetic character of his deed comes out in the strongest light in the text. This act was accepted as the decisive, satisfactory atonement of the collective guilt of the people. **The plague was stayed.**—As the Israelites had before determined upon a later war of revenge against the king of Arad, so now Moses resolves to be avenged upon the Midianites. The breach between the easily deluded Israel, and this dangerous neighboring people, should be made sure and lasting.

There is moreover a very remarkable delicacy in the narrative, in omitting any allusion here to the instigator of the temptation. The great villain and his villanous deed, lies deeply concealed in the background, and the story leaves him in his concealment for the present, because it is concerned mainly to bring out the fact that the people, or rather the heads of the people, are chargeable for the sin. It knows nothing now of any sentimental palliation of their conscious guilt; but the demoniacal wickedness of the tempter, and the judgment which overtook him are related later, and from thence onward in all the theocratic tradition, he is the great type of such seducers. We may perhaps regard it as a consoling truth, that while retribution was so long delayed, while his godless villany lay hidden for so long a period, yet judgment overtakes him at last.

Balaam appears moreover to have reached the Moabites, through the mediation of the nomadic Midianites lying upon the borders of Moab. The Midianites accordingly form the connecting link

between Israel and Moab; but the princes of Moab obviously consecrate their own daughters to the work of seduction.

Ver. 1. **Shittim**.—An abbreviation for Abel-shittim, see xxii. 1, a part of the plains of Moab in the direction of Palestine, Josh. ii. 1; iii. 1. It does not appear from the text that the fall of the people began with carnal lewdness. It began apparently with the invitation from the daughters of Moab to attend the sacrificial feasts of their gods. [The אֶל in the text, in its position and form, intimates that the invitation came from the daughters of Moab. And this is explicitly stated in the following verse. **They**, the daughters of Moab, **called the people unto the sacrifices of their gods**, the gods of those who extended the invitation. It is the usual process in the falls of Israel.—A. G.]. Sins of the flesh and the falling away to idolatrous service were the results. But both sins are bound up in the one conception of whoredom. The prostitution, the selling as it were of human personality, follows upon the concessions of the personality of God. [The acacia and palm groves, with their shade, gave a welcome retreat after these long wanderings in the barren desert, and the sore struggles through which they had passed.—A. G.]

Ver. 3. **Baal-peor**.—Lascivious rites were widely spread and prevalent in Babylonia and Syria. See KNOBEL. [Also article Baal in SMITH'S *Bible Dictionary*.—A. G.]. It was Baal, especially as he was worshipped at Peor, with lustful practice (hence Baal is sometimes called Peor). Beth-Peor, Deut. iii. 29; iv. 46. "He was a Moabitish Priapus, in honor of whom virgins and women prostituted themselves. As the god of war he was called Chemosh." KEIL. We distinguish in the same divinity between the god of fortune and the god of misfortune, thus: the first was worshipped with voluptuous sacrifices, the latter with human sacrifices—Moloch-sacrifices. **And the anger of the LORD was kindled**. See Ex. iv. 24; Ps. xc.

Ver. 4. After the destructive pestilence had broken out among the people, Jehovah Himself appoints the first remedy. According to KNOBEL, whom KEIL follows here, the heads of the people are only called out in order to hang the guilty ones among them. The whole narrative will thus lose its very nerve and substance, and surely this can scarcely be the true interpretation of וְהוֹקַע אוֹתָם. **All the heads of the people** must clearly refer only to the guilty: but these are to be discriminated by the judges. **Hang them up before the LORD** (as a curse-offering) **against the sun**.—There were two principal modes of Oriental hanging. The one was fatal in its operation—a literal crucifixion—which however divided itself again into two kinds; nailing and impalement. In the other the criminals were slain first, and then fastened to a pole for exhibition or atonement, "so that the impalement or crucifixion was only an aggravation of the capital punishment, like the burning in Lev. xx. 14, and the hanging in Deut. xxi. 22. The rendering of the Sept. and Vulg. is παραδειγματίζειν and *suspendere*." KEIL.

[KNOBEL: "Crucifixion was a mode of capital punishment in use among the nations of antiquity, and could not have been strange to the Hebrews: but among the older Hebrews rarely if ever, except in the suspending of the dead corpse as an aggravation of the punishment." **Against the sun**, *i. e.*, publicly not in concealment. It was a public and shameful exhibition—as if the heaven and the earth were both unwilling to receive them—and therefore added to the severity of the punishment. **Before the Lord**: not merely as sinners against Him, and hence in His presence, but as the preposition means to Him—as a satisfaction to Him, to appease His wrath.—A. G.].

Ver. 5. KEIL says: "This command of Moses to the judges was not carried out because the matter took a different turn." He adds, however, later, twenty-four thousand were killed by the plague. The Apostle Paul gives the number that fell as twenty-three thousand, probably from a traditional interpretation of the schools, that one thousand out of the twenty-four, perished by the judges, and only twenty-three thousand fell by the plague literally—to whom alone Paul refers." We must make a distinction also between the execution of the guilty generally, and the hanging up against the sun, the latter sentence being inflicted only upon the criminals of higher stations, and for purposes of intimidation.

[**Slay ye every one his man**.—There is a reference to the local or tribal courts which existed even then. The judges were severally to execute the sentence upon the guilty belonging to his jurisdiction. HIRSCH: "The Jewish court had no right to intervene unless upon a public accusation. There need not be, however, any official public accuser. The whole people virtually occupied that position. Any two men might arrest the criminal and bring him before the court, and demand a punishment according to the offence. But as in cases like this, in which there is a wide and public apostacy, these steps were not taken, perhaps could not be—therefore God Himself lets His anger flame against Israel—assumes the responsibility and exercises the functions of the judge.—A. G.].

Vers. 6–9. He leads her before the eyes of Israel into the female apartment of his tent. Phinehas pierced both of them through in the very act. The original will scarcely admit any other view, and the deviations from it among the Rabbins are untenable. [KEIL: "Upon this act of Phinehas and later examples of Samuel (1 Sam. xv. 33) and Mattathias (1 Macc. ii. 24), the later Jews erected the so-called 'Zealot-right,' according to which any one, even though not qualified by his official position, possessed the right, in cases of any daring contempt of the theocratic institutions, or any daring violation of the honor of God, to execute vengeance upon the criminals. See BUDDEUS' *de jure zelotarum apud* Heb. 1699." KURTZ, *Geschich. des A. B.* reminds us however that Phinehas as an actual priest and designated successor to the High Priest, had an official position, that Moses' command to slay the transgressors had already been issued, that the circumstances were extraordinary, the boldness of the crime, the great interests, even the highest good imperilled, justified his assumption of authority, and his consecration to his judicial act. It would be very strange to construe such

an act, by such a person, under such circumstances, into a precedent for irregular acts of zeal.—A. G.].

Vers. 10–12. קִנְאָתִי "is not zeal for me, but my zeal, the zeal of Jehovah, with which Phinehas was filled, and impelled to put the daring sinners to death," KEIL. The zeal of Jehovah manifested itself in the plague. Here the zeal of Phinehas for Jehovah is exalted according to its real merit. [**Hath turned my wrath away. He made an atonement for the children of Israel.**—וַיְכַפֵּר and covered, or was for a covering. BIBLE. COM.: "The signal example thus made by Phinehas of a leading offender, was accepted by God as an expiation, and the exterminating wrath which had gone out against the whole people was arrested." **I give him my covenant of peace**.—Give or fulfil. "The covenant granted to Phinehas consisted in the fact that an eternal priesthood (*i. e.*, the eternal possession of the priesthood) was secured to him; not for himself alone, but for his descendants also as a covenant, *i. e.*, in a covenant or irrevocable form, since God never breaks a covenant that He has made. In accordance with this promise the high priesthood which passed from Eleazar to Phinehas continued in his family, with the exception of a brief period from Eli to David, until the typical priesthood of Aaron was merged into the actual priesthood of Christ." KEIL. **The covenant of peace**, because it is only through the priesthood and its atoning sacrifices that peace between God and the sinful world can be established, as it was through the act of Phinehas, by which God's right was vindicated and established in Israel, that His wrath was stayed, and peace restored.—A. G.].

Vers. 14, 15. Zimri was a prince out of the chief house of the tribe of Simeon, but the father of the Midianitish woman Cozbi was the head of several tribes, and of a chief house in Midian, and is called king, and numbered among the five kings of Midian who were slain by the Israelites, chap. xxxi. 8.

Vers. 16–18. **Cozbi their sister.**—The repetition is emphatic, the clauses form a climax. It was an extreme case of the grossest outrage that Cozbi, a Midianitish princess, the sister of the people, *i. e.*, of their chiefs, should herself be led in clear sunlight, into the sacred camp, to glorify lust, and render it an act of service or worship. [BAUMGARTEN: "Moses was commanded to vex the Midianites in order that the practical zeal of Phinehas against sin, by which expiation had been made for the guilt, might be adopted by all the nation."—A. G.].

DOCTRINAL AND ETHICAL.

The history of the fall and sin of Israel through its participation in the idolatrous festivals of the Midianitish gods, can scarcely be too strongly emphasized, in its significance for the Christian history of the Church and world. Its particular features are, 1. The stealthy diabolical counsel of Balaam to destroy the people of the faith by beguiling them into lascivious worship, and worldly lusts and passions generally. This fiendish method has played a larger part in secret than has ever found publicity in history, poisoning individual characters, and whole nations. 2. The dangerous situation of Israel, as it is encamped in the acacia groves and celebrates its victories. 3. The alluring invitation to the idolatrous festivals and sacrifices. 4. The evil example of the great, and of the upper class in general. The fearful result of the enticement and sin of Israel, appears morally in a lapse from the faith and its pure morality, and physically in the outgrowth of deadly pestilences. On the other hand these offences call out in unexampled vigor the spirit of zeal, the primal source and type of all moral police, as it has celebrated its triumphs in Florence, Geneva and elsewhere. Such acts of moral defence and safety must be broadly distinguished from deeds of fanaticism; although the flame rarely begins without smoke. Generally we have here the primitive type of that ever returning freeing of the kingdom of God from all antinomianism, from all libertinism in the great, and all hypocrisy in the small, from all mingling of holiness with glittering fleshly lusts, and from all mingling of hallowed festal service, with seductive and corrupting feasts. The name Cozbi has especially furnished a basis for a long catalogue of sister names, who, like the Jezebel of the Apocalypse, have wrought fatal mischief in both worldly and spiritual circles.

[The history shows that the "curse causeless never comes." God's people are safe from the curse unless they bring it upon themselves. They never experience it unless they have practically renounced God and His law. The floodgates are open, then, and nothing but a vindicated divine right will stem the tide.—A. G.].

HOMILETICAL HINTS.

The enticement of Israel through the idolatrous Midianitish festivals. An old and new story. Cozbi a type of the historical and corrupting woman. The zeal of Phinehas or the distinction between religious and fanatical zealotism. The idolatrous Midianitish festivals, a lasting warning for Christendom. A warning also against the mingling of religious devotion with the sexual life, characteristic of some sects. The twofold correction of the divine righteousness for the Midianitish excesses. The plague or the pestilence, and the sword of Phinehas. How often may the judicial sword hinder or remove a pestilence. [HENRY: "We have here: 1. The sin of Israel. 2. Its punishment by the hand of the magistrate and by the immediate hand of God. 3. The zeal of Phinehas in slaying the impudent offenders. 4. God's commendation of his zeal; and 5. The enmity put between the Israelites and the Midianites their tempters, as at first between the woman and the serpent. The heads of the people who were guilty are first slain. Ringleaders in sin ought to be made examples of justice. Zimri's sin was a daring affront: 1. To the justice of the nation, and bid defiance to that. 2. To the religion of the nation, and put contempt upon that. In the face of the command to stay the criminals, and while the congregation were weeping at the door of the tabernacle." It was also a bold affront against God. Since it was committed while the plague was raging. God will surely deal with those who do the devil's work in tempting men to sin.—A. G.].

THIRD SECTION.

The New Numbering of the People after the Great Judgment Executed upon It.

Chapter XXVI. 1–65.

1 And it came to pass after the plague, that the Lord spake unto Moses and unto
2 Eleazar the son of Aaron the priest, saying, Take the sum of all the congregation
of Israel, from twenty years old and upward, throughout their fathers' house, all
3 that are able to go to war in Israel. And Moses and Eleazar the priest spake with
4 them in the plains of Moab by Jordan *near* Jericho, saying, *Take the sum of the
people,* from twenty years old and upward; as the Lord commanded Moses and
the children of Israel, which went forth out of the land of Egypt.

5 Reuben, the eldest son of Israel: the children of Reuben; Hanoch, *of whom
6 cometh* the family of the Hanochites: of Pallu, the family of the Palluites: Of
Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.
7 These *are* the families of the Reubenites: and they that were numbered of them
8 were forty and three thousand and seven hundred and thirty. And the sons of
9 Pallu; Eliab. And the sons of Eliab; Nemuel, and Dathan, and Abiram. This
is that Dathan and Abiram, *which were* famous in the congregation, who strove
against Moses and against Aaron in the company of Korah, when they strove
10 against the Lord: And the earth opened her mouth, and swallowed them up
together with Korah, when that company died, what time the fire devoured two
11 hundred and fifty men: and they became a sign. Notwithstanding the children
of Korah died not.

12 The sons of Simeon after their families: of [1]Nemuel, the family of the Nemuel-
ites: of Jamin, the family of the Jaminites: of [2]Jachin, the family of the Jachin-
13 ites: Of [3]Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.
14 These *are* the families of the Simeonites, twenty and two thousand and two hun-
dred.

15 The children of Gad after their families: of [4]Zephon, the family of the Zephon-
ites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:
16, 17 Of [5]Ozni, the family of the Oznites: of Eri, the family of the Erites: Of [6]Arod
18 the family of the Arodites: of Areli, the family of the Arelites. These *are* the
families of the children of Gad according to those that were numbered of them,
forty thousand and five hundred.

19 The sons of Judah *were* Er and Onan: and Er and Onan died in the land of
20 Canaan. And the sons of Judah after their families were; of Shelah, the family
of the Shelahites: of Pharez, the family of the Pharzites: of Zerah, the family of
21 the Zarhites. And the sons of Pharez were: of Hezron, the family of the Hezron-
22 ites: of Hamul, the family of the Hamulites. These *are* the families of Judah
according to those that were numbered of them, three-score and sixteen thousand
and five hundred.

23 *Of* the sons of Issachar after their families: *of* Tola, the family of the Tolaites:
24 of [7]Pua, the family of the Punites: Of [8]Jashub, the family of the Jashubites: of
25 Shimron, the family of the Shimronites. These *are* the families of Issachar accord-
ing to those that were numbered of them, threescore and four thousand and three
hundred.

26 *Of* the sons of Zebulun after their families: of Sered, the family of the Sardites:
of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.
27 These *are* the families of the Zebulunites according to those that were numbered
of them, threescore thousand and five hundred.

28, 29 The sons of Joseph after their families *were* Manasseh and Ephraim. Of the
sons of Manasseh: of Machir, the family of the Machirites: and Machir begat
30 Gilead: of Gilead *come* the family of the Gileadites. These *are* the sons of Gilead:
of [9]Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:
31 And *of* Asriel, the family of the Asrielites: and *of* Shechem, the family of the
32 Shechemites: And *of* Shemida, the family of the Shemidaites: and *of* Hepher, the
family of the Hepherites.

33 And Zelophehad the son of Hepher had no sons, but daughters: and the names
of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah, and Tir-
34 zah. These *are* the families of Manasseh, and those that were numbered of them,
fifty and two thousand and seven hundred.

35 These *are* the sons of Ephraim after their families: of Shuthelah, the family of
the Shuthalhites: of [10]Becher, the family of the Bachrites: of Tahan, the family
36 of the Tahanites. And these *are* the sons of Shuthelah: of Eran, the family of
37 the Eranites. These *are* the families of the sons of Ephraim according to those
that were numbered of them, thirty and two thousand and five hundred. These
are the sons of Joseph after their families.

38 The sons of Benjamin after their families: of Bela, the family of the Belaites:
of Ashbel, the family of the Ashbelites: of [11]Ahiram, the family of the Ahiramites:
39 Of [12]Shupham, the family of the Shuphamites: of Hupham, the family of the
40 Huphamites. And the sons of Bela were [13]Ard and Naaman: *of Ard*, the family
41 of the Ardites: *and* of Naaman, the family of the Naamites These *are* the sons
of Benjamin after their families: and they that were numbered of them *were* forty
and five thousand and six hundred.

42 These *are* the sons of Dan after their families: of [14]Shuham, the family of the
43 Shuhamites. These *are* the families of Dan after their families. All the families
of the Shuhamites, according to those that were numbered of them, *were* threescore
and four thousand and four hundred.

44 *Of* the children of Asher after their families: of Jimna, the family of the Jim-
nites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.
45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the
46 family of the Malchielites. And the name of the daughter of Asher *was* Sarah.
47 These *are* the families of the sons of Asher according to those that were numbered
of them: *who were* fifty and three thousand and four hundred.

48 *Of* the sons of Naphtali after their families: of Jahzeel, the family of the Jah-
49 zeelites: of Guni, the family of the Gunites: Of Jezer, the family of the Jezerites:
50 of [15]Shillem, the family of the Shillemites. These *are* the families of Naphtali
according to their families: and they that were numbered of them *were* forty and
51 five thousand and four hundred. These *were* the numbered of the children of
Israel, six hundred thousand and a thousand seven hundred and thirty.

52, 53 And the LORD spake unto Moses, saying, Unto these the land shall be divided
54 for an inheritance according to the number of names. To many thou shalt [16]give
the more inheritance, and to few thou shalt [17]give the less inheritance: to every
one shall his inheritance be given according to those that were numbered of him.
55 Notwithstanding the land shall be divided by lot: according to the names of the
56 tribes of their fathers they shall inherit. According to the lot shall the possession
thereof be divided between many and few.

57 And these *are* they that were numbered of the Levites after their families: of
Gershon, the family of the Gershonites; of Kohath, the family of the Kohathites;
58 of Merari, the family of the Merarites. These *are* the families of the Levites: the
family of the Libnites, the family of the Hebronites, the family of the Mahlites,
the family of the Mushites, the family of the Korathites. And Kohath begat
59 Amram. And the name of Amram's wife *was* Jochebed, the daughter of Levi,
whom *her mother* bare to Levi in Egypt: and she bare unto Amram, Aaron and
60 Moses, and Miriam their sister. And unto Aaron was born Nadab and Abihu,
61 Eleazar and Ithamar. And Nadab and Abihu died, when they offered strange
62 fire before the LORD. And those that were numbered of them were twenty and
three thousand, all males from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance given them
among the children of Israel.

63 These *are* they that were numbered by Moses and Eleazar the priest, who num-
64 bered the children of Israel in the plains of Moab by Jordan *near* Jericho. But
among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.
65 For the LORD had said of them, They shall surely die in the wilderness. And
there was not left a man of them, save Caleb the son of Jephunneh, and Joshua
the son of Nun.

[1] Marg., Gen. xlvi. 10; Ezek. vi. 15, *Jemuel.* [2] 1 Chron. iv. 24, *Jarib.* [3] Gen. xlvi. 10, *Zohar.*
[4] Gen. xlvi. 10, *Ziphion.* [5] or *Ezbon*, Gen. xlvi. 16. [6] Gen. xlvi. 16, *Arodi.*
[7] or *Phuvah.* [8] or *Job.* [9] called *Abiezer*, Josh. xvii. 2, *etc.*
[10] 1 Chron. vii. 20, *Bered.* [11] Gen. xlvi. 21, *Ehi:* 1 Chron. viii. 1, *Aharah.*
[12] Gen. xlvi. 21, *Muppim* and *Huppim.* [13] 1 Chron. viii. 3, *Addar.*
[14] or *Hushim.* [15] 1 Chron. vii. 13, *Shallum.*
[16] Heb. *multiply his inheritance.* [17] Heb. *diminish his inheritance.*

EXEGETICAL AND CRITICAL.

The more definite preparations for the entrance into Canaan begin with this chapter. It gives us an enlargement, as well as a parallel to the numbering in chap. i., and has its application in the partition of the land of promise in Josh. xiv. et seq. An enlargement as to the right of inheritance is found in the succeeding chap. vers. 1–11; the following section, vers. 12–23, contains the calling of Joshua to the leadership of the people after the approaching departure of Moses. Then chap. xxviii. completes the ordinances for sacrifices and feasts with reference to the approaching settlement in Canaan. Lastly we have the law in regard to vows, chap. xxx. Upon this follows the final reckoning with the heathen in the retaliatory raid against the Midianites.

The general object of the mustering is to fix anew the order and number of the army, after it has in the new generation been purified through two death-visitations, especially by the last great catastrophe as by fire, and also after the entire older generation, with the exception of the chosen men Caleb and Joshua, and Moses, whose death was at hand, had passed away. The more definite purpose, however, is the organization of the people with reference to the approaching division of the inheritance according to their fighting strength. Hence the families of the different tribes are enumerated in detail.

To avoid repetition we shall not pursue here the inquiry as to the significance of individual names, but may here also refer to the importance of the names for a proper estimate of the religious and popular character of the Israelites.

Vers. 1–4. *The order for the mustering.* See Num. i. *et seq.* [**After the plague.** "The words fix approximately the date at which the census was taken, and intimate the reason for the great decrease in numbers which was found to have taken place in certain tribes." SPEAK. *Com.* While this may be true with respect to the tribe of Simeon, who were perhaps involved more deeply in the sin of Zimri, there is no sufficient reason to think that a like explanation can be given for the difference in numbers as to the other tribes. Forty years in a life like that which they led, affords ample room for these differences without supposing any extraordinary reason for them. There is no striking variation except with Simeon.—A. G.]*

A special motive is intimated; because they were encamped in the plains of Moab, by Jordan, near Jericho. Hence the numeration here relates to the setttlement in Canaan, whereas before it has respect to the army organization. The dependence upon the early numbering occasions the beauty and simplicity of the record here. [The ellipsis in ver. 4 is rightly supplied in our version from ver. 2. **Take the sum.** "The words 'from the children of Israel' in ver. 4 onwards form the introduction to the enumeration of the different tribes, and the verb

* [HIRSCH holds that the enumeration was made partly with reference to the Peor-corruption, from which every one must now clear himself, and show his lineage beyond question; and with reference to the settlement in Canaan, each one was to answer or give his name, his house, his family, his tribe, and thus make clear that he belonged to Israel, and had part in its work and blessing.—A. G.]

יִהְיוּ, were, must be supplied." KEIL. So LANGE also and the LXX.—A. G.]

Vers. 5–11. **Reuben** branches into four families, numbers 43,730. [That the number of the families has no connection with the number of the tribe is evident from a comparison of Reuben with Dan. There may have been families not enumerated here, who for some reason may have attached themselves to more powerful houses; and it is not necessary to suppose that all the lineal descendants of each house are named. BIBLE COM.: "A variety of circumstances would naturally tend to bring into prominence some branches of the same parent stock, and throw others into the background."—A. G.] The grandsons of Pallus of the second family, besides Nemuel (or Jemuel), were the rebels Dathan and Abiram. With the allusion to these names, the account goes back to the fearful end of these insurgents. This end, however, is clearly to be distinguished from the fire-judgment upon the 250 offerers of incense, who themselves a sign, left behind them a sign in the brazen covering upon the altar. The remarkable exception of the children of Korah, the prime mover in the rebellion, who kept themselves from the uproar, and did not perish, is dwelt upon. [**The children of Korah died not.**—WORDSWORTH: "Therefore God does not visit the sins of the fathers on the children, unless the children follow the fathers in sin." A great truth no doubt; but all truth is many-sided. How far is it true that the children's following in the sins of their father is judicial, without interfering with their freedom in choosing to do so? BIBLE COM.: "Samuel the prophet was of this family, 1 Chron. vi. 22 seq.; Heman, 'the king's seer,' 1 Chron. xxv. 5."—A. G.]

Vers. 12–14. **Simeon**, five families, numbers 22,200. Obed's family (Gen. xlvi. 10) had become extinct—Nemuel=Jemuel. [KEIL: *Yod* and *Nun* are often interchanged. See GES., *Thes.*, pp. 833 and 557; and Zerah is a name of the same import with Zohar (*Zerah*, the rising of the sun; Zohar, candor, splendor)."—A. G.]

Vers. 15–18. **Gad.**—Seven families, numbers 40,500. Ozni is named Egbon, Gen. xlvi. 16.

Vers. 19–22. **Judah**, three families, the third subdivided, numbers 76,500. Er and Onan had perished in Canaan.

Vers. 23–25. **Issachar.**—Four families, numbers 64,300. Jashub is called Job, Gen. xlvi. 13. The two names have the same signification, to return.

Vers. 26, 27. **Zebulon.**—Three families, numbers 60,500. [WORDSWORTH calls attention to the fact that while the three tribes under Reuben had decreased, all those under Judah had increased. The tribes were probably influenced by each other's example, may have fallen into like sins, and suffered under common judgments. —A. G.]

Vers. 28–34. **Joseph—Manasseh.**—The family of his son Machir was continued in that of Gilead. This appears subdivided into six families. But besides these, there is another family of the Machirites and Gileadites alluded to, *i. e.* a branch not clearly defined. Numbers 52,700. [KEIL: The genealogical accounts in chap. xxvii. 36; Josh. xvii. harmonize, except that Jeezer here is Ariezer in Josh. xvii. 2. Heber's son Zelophehad left only five daughters, whose names are given here to prepare the way for the legal regulations in chaps. xxvii. and xxxvi.—A. G.]

Vers. 35–37. **Joseph — Ephraim.**—Three families and a fourth additional house from Shuthelah his eldest son. Numbers 32,500. Comp. 1 Chron. vii. 20.

Vers. 38–41. **Benjamin.**—Seven families, of which five were founded by sons and two by grandsons, *i. e.* grandsons who branched off into separate houses. Numbers 45,600. [The differences in the names, Gen. xlvi. 21, may be explained on the supposition that grandsons appear as sons, and partly by the probability that some of those named in Genesis had died like Obed in Simeon childless, or without founding distinct families.—A. G.]

Vers. 42, 43. **Dan.**—One family from Shuham (Gen. xlvi. 23, Hushim), which, however, divided itself into several smaller families. Numbers 64,400.

Vers. 44–47. **Asher.** Three families from sons, two from grandsons. He had one daughter Sarah. Numbers 53,400. Ishua of Gen. xlvi. is wanting here, probably as in other cases he had founded no family.

Vers. 48–50. **Naphtali.** Four families. Numbers 45,400.

The total number of persons is 601,730. Compare throughout the genealogical table in Gen. xlvi. and 1 Chron. vii., as well as the commentaries upon them. [A comparison of the totals here and in chap. i. shows a small loss. The people which had grown so rapidly in Egypt had scarcely held its own through the wilderness, with its sins and judgments. That one generation merely filled the gaps made vacant by the death of that which preceded it, shows that other than merely natural causes were at work in the wasting of the earlier generation, and confirms the history of the wilderness-life. —A. G.]

Vers. 52–56. *Instructions for the division of the land.* First regulation: Each tribe must have a territory whose limits shall be proportionate to its own size. **According to the number of names.**—Second regulation: It must be decided by lot (between equal territories) which shall fall to each tribe. [The lot was not to determine the extent of the possession, but the relative situation, and was used not only to prevent dissatisfaction and disputes, "but that every tribe might receive with gratitude its possession as assigned to it by God Himself who determines the lot."—A. G.] Third regulation: Each inheritance bears the name of the ancestor of the tribe.

Vers. 57–62. *Mustering of the Levites.* We have merely a sketch or outline for the sake of completing the list. For since this last enumeration is mainly with reference to the inheritance, and the Levites were not to have any inheritance or possession, they occupy little space here. Thus, 1. The three chief houses:

Gershon, Kohath, and Merari. 2. The particular individual houses: Libnites from Gershon. Hebronites from Kohath, Mahlites and Mushites from Merari, the Korbites likewise from Kohath. 3. We notice a significant fact which forms the central point in this narrative, and has occasioned some difficulty. Kohath's son is called Amram, the father of Aaron, Moses, and Miriam bears the same name. This illustrious family is through the identity of names brought back closely to its ancestor Levi. [The recurrence of the same names constitutes no difficulty. But Jochebed could not have been the daughter of Levi in the strict sense. Generations have come and gone between Levi and the mother of Moses. She was a daughter of Levi in the sense that she was a descendant. The term does not necessarily determine the nearness of the relation. The words her mother are correctly supplied by our translators. The subject is wanting, and as KEIL holds, "must be derived from the verb itself." The other constructions—"who was born; Vulg. Onkelos; Syr.: "whom his wife bare;" JARCHI, ABEN-EZRA—seem forced or inconsistent with the text.—A. G.] 4. The sons of Aaron come out into great prominence. The entire sum of the Levites from a month old and upward was 23,000.

Vers. 63–65. Jehovah's penalty had been fulfilled; the old generation, with the exception of Caleb and Joshua, had all passed away; *i. e.*, of course those only who were more than twenty years of age when the earlier mustering occurred. [See Deut. ii. 14, 15. The entire generation of warriors, those who were twenty years and upward, had perished before Israel crossed the Zered; but the fact that the penal sentence had been thus carried out comes in fitly here, when the new generation has just been mustered.—A. G.]

DOCTRINAL AND ETHICAL.

The new numbering of the people represents the importance of preserving and renewing constantly the registers of the people by the church and the state. Statistics in its nobler sense and purpose.

HOMILETICAL HINTS.

The new generation and society spring up over the graves of the old. The life which has been saved and purified comes out more fully and grandly after the death penalties had been executed. Cultured society should ever be on its guard and protect itself, even in the consciousness of its condition and strength. It is a sad condition of society when the standing of its members is entirely lost, either in the world or in the wilderness. The religious and moral import of the census.

FOURTH SECTION.

The Preservation of the family Life, and the elevation of Woman by the establishment of the rights of Female Heirs (the Daughters of Zelophehad).

CHAPTER XXVII. 1-11.

1 THEN came the daughters of Zelophehad, the son of Hepher, the son of Gilead,
the son of Machir, the son of Manasseh, of the families of Manasseh the son of Jo-
seph: and these *are* the names of his daughters; Mahlah, Noah, and Hoglah, and
2 Milcah, and Tirzah. And they stood before Moses, and before Eleazar the priest,
and before the princes and all the congregation, *by* the door of the tabernacle of
3 the congregation, saying, Our father died in the wilderness, and he was not in the
company of them that gathered themselves together against the LORD in the com-
4 pany of Korah; but died in his own sin, and had no sons. Why should the name
of our father be [1]done away from among his family, because he hath no son? Give
5 unto us *therefore* a possession among the brethren of our father. And Moses
brought their cause before the LORD.

6, 7 And the Lord spake unto Moses, saying, The daughters of Zelophehad speak
right: thou shalt surely give them a possession of an inheritance among their fa-
ther's brethren; and thou shalt cause the inheritance of their father to pass unto
8 them. And thou shalt speak unto the children of Israel, saying, If a man die, and
9 have no son, then ye shall cause his inheritance to pass unto his daughter. And
10 if he have no daughter, then ye shall give his inheritance unto his brethren. And

if he have no brethren, then ye shall give his inheritance unto his father's brethren.
11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the LORD commanded Moses.

[1] Heb. *diminished.*

TEXTUAL AND GRAMMATICAL.

[Ver. 4. LANGE: extinguished. KEIL: cut off, cease. BUNSEN: withdrawn—A. G.]

EXEGETICAL AND CRITICAL.

The section finds its legal enlargement and completion in chap. xxxvi. As the inalienable character and security of the separate tribes is established in the previous section, so here the sure fixed continuity in the tribe branches or families. But in all, the dominant and fundamental thought, is the personal dignity and worth of the imperishable personal name. In a conditional sense Canaan shall belong to the people forever, for the sake of the name of Israel; the heritage of Judah because of the name Judah; and so also every branch of each tribe's inheritance, for the sake of the name of the ancestral house, or father's house. The daughters of Zelophehad understand the direction in this way, and speak not for themselves particularly, but that the memory of their father Zelophehad may be preserved in a corresponding inheritance.

Yet in so doing they act indirectly for themselves, *i. e.*, for their own womanly dignity. They establish the claim that a family name could be preserved through a female generation merely—that in a conditional method female heirs could represent and take the place of male. They thus secured the law with respect to the inheritance of daughters, and with it a significant elevation of woman in her social dignity; although it did not amount to an equality with man. Their common and confident appearance before Moses, before the high-priest, the elders and the whole congregation, was itself an act of true moral elevation, which must have had a lasting effect, and therefore they well deserved to have their names rescued from oblivion, by a double record here and in chap. xxxvi. 10: Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

That the law of inheritance was still in a forming state was owing doubtless to the fact, that in the so-called father-houses the patriarchal customs, the right of destination exercised by the patriarchal family head, modified perhaps by the views of the family council, were still to a large extent preserved. Thus here there is nothing said as to the right of inheritance of daughters when there are sons also; and the contingency of a daughter carrying her inheritance over into another tribe is left unprovided for, until the restrictions and limitations are fixed in chap. xxxvi. The very question whether there was any right of inheritance for females was still so novel that even Moses felt constrained to seek a special decision upon it from the Lord (ver. 5). These daughters surely had the purpose to preserve the memory of their father's house through their possessions, *i. e.*, by taking husbands only on the condition that the sons who might be born should be designated as descendants of their father Zelophehad. The provision, however, in chap. xxxvi. seems to prove that this was not the universal custom, as KEIL, KNOBEL [BIBLE COM.: suppose, citing as practical examples of it Jarha (1 Chron. ii. 34), Jair (chap. xxxii. 41; Deut. iii. 14), Barzillai (Ezra ii. 61; Neh. vii. 63). The fuller explication of the law, however, as to the inheritance of daughters, which, as an ordinance of God, fixed definitely the status of the right, truly led to this custom. If the sire of a house die without sons, his inheritance passed to his daughters. But in what sense the following regulations reveal: the heir next in succession shall be his brother, *etc.* In any case the inheritance must remain in the tribe. [BIBLE COM.: "A father, whether sons had been born to him or not, had the power, either before or at his death, to cause part of his estate to pass to a daughter; in which case her husband married into her family rather than she into his, and the children were regarded as of the family from which the estate had come. Thus Machir, ancestor of Zelophehad, although he had a son Gilead, left also, as is probable, an inheritance to his daughter, the wife of Hezron, of the tribe of Judah, by reason of which their descendants, among whom was Jair, were reckoned as belonging to the tribe of Manasseh (1 Chron. ii. 21 sq.). Thus Sheshan also, who had no sons, married his daughter to his Egyptian servant Jarha, and so had by them a long line of posterity (1 Chron. ii. 34 sq.). Other earlier nations had like customs. The daughters of Laban complain of "having no portion or inheritance in their father's house" (Gen. xxxi. 14), intimating apparently that Laban might have given them such had he so pleased, and thus bound their husband by ties which would have prevented them from leaving his father in-law. So of the daughters of Job it is specially noted that "their father gave them inheritance among their brethren" (Job xliii. 15).—A. G.]

The daughters of Zelophehad based their demand upon their father's right, which he had not forfeited. **He was not in the company of Korah, but died in his own sin** [*i. e.*, the sin which he had committed with others in the wilderness, and for which he died without entering the land of promise.—A. G.] His destruction with the company of Korah would have forfeited his heritable right, but since he died in his own sin, *i. e.*, from the universal connection between sin and death, he was on the same level with all the others. Had the daughters of Zelophehad intended to hint even, that he had through special transgressions hastened his death, they still knew

well that that had involved a curse which rested upon his race. Indeed these daughters of Zelophehad possessed a fair faculty for doctrinal discriminations. Death without sin going before it, was for them at any rate inconceivable. For the law of inheritance among other Oriental nations see KNOBEL, p. 161; and J. SELDEN, *de success. ad leges Hebr. in bona defunctorum*, Frankfort, 1645 [also KEIL, *Archæol.*, § 142, Vol. II., pp. 212, 218; and WINES, *Laws of the Hebrews*.—A. G.].

DOCTRINAL AND ETHICAL.

The vindication of the right of inheritance for daughters shows not only the elevation in dignity and honor of women in Israel, but also the great value of continued and preserved genealogies, the dynamic force of the consecrated family tree, of a moral nobility.

[WORDSWORTH: Regard these women as striking examples of faith. They believe that the promised land would be inherited by Israel; and also of the working of God's grace perfecting itself in human weakness, and cherishing the "weak things of this world to confound the mighty."—A. G.]

HOMILETICAL HINTS.

Their renown. Woman also shall stand up for her rights, and have them recognized. The ignoring of these rights, as also their exaggeration. The elevation of the female sex in the Old Testament. Its complete restitution in the New Testament. The dignity and glory of woman consists in the inviolableness of her domestic destination. ["They discovered: 1. A strong faith in the power and promise of God. 2. An earnest desire for a place and name in the land of promise, which was a type of heaven. 3. A true respect and honor for their father." HENRY.]

FIFTH SECTION.

The Consecration of Joshua introduced by the announcement of the death of Moses, with reference also to the speedy entrance of Israel into Canaan.

CHAPTERS XXVII. 12–23.

12 AND the Lord said unto Moses, Get thee up into this mount Abarim, and see
13 the land which I have given unto the children of Israel. And when thou hast seen
it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered.
14 For ye rebelled against my commandment in the desert of Zin, in the strife of the
congregation, to sanctify me at the water before their eyes: that *is* the water of
Meribah in Kadesh in the wilderness of Zin.

15, 16 And Moses spake unto the LORD, saying, Let the LORD, the God of the spirits
17 of all flesh, set a man over the congregation, Which may go out before them, and
which may go in before them, and which may lead them out, and which may
bring them in; that the congregation of the LORD be not as sheep which have no
shepherd.

18 And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom
19 *is* the spirit, and lay thine hand upon him; And set him before Eleazar the priest,
20 and before all the congregation; and give him a charge in their sight. And thou
shalt put *some* of thine honour upon him, that all the congregation of the children
21 of Israel may be obedient. And he shall stand before Eleazar the priest, who shall
ask *counsel* for him after the judgment of Urim before the LORD: at his word shall
they go out, and at his word they shall come in, *both* he, and all the children of Is-
22 rael with him, even all the congregation. And Moses did as the LORD commanded
him: and he took Joshua, and set him before Eleazar the priest, and before all the
23 congregation: And he laid his hands upon him and gave him a charge, as the
LORD commanded by the hand of Moses.

TEXTUAL AND GRAMMATICAL.

[Ver. 20. Hearken, without the object. See Ex. vii. 16; Isaiah i. 19. The object is easily supplied from the context.—A. G.]

EXEGETICAL AND CRITICAL.

Deut. xxxi.—xxxiv. completes this section. It is clear from the whole context, that we are not dealing here with two successive sections, but with one having two closely related divisions; and that the first, of which here, the command of Jehovah to Moses to ascend Mount Nebo before his end, the fulfilment of which is not related here, serves as an introduction to the consecration of Joshua as the successor of Moses (in his position as leader of the hosts, though not in his prophetic office), and indeed with express reference to the approaching entrance into Canaan. [The command stands here probably in its natural and chronological order. It follows naturally upon the regulations as to the inheritance of the land. It was given to bring to the mind of Moses, afresh, what he had known before, that he was not to lead the people into that land, that his career was near its close, and to stimulate him to do all that he could, while he was still living, to provide for the welfare of his people in the future. The first and most essential thing was the choice and consecration of his successor.—A. G.].

Vers. 12–14. Moses is commanded to ascend Mount Nebo, in order to finish his work with the view of Canaan before his death. Here again he is reminded of his sin in the wilderness of Zin, in which also Aaron shared. The workings of passion, which in its inward violence and agitation may have, to some extent, shortened his life, seem to have been concentrated in that passionate act. The command here is left somewhat indefinite. **Get thee up into this mountain Abarim.** Subsequently it becomes more definite. Abarim becomes Pisgah, and Pisgah Nebo. Comp. *Com.*, chap. xxxiv., the Bible Lexicons, and chap. xx. 12. [The double כַּאֲשֶׁר is not causal, but comparative, indicating that as he had sinned with Aaron he must die also, with only the sight of the promised land; or that as they had sinned, they must bear the penalty of that transgression. HIRSCH draws the distinction between the occurrence at Rephidim and at Kadesh, not only that the one was at the beginning and the other at the close of their wanderings, but that at Rephidim the water was to flow upon the blows with the *rod* of Moses, while at Kadesh it was the *word* of Moses which was to open the fountain. When Moses used the rod he did not sanctify Jehovah. He failed to recognize the efficacy of the word, and that they were now at the transition point, passing from the immediate supernatural divine support and security, into the ordinary, natural method of life. In His view Moses and Aaron had reached the end of their course; they had led the people through this more exclusively miraculous period, and there removal therefore while it was as a punishment for their sin, was natural and necessary also, their specific work being finished.—A. G.].

Vers. 15–23. A preliminary account of the consecration of Joshua. Although Moses had for a long time previously been familiar with the thought that Joshua, already for nearly forty years his military captain, would at one time replace him in that capacity as his successor, he did not venture with his human estimation and choice, to anticipate the divine decision. It was, too, in full accordance with his noble self-forgetful disposition, to ask for the appointment of his successor.

Ver. 16. **Let the LORD, the God of the spirits of all flesh set a man over the congregation.**—All flesh has the same likeness, but the spirits of all flesh are endlessly different. God alone knows and tries the spirits, and therefore He alone selects the right persons. In such an emergency, too, His decision alone is satisfactory. Comp. xvi. 22. The destined man must be the shepherd or the leader, the prince or captain of the people, since the people must not be without a shepherd.

[Ver. 17. **Go in and out** as descriptive of the private life, while **to lead out and lead in** designates his public official walk; one who in his private personal, and in his official life, should be an example to the people, and so be fitted to direct and influence them in their private and public obligations.—A. G.].

Ver. 18. Upon this Jehovah designates Joshua the son of Nun as the man whom He has chosen. **For in him is the Spirit.**—Spirit: KNOBEL, "Insight and wisdom." KEIL: "The higher power breathed into his soul by God, which quickens and shapes his moral and religious life," and here "the spiritual qualifications necessary for the office which was to be entrusted to him" The Spirit however is a developed fulness of life, here with reference to his particular calling as a leader of the host.

Moses, however, must consecrate him before Eleazar the priest and the whole congregation, by the imposition of his hands (transferring his official dignity) and **give him a charge**, the instructions which were connected with this ordination service. [The spiritual gifts which he possessed did not dispense with the necessity for the external consecration, nor would this consecration have been of any avail without the gifts.—A. G.].

Ver. 20. **And thou shalt put some of thine honor** (הוֹד) **upon him.** Moses could confer upon him his princely or his judicial office, but not the prophetic calling; for that calling Jehovah reserves to Himself, and it could not be made an official institution. Elijah could initiate Elisha into the prophetic order and school, but he could not make him a prophet. Eleazar was not a prophet, although as high-priest he administered Urim and Thummim, the substitute for prophetic decisions. [The eminence and authority of Moses were not to be fully transferred to Joshua, but in part. He became vice-leader. BIBLE COM.: The transference of this honor to Joshua is not parallel to the communication of the spirit which rested upon Moses to the seventy elders, chap. xi. 17, 25; for though Moses in elevating Joshua to his new office, did not part with any of his own spiritual gifts, he yet necessarily shared henceforward with another that power which hitherto he had exercised alone.—A. G.].

Vers. 21, 22. By these decisions Joshua must direct his steps when he needed divine direction. The oracle is here designated merely by the

Urim, because in the administration of men so consecrated it was pre-eminently Urim, the true source of light. [Moses had direct access to God, Joshua must use the means instituted to meet such cases of doubt or perplexity—the High-priest and the Urim.—A. G.].

Ver. 23. The consecration of Joshua was carried out in accordance with the prescribed regulations, as it is more fully related in Deut. KEIL: "All the congregation denotes the whole body of heads of the people, or the college of elders, representing the congregation and conducting its affairs." But beyond doubt the commander would be presented to his whole army at his installation, and it is expressly said in Deut. xxxi. 7, *before* the eyes of all Israel.

DOCTRINAL AND ETHICAL.

[It is not keenness of insight, or large culture or wide experience in affairs, but the gifts of the Spirit which qualify men for high official duties. Endowments, native or acquired, are not dispensed with, but neither are they sufficient. The crowning qualification is the Spirit, given by Him in whom the Spirit dwelleth without measure]

HOMILETICAL HINTS.

WORDSWORTH finds a typical meaning in the narrative. Moses the law, and Joshua Christ. The law brings men to the border of the promised blessing, Christ gives them actual possession, *etc.* God will not leave His people without a shepherd.

The ascent upon the mountain Abarim. From a mountain, the servants of God take their departure from the earth, although for the most part in a spiritual sense: Jacob, Gen. xlv. 27 and xlix. Aaron upon Mount Hor, Moses upon Nebo, Joshua at Shechem, Elijah, Christ from the mount of Olives. Moses a type also in the arrangement for his departure. Jehovah as the God of the spirits of all flesh. Behind the uniformity of the flesh and outward appearance, there lies concealed an endless variety of individual spirits which Jehovah alone can estimate according to their true worth and destination. The spirits of men, their spiritual characteristic features, are veiled by the external manifestation. Still they will be brought to the light, *a.* by the Spirit; *b.* by the age; *c.* in the last day or by the judgment. The consecration of Joshua and the determination of his calling. [HENRY: God tells Moses of his faults, although a faithful, honorable and favored servant. He must hear of his faults and others likewise. God will show His displeasure against sin, even when in those who are nearest and dearest to Him." The mitigation in the death of Moses. 1. He leaves his people provided for. 2. He has the sight of the promised land. 3. His death is being gathered to his people.—A. G.].

SIXTH SECTION.

The renewed and enlarged sacrificial institutions, with reference to the settlement in Canaan.

CHAPTER XXVIII. 1—XXIX. 40. (COMP. CHAP. XV. 1–31).

1, 2 AND the LORD spake unto Moses, saying, Command the children of Israel,
and say unto them, My offering *and* my bread for my sacrifices made by fire, *for* a
3 sweet savour[1] unto me, shall ye observe to offer unto me in their due season. And
thou shalt say unto them, This *is* the offering made by fire which ye shall offer unto
the LORD; two lambs of the first year without spot day by day,[2] *for* a continual
4 burnt offering. The one lamb shalt thou offer in the morning, and the other lamb
5 shalt thou offer at [3]even; And a tenth *part* of an ephah of flour for a meat offer-
6 ing, mingled with the fourth *part* of a hin of beaten oil. *It is* a continual burnt
offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made
7 by fire unto the LORD. And the drink offering thereof *shall be* the fourth *part* of
a hin for the one lamb: in the holy *place* shalt thou cause the strong wine to be
8 poured unto the LORD *for* a drink offering. And the other lamb shalt thou offer
at even: as the meat offering of the morning, and as the drink offering thereof,
thou shalt offer *it*, a sacrifice made by fire, of a sweet savour unto the LORD.
9 And on the sabbath day two lambs of the first year without spot, and two tenth
deals of flour *for* a meat offering, mingled with oil, and the drink offering thereof:
10 *This is* the burnt offering of every sabbath, beside the continual burnt offering,
and his drink offering.

11 And in the beginnings of your months ye shall offer a burnt offering unto the
LORD; two young bullocks, and one ram, seven lambs of the first year without
12 spot; And three tenth deals of flour *for* a meat offering, mingled with oil, for one
bullock; and two tenth deals of flour *for* a meat offering, mingled with oil, for one
13 ram; And a several tenth deal of flour mingled with oil *for* a meat offering unto
one lamb; *for* a burnt offering of a sweet savour, a sacrifice made by fire unto the
14 LORD. And their drink offerings shall be half a hin of wine unto a bullock, and
the third *part* of a hin unto a ram, and a fourth *part* of a hin unto a lamb: this *is*
15 the burnt offering of every month throughout the months of the year. And one
kid of the goats for a sin offering unto the LORD shall be offered, beside the con-
16 tinual burnt offering, and his drink offering. And in the fourteenth day of the
17 first month *is* the passover of the LORD. And in the fifteenth day of this month
18 *is* the feast: seven days shall unleavened bread be eaten. In the first day *shall be*
19 a holy convocation; ye shall do no manner of servile work *therein:* But ye shall
offer a sacrifice made by fire *for* a burnt offering unto the LORD; two young bul-
locks, and one ram, and seven lambs of the first year: they shall be unto you
20 without blemish. And their meat offerings *shall be of* flour mingled with oil;
three tenth deals shall ye offer for a bullock, and two tenth deals for a ram:
21 A several tenth deal shalt thou offer for every lamb, throughout the seven lambs:
22, 23 And one goat *for* a sin offering, to make an atonement for you. Ye shall
offer these beside the burnt offering in the morning, which *is* for a continual burnt
24 offering. After this manner ye shall offer daily, throughout the seven days, the
meat of the sacrifice made by fire, of a sweet savour unto the LORD; it shall be
25 offered beside the continual burnt offering, and his drink offering. And on the
seventh day ye shall have a holy convocation; ye shall do no servile work.

26 Also in the day of the firstfruits, when ye bring a new meat offering unto the
LORD, after your weeks *be out*, ye shall have a holy convocation; ye shall do no
27 servile work: But ye shall offer the burnt offering for a sweet savour unto the LORD;
28 two young bullocks, one ram, seven lambs of the first year; And their meat offer-
ing of flour mingled with oil, three tenth deals unto one bullock, two tenth deals
29 unto one ram. A several tenth deal unto one lamb, throughout the seven lambs;
30, 31 *And* one kid of the goats to make an atonement for you. Ye shall offer *them*
beside the continual burnt offering, and his meat offering, (they shall be unto you
without blemish,) and their drink offerings.

CHAP. XXIX. 1 AND in the seventh month, on the first *day* of the month, ye shall
have a holy convocation; ye shall do no servile work: it is a day of blowing the
2 trumpets unto you. And ye shall offer a burnt offering for a sweet savour unto the
LORD; one young bullock, one ram, *and* seven lambs of the first year without
3 blemish: And their meat offering *shall be of* flour mingled with oil, three tenth
4 deals for a bullock, and two tenth deals for a ram. And one tenth deal for one
5 lamb, throughout the seven lambs: And one kid of the goats *for* a sin offering, to
6 make an atonement for you: Beside the burnt offering of the month, and his meat
offering, and the daily burnt offering, and his meat offering, and their drink offer-
ings, according unto their manner, for a sweet savour, a sacrifice made by fire unto
the LORD.

7 And ye shall have on the tenth *day* of this seventh month a holy convocation;
8 and ye shall afflict your souls: ye shall not do any work *therein:* But ye shall
offer a burnt offering unto the LORD *for* a sweet savour; one young bullock, one
ram, *and* seven lambs of the first year; they shall be unto you without blemish.
9 And their meat offering *shall be of* flour mingled with oil, three tenth deals to a
10 bullock, *and* two tenth deals to one ram, A several tenth deal for one lamb,
11 throughout the seven lambs: One kid of the goats *for* a sin offering; beside the
sin offering of atonement, and the continual burnt offering, and the meat offering
of it, and their drink offerings.

12 And on the fifteenth day of the seventh month ye shall have a holy convocation;
ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:
13 And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto
the LORD; thirteen young bullocks, two rams, *and* fourteen lambs of the first year;
14 they shall be without blemish: And their meat offering *shall be of* flour mingled
with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth
15 deals to each ram of the two rams, And a several tenth deal to each lamb of the
16 fourteen lambs: And one kid of the goats *for* a sin offering; beside the continual
burnt offering, his meat offering, and his drink offering.

17 And on the second day *ye shall offer* twelve young bullocks, two rams, fourteen
18 lambs of the first year without spot: And their meat offering and their drink offer-
ings for the bullocks, for the rams, and for the lambs, *shall be* according to their
19 number, after the manner: And one kid of the goats *for* a sin offering; beside the
continual burnt offering, and the meat offering thereof, and their drink offerings.

20 And on the third day eleven bullocks, two rams, fourteen lambs of the first year
21 without blemish: And their meat offering and their drink offerings for the bull-
ocks, for the rams, and for the lambs, *shall be* according to their number, after the
22 manner: And one goat *for* a sin offering; beside the continual burnt offering, and
his meat offering, and his drink offering.

23 And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first
24 year without blemish: Their meat offering and their drink offerings for the bull-
ocks, for the rams, and for the lambs, *shall be* according to their number, after the
25 manner: And one kid of the goats *for* a sin offering; beside the continual burnt
offering, his meat offering, and his drink offering.

26 And the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year
27 without spot: And their meat offering and their drink offerings for the bullocks,
for the rams, and for the lambs, *shall be* according to their number, after the man-
28 ner: And one goat *for* a sin offering; beside the continual burnt offering, and his
meat offering, and his drink offering.

29 And on the sixth day eight bullocks, two rams, *and* fourteen lambs of the first
30 year without blemish: And their meat offering and their drink offerings for the
bullocks, for the rams, and for the lambs, *shall be* according to their number, after
31 the manner: And one goat *for* a sin offering; beside the continual burnt offering,
his meat offering, and his drink offering.

32 And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the
33 first year without blemish; And their meat offering and their drink offerings for
the bullocks, for the rams, and for the lambs, *shall be* according to their number,
34 after the manner: And one goat *for* a sin offering, beside the continual burnt offer-
ing, his meat offering, and his drink offering.

35 On the eighth day ye shall have a solemn assembly: ye shall do no servile work
36 *therein:* But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet sa-
vour unto the LORD: one bullock, one ram, seven lambs of the first year without
37 blemish: Their meat offering and their drink offerings for the bullock, for the ram,
38 and for the lambs, *shall be* according to their number, after the manner: And one
goat *for* a sin offering; beside the continual burnt offering, and his meat offering,
39 and his drink offering. These *things* ye shall [4]do unto the LORD in your set feasts,
beside your vows, and your freewill offerings, for your burnt offerings, and for your
40 meat offerings, and for your drink offerings, and for your peace offerings. And
Moses told the children of Israel according to all that the LORD commanded
Moses.

[1] Marg *for a sweet savour of my rest.*
[2] Marg. *between the two evenings.*
[3] Marg. *In a day.*
[4] Marg. *offer.*

TEXTUAL AND GRAMMATICAL.

[Ver. 35. עֲצֶרֶת from עָצַר, to close, shut up. The assembly which closes up the whole cycle.—A. G.]

EXEGETICAL AND CRITICAL.

That this conclusion of the sacrificial ordinances relates definitely to the settlement in Canaan, and thus forms the intensified repetition of the law of offerings in chap. xv., is evident from the prominent significance which is attributed to the feast of tabernacles, as the closing feast, at which the blessedness and the joy of the settlement in the land of promise was celebrated, as if all the feasts culminated in this festival commemorative of the sacred and glorious heritage. See chap. xxix. 12–40, with which belongs also the preliminary solemnities on the day of atonement (vers. 1-6). The series of sacrificial regulations closes in this form: Ex. xxiii. 14–17; xxix. 38–42; xxxi. 12–17; Lev. xxiii.; Num. xv. 1–12.

1. The basis of the feasts, the sacred times, were arranged according to the sacred number seven, the Sabbath in various senses and emphasis (the weekly, monthly Sabbath, *etc.*) foretokening the eternal rest of God. *a.* The basis of the feasts. 1) The every day. 2) The Sabbath day. 3) The first day of the month or the new moon. 4) The Pentecost which was reckoned as the Sabbath of weeks. 5) The first day or new moon of the seventh month. *b.* The feasts. 1) Passover and unleavened bread. 2) The feast of weeks or harvest, Pentecost. 3) The day of atonement and feast of tabernacles, or the feast of fruit harvest and vintage. More minute specifications. The every day morning and evening sacrifices, sanctified to Jehovah, designates all time as holy time. The Sabbath, the fundamental type of all holy time, comes out prominently also in the eight day feasts. The new moons win now a greater significance with respect to the civil relations of life in Canaan (especially seed time and harvest). Later it attained the dignity of a peculiar feast day. [Keil referred to by Lange here holds "that the new moon grew more and more into a feast day, trade was suspended (Amos viii. 5) the pious Israelite sought instruction from the prophets (2 Kings iv. 23) many families and households presented yearly thank offerings (1 Sam. xx. 6, 29) and at a still later period the most devout abstained from fasting (Judith viii. 6), consequently it is frequently referred to by the prophets as a feast resembling the Sabbath (Isa. i. 13; Hos. ii. 13; Ezek. xlvi. 1)]."

The first day of the seventh month was celebrated as the great Sabbath (of months) with the sounding of trumpets. It was the Sabbath of the new moon, as the peculiar Sabbath, the Sabbath of days. The Paschal feast rose above all the other feasts as the great Old Testament sacramental solemnity: as a year feast proper it was combined with the feast of unleavened bread—the two together constituting a double feast. The great day of atonement also as a preliminary solemnity, with the feast of tabernacles made a double feast, but which in itself like the Passover transcended the other feasts, and even the Passover itself, in its foreshadowings of the future. The isolated position of the Pentecost has already been alluded to. It should be observed, however, that the Pentecost is not only a harvest feast, but the Sabbath of seven weeks, and thus the seven-fold intensified day of rest. The seven day feasts of unleavened bread and Tabernacles, aside from the Sabbath occurring within them, were begun and closed with a holy convocation and Sabbath rest. To the seven days of the Tabernacles' feast there was added the עֲצֶרֶת to which the Sabbath rest and the holy convocation of the seventh day were transferred.

As to the cumulation of offerings it is to be observed that the daily offerings were not suspended for the Sabbath offerings, or for the feast offerings, but went before those (chap. xxviii. 9, 10; and vers. 23 and 31). So also the Sabbath offerings were not suspended by the feast or the new moon offerings, nor were the new moon offerings at the feast of the seventh new moon (xxix. 6) and generally no universal offering, for these which were more particular or special.

The fundamental form of all the sacrifices is throughout the burnt-offering, *i. e.*, the offering which represents symbolically and typically the offering up of the person to Jehovah. There is no word of a sin offering in the daily or Sabbath sacrifices. In the monthly sacrifice a sin offering is added as in remembrance of sins committed in the past, a kid of the goats (xxviii. 15), and so also from the first day of the feast of unleavened bread a goat is offered daily (xxviii. 12-24), for a sin offering. At Pentecost (30) at the seventh new moon, on the great day of atonement, one kid of the goats, beside the sin offering of atonement (xxix. 11) and lastly on every day of the Feast of the Tabernacles a sin offering was part of the service. With the bloody offerings there were connected in precise or definite relations food and drink offerings.

Table of the offerings. 1. For every day chap. xxviii. 1-8, see Exod. xxix. 38. 2. For the Sabbath, vers. 9, 10, the double of the daily offering throughout. **For the new moon**, vers. 11-15. The food and drink offerings do not relate to the bloody offerings as a whole, but distributively. They are: *a.* two bullocks and with each, three tenth deals of flour mingled with oil for a food offering, and half a hin of wine for a drink offering. *b.* One ram, with two-tenth deals of flour for a food offering, and one third of a hin of wine for a drink offering. *c.* Seven lambs of the first year, with one tenth deal of fine flour for a food offering, and the fourth part of a hin of wine as a drink offering. **For the feast of unleavened bread.** Vers. 16-25. The burnt and food offerings as before, drink offering not expressed but understood.

For Pentecost. Vers. 26–31. First fruits lie

in the name. Burnt meat, and drink offerings as at the feast of unleavened bread. **For the seventh new moon**, chap. xxix. 1-6. A bullock, a ram, and seven lambs are added to the daily off ring, and to those of the ordinary new moon. Meat and drink offerings in their proportion. **For the day of atonement**, vers. 7-11. Burnt offering with the appropriate meat and drink offerings as on the seventh new moon. Beside the sin offering of atonement, one kid of the goats for a sin offering. **For the feast of tabernacles**, vers. 12-39. Here the burnt-offerings rise to enormous proportions. At the first day thirteen bullocks, the second twelve, the third eleven, and so downward to the seventh day, when seven were offered. The number of rams and lambs however is constant through all the days, and the meat and drink offerings are in due proportion. The steady decrease in the number of bullocks was probably due to the purpose of securing seven bullocks, the sacred number, for the seventh day, and indicating at the same time in the gradual diminution in the number of sacrificial bullocks the gradual decrease in the festal character of the seven festal days," KEIL. It is remarkable that the grand concluding festival upon the eighth day, closes with the simple offering of an ordinary feast day, chap. xxix. 36.

To all these sacrifices must be added the voluntary offerings of individual Israelites. The peace offerings were probably especially attached to the great popular festivals.

This lavish employment of such costly material in the fire-offerings was designed probably not merely to express fully the duty of self-consecration, but it served also without doubt to confirm the natural distinction between man and brute which was rent away everywhere among the heathen, (as it is now again in modern science so-called) by an institution of revelation, and also to train a young shepherd people, by the exercise of great sacrifices, to a free and independent position relative to their possessions in herds and flocks. We have already alluded to the fact that the shepherd life, and even the grade and condition of the cattle, were elevated through the institution of such offerings. The offering of the males was moreover less detrimental for the pastoral economy than the sacrifice of female victims would have been. [While this renewal and enlargement of the law looks to the settlement of Israel in Canaan, where the Israelites were in a position to carry it out to its full extent, it has also a deeper significance as indicating the reunion of Jehovah with His people who were separated from Him during the wanderings. Israel in the fields of Moab, the last of the rebellious generation dead, now stood in the place of the preceding generation at Sinai when they were taken into covenant with Jehovah, and hence the institutions through which they had communion with God, are set forth here more fully than before. The whole order is wrapt up in ver. 2: **My offering and my bread for my sacrifice made by fire, a sweet savor unto me shall ye observe to offer unto me in their due season.**—This is the germ out of which all springs. In its daily sacrifice in its burnt and meal offering the people sanctified its life and its substance to God. This is never suspended. At each period, making a beginning in its life, there are sacrifices expressive of the truth, that they belong to Jehovah and yield themselves to Him. As these periods open into wider circles—the Sabbath, the new moon—so the offerings become more extensive and expressive, until we reach the seventh new moon, which in a sense completes the festal circle—the ceremonial year. It begins with the great paschal feast and closes with the great day of atonement and the feast of tabernacles. The atonement completed, the ceremonial offences of the past accumulating through the year, and it may be not provided for in the recurring festivals and offerings, now all removed with the sin offering and Azazel; the people start anew and with great joy. The joyous character of the feast of tabernacles, was due partly to the fact that it commemorated the life of Israel in tents and booths now passed, partly to the fact that it was the feast of first-fruits—a feast of thanksgiving for their abundance—but it was peculiarly a joyful feast from its relation to the whole sacrificial system. It was the first feast after the great atonement had been concluded. The people passed from the day on which they fasted and afflicted their souls, out into the free air and unrestricted communion with God. They were not burdened with guilt and fears, they were cleansed from their ceremonial offences; and those who saw through the types to the thing represented were no doubt cleansed morally, and hence the exultant tone of this solemnity. And it may be in the gratitude and joy which seeks every way to express itself, we have the reason for the more expensive offering of this feast; and also a reason why the thirteen victims on the first day decline to seven on the seventh—the outburst of joy calming itself down to the sober but no less pure and deep joy of the ordinary life and methods of communion with God.

The apparent discrepancy between chapter xxviii. 26-31 and Lev. xxiii. 18-20 is removed at once upon the supposition that the festal offering spoken of here was independent of the special offerings connected with the wave-loaves which are referred to in that passage. The whole statement here, implies that the two offerings were distinct and separate, and this view is confirmed by the statements as to the offerings which accompanied the great day of atonement. The offerings in Leviticus are connected with the rites peculiar to each festival, and formed part of them, in our passage they are additions to the continual burnt offering. See BAHR, *Symbolik; KURTZ, Mosaische Offering*; FAIRBAIN'S *Typology*; HIRSCH'S *Com.*, which is full and elaborate; KEIL, *Archæology*.—A. G.].

DOCTRINAL AND ETHICAL.

With a delightful anticipatory view of Canaan Israel is reminded again that it must hold Jehovah in honor, as the Giver of all its wealth and happiness in the land of its inheritance, and recognize the truth by bringing its offerings. The largeness and abundance of its burnt offerings is fully explainable only, as a cogent method of education to unselfishness. See the exegesis.

But as to the freewill offerings, their unreasonable multiplication must be restricted by the authority of the head of the household, see chap. xxx.

[**My sacrifice.**—It belongs to the LORD already. We offer not our own—but what is His. We receive first and then give of what we have received. "The offering, the power and will to offer, the offerer himself, all belong to God." God receives His own again, but with it the affection, the homage, and the devotion of the offerers. The showers that bless the earth bear back with them its fragrance. The natural and historical significance of the three great feasts. See FAIRBAIN'S *Typology.*—A. G.].

HOMILETICAL HINTS.

The sense of the nearness of the promised land. Indicated by the renewal and extension of the sacrificial and festal ordinances, especially with regard to the food and fruit offerings, then more particularly the enlarged regulation for the feasts (see the exegesis), and lastly by the restriction placed upon formal vows. The blessing of an established order, even in ecclesiastical affairs. Every religious and ecclesiastical ordinance must be conditioned by its idea and purpose. The feasts of God's people as intensified sacrificial feasts. The souls of the people are in these great festal offerings raised above the world. [HENRY: "Neither the pressure of the war of conquest, nor the plenty to be secured with the possession of the land, would excuse any neglect as to the ordinances of God. When God sows plentifully upon us He expects to reap accordingly from us. The day of atonement and the feast of tabernacles. The intention of divine institutions is, then, well answered when one religious service helps to fit us for another, and all for heaven. Even our best services are imperfect and need atonement. On the very day the sin offering of atonement was offered there must be another sin offering. But what the law could not do in that it was weak that Christ has done. They that sow in tears shall reap in joy. **The eighth day.** See John vii. 37.

Ver. 39. **Beside your vows**—Though every Israelite had a share in the common sacrifices, yet he must not think that these will serve instead of his vows and free-will offerings."

How much we owe to Christ who has fulfilled the law, and has set us free from the yoke of ordinances, and how vigilantly should we guard our Christian liberty.—A. G.].

SEVENTH SECTION.

The regulation of the Israelitish family in Canaan, represented in the law concerning female vows.

CHAPTER XXX. 1–16.

1 AND Moses spake unto the heads of the tribes concerning the children of Israel,
2 saying, This *is* the thing which the LORD hath commanded. If a man vow a vow
unto the LORD, or swear an oath to bind his soul with a bond; he shall not [1]break
3 his word, he shall do according to all that proceedeth out of his mouth. If a woman also vow a vow unto the LORD, and bind *herself* by a bond, *being* in her fath-
4 er's house in her youth; And her father hear her vow, and her bond wherewith
she hath bound her soul, and her father shall hold his peace at her; then all her
vows shall stand, and every bond wherewith she hath bound her soul shall stand.
5 But if her father disallow her in the day that he heareth, not any of her vows, or
of her bonds wherewith she hath bound her soul, shall stand; and the LORD shall
6 forgive her, because her father disallowed her. And if she had at all a husband,
when she [2]vowed, or uttered aught out of her lips, wherewith she bound her soul;
7 And her husband heard *it*, and held his peace at her in the day that he heard *it*:
then her vows shall stand, and her bonds wherewith she bound her soul shall stand.
8 But if her husband disallowed her on the day that he heard *it*, then he shall make
her vow which she vowed, and that which she uttered with her lips, wherewith she
9 bound her soul, of none effect: and the LORD shall forgive her. But every vow
of a widow, and of her that is divorced, wherewith they have bound their souls,
10 shall stand against her. And if she vowed in her husband's house, or bound her
11 soul by a bond with an oath; And her husband heard *it*, and held his peace at
her, *and* disallowed her not: then all her vows shall stand, and every bond where-

12 with she bound her soul shall stand. But if her husband hath utterly made them
void on the day he heard *them;* *then* whatsoever proceeded out of her lips concern-
ing her vows, or concerning the bond of her soul, shall not stand: her husband
13 hath made them void; and the LORD shall forgive her. Every vow, and every
binding oath to afflict the soul, her husband may establish it, or her husband may
14 make it void. But if her husband altogether hold his peace at her from day to
day; then he establisheth all her vows, or all her bonds, which *are* upon her: he
confirmeth them, because he held his peace at her in the day that he heard *them.*
15 But if he shall any ways make them void after that he hath heard *them;* then he
16 shall bear her iniquity. These *are* the statutes, which the LORD commanded
Moses, between a man and his wife, between the father and his daughter, *being yet*
in her youth in her father's house.

[1] Heb. *profane.* [2] Marg. *her vows were upon her.*

TEXTUAL AND GRAMMATICAL.

[Ver. 2. יַחֵל Hiph. from חָלַל, and seems to imply the desecration of the subject itself, not the mere treating it in a profane way. The broken word is desecrated.—A. G.].

[Ver. 3. נֶדֶר the positive vow; אִסָּר the bond, the negative vow. The binding of the will through a vow or oath.—A. G.].

[Ver. 6. מִבְטָא from the root to babble—the rash, thoughtless, unadvisable utterance—like our word babbler —A. G.].

EXEGETICAL AND CRITICAL.

This section might be regarded merely as a completion of the regulations concerning vows (Lev. xxvii.; Num. vi.) if, aside from the repeated utterances as to the sacredness of vows, we had not here to deal solely with the vows of women, modified by their dependent condition, and if in the provisions for the regulation of their vows, we did not find the fundamental features of the Jewish household coming distinctly into view. KEIL [also BIB. COM. BAUMGARTEN traces it back to the regulations over female inheritance of the land.—A. G.] finds the connecting link between this chapter and the preceding in the offering, since the vows would mainly relate to offerings. We think, however, that we may assume that the prospect of the rich blessing, the abundance which should fall to the people of Israel in Canaan forms the connecting link. In the wilderness they could make no great offerings, at least the women could not; in Canaan, on the contrary, rich offerings could and should be brought, and how like woman's nature it is, in the enjoyment of plenty, to make arbitrary and lavish offerings. The lineaments of the Israelitish domestic arrangements appear in the following distinctions.

1. The head of the household, the father or husband, decides upon the validity of the vows of the female members of the household, because they are dependent upon him. On account of this dependence they have no absolute or unconditioned right of vows, or surrender. They are particularly, with reference to religious obligations, consecrations and self-engagements dependent upon the head of the house. If he utters his veto, the woman is released from her vow, God counts her free. It is only an emasculated modern liberalism which would reverse this divinely appointed order of nature, and constitute woman the mistress, give her control of the household in things of religion.

2. But the master of the house has no unlimited right of veto. It is only in those cases in which, immediately after he had heard of the vow, he declared it invalid, that the obligation was removed. If for any time, either longer or shorter, he had kept silence, he could not invalidate the vow by a later interference. He thus indeed involves himself in the obligation, and must expiate for the non-fulfilment of the vow, as for his own trangression, with a sin-offering, or incur the judicial penalty. The reason is obvious; he has thus suffered her to cherish the assumption of her own independence, and her freedom to vow. The acquired practical right of the woman takes the place of his legal right.

3. The widows and divorced women are free in their vows, since they are not restricted by any male authority and household government. They form households in themselves, and in accordance with the deep inward parity or equality of the female sex with the male.

4. The different cases in which the right of veto can be exercised are, first, the vows of dependent maiden daughters; second, the bride who enters her husband's house with her vows unfulfilled. [Bring it upon her עָלֶיהָ. The case is of one betrothed. BIB. COM.: Between betrothal and marriage the woman resided in her father's house; but her property vested in her husband, and she was so far regarded as personally his, that an act of unfaithfulness to him was like adultery, punishable with death (Deut. xxii. 23, 24). Hence his right to control her vows even before he actually took her home as his wife. The vows might have been made either previously or subsequently to betrothal; but in either case her future husband, under whose control she passed with these vows upon her, might disallow them."—A. G.] The third case was that of wife who made a vow in her married state.

Every vow was strictly to take an obligation

upon the soul, to bind the soul; but the oath form (ver. 2) occurs here probably intentionally. The expression: **uttered out of her lips** has an apologetic bearing with reference to the female hastiness and thoughtlessness of speech. [It is, however, an unfair inference which KEIL and BIB. COM. make from its use here, that such vows were not uncommon.—A. G.] KEIL remarks justly: Moses addressed these instructions to the heads of the tribes, because they extend into the sphere of civil life.

DOCTRINAL AND ETHICAL.

[The care and explicitness with which these instructions are given to those who would be called to apply them, shows the sacredness of vows generally, and with what caution they should be made, and how carefully they should be kept when made. It is one of the most intricate and interesting fields of casuistry which is presented here. Sensitive and morbid consciences are often perplexed and burdened by vows which ought never to have been made. The saying of the preacher has an appropriate place here: it is better not to vow than to vow and not pay. BISHOP SANDERSON treats the question largely and fully. See also BAXTER, *Practical Works*.—A. G.]

HOMILETICAL HINTS.

Womanly enthusiasm in religious matters should be especially restrained by the domestic authority of the man. This fundamental moral law is not suspended by the confessional. That is a fountain of Amazonian nature and life, ever extending and becoming more mischievous. See MICHELET, *du pretre, de la femme, et de la famille*. [No man can bind himself by a vow to do that which the law of God prohibits him from doing, or to refrain from that which it clearly requires. HENRY: "A promise to man is a bond upon his estate; but a promise to God is a bond upon his soul. God's promises to us are yea and amen; let not ours to him be yea and nay. How carefully the divine law consults the good order of families, and preserves the power of superior relations and the duty and reverence of inferiors! Rather than break these bonds, God Himself would quit his right and release the obligation of a solemn vow."—A. G.]

EIGHTH SECTION.

The new Separation from the Heathenism of Midian analogous to the earlier Separation from the Heathenism of Egypt. The war of Revenge against Midian as a prologue to the extermination of the Canaanites. The Midianitish spoil a parallel to the Egyptian.

CHAPTER XXXI. 1–54.

1, 2 AND the LORD spake unto Moses, saying, Avenge the children of Israel of the
3 Midianites: afterward shalt thou be gathered unto thy people. And Moses spake
unto the people, saying, Arm some of yourselves unto the war, and let them go
4 against the Midianites, and avenge the LORD of Midian. Of every tribe a thou-
5 sand,[1] throughout all the tribes of Israel, shall ye send to the war. So there were
delivered out of the thousands of Israel, a thousand of *every* tribe, twelve thousand
6 armed for war. And Moses sent them to the war, a thousand of *every* tribe, them
and Phinehas the son of Eleazar the priest, to the war, with the holy instruments,
7 and the trumpets to blow in his hand. And they warred against the Midianites,
8 as the LORD commanded Moses; and they slew all the males. And they slew the
kings of Midian, beside the rest of them that were slain; *namely*, Evi, and Rekem,
and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor
9 they slew with the sword. And the children of Israel took *all* the women of
Midian captives, and their little ones, and took the spoil of all their cattle, and all
10 their flocks, and all their goods. And they burnt all their cities wherein they
11 dwelt, and all their goodly castles, with fire. And they took all the spoil, and all
12 the prey, *both* of men and of beasts. And they brought the captives, and the prey,
and the spoil, unto Moses and Eleazar the priest, and unto the congregation of the
children of Israel, unto the camp at the plains of Moab, which *are* by Jordan near
Jericho.

13 And Moses, and Eleazar the priest, and all the princes of the congregation, went
14 forth to meet them without the camp. And Moses was wroth with the officers of
the host, *with* the captains over thousands, and captains over hundreds, which
15 came from the battle.[2] And Moses said unto them, Have ye saved all the women
16 alive? Behold, these caused the children of Israel, through the counsel of Balaam,
to commit trespass against the LORD in the matter of Peor, and there was a plague
17 among the congregation of the LORD. Now therefore kill every male among the
18 little ones, and kill every woman that hath known man by lying with him.[3] But
all the women children, that have not known a man by lying with him, keep alive
19 for yourselves. And do ye abide without the camp seven days: whosoever hath
killed any person, and whosoever hath touched any slain, purify *both* yourselves
20 and your captives on the third day, and on the seventh day. And purify all *your*
raiment, and all that is made of skins,[4] and all work of goats' *hair*, and all things
made of wood.

21 And Eleazar the priest said unto the men of war which went to the battle, This
22 *is* the ordinance of the law which the LORD commanded Moses; Only the gold,
23 and the silver, the brass, the iron, the tin, and the lead, Everything that may
abide the fire, ye shall make *it* go through the fire, and it shall be clean; never-
theless it shall be purified with the water of separation: and all that abideth not
24 the fire ye shall make go through the water. And ye shall wash your clothes on
the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25, 26 And the LORD spake unto Moses, saying, Take the sum of the prey[5] that was
taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers
27 of the congregation: And divide the prey into two parts; between them that took
the war upon them, who went out to battle, and between all the congregation.
28 And levy a tribute unto the LORD of the men of war which went out to battle:
one soul of five hundred, *both* of the persons, and of the beeves, and of the asses,
29 and of the sheep: Take *it* of their half, and give *it* unto Eleazar the priest, *for* a
30 heave offering of the LORD. And of the children of Israel's half, thou shalt take
one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks,[6]
of all manner of beasts, and give them unto the Levites, which keep the charge of
31 the tabernacle of the LORD. And Moses and Eleazar the priest did as the LORD
32 commanded Moses. And the booty, *being* the rest of the prey which the men of
war had caught, was six hundred thousand and seventy thousand and five thousand
33, 34 sheep, And three score and twelve thousand beeves, And threescore and one
35 thousand asses, And thirty and two thousand persons in all, of women that had not
36 known man by lying with him. And the half, *which was* the portion of them that
went out to war, was in number three hundred thousand and seven and thirty
37 thousand and five hundred sheep: And the LORD's tribute of the sheep was six
38 hundred and threescore and fifteen. And the beeves *were* thirty and six thousand;
39 of which the LORD's tribute *was* threescore and twelve. And the asses *were* thirty
thousand and five hundred; of which the LORD's tribute *was* threescore and one.
40 And the persons *were* sixteen thousand; of which the LORD's tribute *was* thirty and
41 two persons. And Moses gave the tribute, *which was* the LORD's heave offering,
42 unto Eleazar the priest, as the LORD commanded Moses. And of the children of
43 Israel's half, which Moses divided from the men that warred, (Now the half *that per-
tained unto* the congregation was three hundred thousand and thirty thousand *and*
44, 45 seven thousand and five hundred sheep, And thirty and six thousand beeves, And
46, 47 thirty thousand asses and five hundred, And sixteen thousand persons,) Even of
the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast,
and gave them unto the Levites, which kept the charge of the tabernacle of the
LORD; as the LORD commanded Moses.

48 And the officers which *were* over thousands of the host, the captains of thousands,
49 and captains of hundreds, came near unto Moses: And they said unto Moses, Thy
servants have taken the sum of the men of war which *are* under our charge,[7] and
there lacketh not one man of us. We have therefore brought an oblation for the
LORD, what every man hath gotten,[8] of jewels of gold, chains, and bracelets, rings,

51 earrings, and tablets, to make an atonement for our souls before the LORD. And
Moses and Eleazar the priest took the gold of them, *even* all wrought jewels.
52 And all the gold of the offering[9] that they offered up to the LORD, of the captains
of thousands, and of the captains of hundreds, was sixteen thousand seven hundred
53 and fifty shekels. (*For* the men of war had taken spoil, every man for himself.)
54 And Moses and Eleazar the priest took the gold of the captains of thousands and
of hundreds, and brought it into the tabernacle of the congregation, *for* a memorial
for the children of Israel before the LORD.

[1] Marg. *a thousand of a tribe, a thousand of a tribe.* [2] Marg. *host of war.* [3] Marg. *a male.*
[4] Marg. *instrument or vessel of skins.* [5] Marg. *of the captivity.* [6] Marg. *goats.*
[7] Marg. *hand.* [8] Marg. *found.* [9] Marg. *heave offering.*

TEXTUAL AND GRAMMATICAL.

[Ver. 3. הָלְצוּ, from the root, to detach some thing or person from its previous connection. A detailed portion.—A. G.]

[Ver. 5. יִמָּסְרוּ, to give over, deliver. Here that which was given over to the special work. GES. to separate, used only here and in ver. 16.—A. G.]

[Ver. 6. The ו seems to be the ו explicative, to wit, or "and in fact." KEIL.]

[Ver. 10. טִירֹתָם, either a walled place, or one encircled by a row or range. Here probably tent-villages or hamlets.—A. G.]

[Ver. 26. The living prey or booty, as in ver. 12.—A. G.]

[Ver. 29. The word denotes simply offering. Omit the heave.—A. G.]

[Ver. 32. The מַלְקוֹחַ, the living prey, the only divisible portion.—A. G.]

EXEGETICAL AND CRITICAL.

The war of vengeance against the Midianites is specifically of the Old Testament; but as such also of world historical significance, it being no fortuitous occurrence, but a necessary element in the history of the Theocracy.

It is the after-piece to the judicial punishment to which the Israelites were doomed on account of their fall into the voluptuous cultus of the Midianites, and the precursor of the exterminating judgment which was soon to overtake the Canaanites. It was entirely fitting that with respect to the great apostasy to which the words of the prophet Amos (ch. v. 25) clearly refer, not only the tempted Israelitish people should be punished, but much more, the people who were the tempters, an utterly depraved, nomadic horde, which camped in the east of Moab. When the Moabites themselves were involved in the guilt of the Midianites, there comes into view again with respect to them the blood-relationship which was ever an object of pious regard to the Israelites. But what was more important was the fact that the Midianites were the chief agents, both in the calling of Balaam to curse, and in the execution of his diabolical counsels. Even in a political point of view a war with Moab would have been an error.

The sins of the Midianites are related to the sins of the Canaanites as the lust cultus with the cultus of human sacrifices or the Moloch service. Both forms of conception are only the two sides of the one irremediable corruption, which consists in this, that a people has turned its public morals into a destructive immorality, because it has abandoned all reverence for a personal God and personal life, and sunk into the dark, magic sin, the sin of deifying the lust of the flesh, and into death, its fruit. The Canaanites could not live as a people under Israel without perverting Israel and with it the history of mankind. In a similar way the Midianites would have been a snare to the tribes east of the Jordan, if they had been left in their immediate neighborhood, and it may not have been without a real practical occasion, that immediately subsequent to the destruction of the Midianites, the narrative proceeds to speak of the settlement of the tribes of Reuben, Gad, and the half tribe of Manasseh in the East. But in addition to this, it is certain that the Midianites had incurred the penalty of death at the hands of the Israelites, because they had celebrated exultingly the seeming triumph of Baal-Peor with his shameless pollution, over Jehovah, the God of personal dignity and moral purity and discipline. The memory of this and its infectious influence must be extinguished with terrible earnestness. This explains the entirely destructive purpose of the attack, although we must distinguish between the divine direction (xxv. 17, 18; xxxi. 1) and its human execution, and also between the human weakness and the prophetic sternness and rigor (xxxi. 14). If the women have made the lascivious cultus the national custom, the men who are the prime agents, active or passive, must bear the responsibility; and it is ever a symptom of the moral stupor into which a people have sunk, when the female sex takes its own course in every evil. Even if a feast, it is only an unrestrained indulgence in luxury. Among the Midianites the male sex appears to have been corrupt to the very core; but the female sex in the measure in which it had come to know the relations of the sexes, as a sphere of profligacy. Thus this history, with all its strangeness and terribleness, is designed to take its place among the means of salvation for the true humanity, and a sign of warning to the nations for all time. [It has been well said

"that the question was whether an obscene and debasing idolatry, should undermine the foundations of human society, or the divine retribution interpose to stay the plague and deliver the people of God." Sin must be destroyed at any cost, and we may be sure that He who loves man but hates his sin, shows his love to man by punishing that sin which draws him far away from God." Hence the rigor with which the sin of idolatry is dealt with. It involves a total alienation from God, and must therefore always be debasing and ruinous. There is every thing in the record to show that the war was no common one, and is not therefore to be judged by the common principles which regulate ordinary wars. It was rather the execution of a divine judicial sentence. It was to **avenge the Lord of Midian.**—It was undertaken by His direction, and was shaped and controlled by Him throughout. The Israelites were the instruments of His vengeance. It was directed against the Midianites, who were then encamped upon the plain of Moab, because they were the prime movers in the temptation and fall of Israel. They were still practising their wiles after the plague had been stayed (xxv. 18). They knew against whom they were plotting, since Balaam was among them. Moab had sought the material victory over Israel, its subjugation as a political power, a mighty and conquering nation. The Midianites sought to sap the very spiritual and moral life of the people. They were seeking not victory, but the destruction of Israel. It was a fatal blow, if successful, or if not arrested. The object of the war is not directly the destruction of the Midianites, but the freeing of Israel from their arts and corruption, its moral and spiritual bearing. Every thing bears upon this: the smallness of the number chosen, but yet it must be selected from every tribe, and so represent the entire people whose life had been endangered; the appointment of Phinehas, whose zeal against the sin of the Midianites had made him conspicuous, as a priest, and with the instruments and trumpets to go with the army, not as a military leader, and the remarkable preservation of the warlike host, all show that the character of the war was peculiar, that it was judicial, that its ultimate purpose was the safety of the people of God in its highest aspects and life; and that it could not have been secured in any other way.

If it be objected that many innocent persons must have fallen in the judgment, the obvious and satisfactory answer is, that the objection lies as well against the whole judicial providence of God in the world; and secondly, that the sin was national. The rulers listened to the counsel of Balaam, and found ready obedience on the part of the people. The people sinned, and the people are punished. It is not only that judgments of this nature must be indiscriminate in their sweep, but that God deals with nations as moral agents. We must bear in mind too that this was not a self-undertaken invasion of Israel. They were sent upon it, they had definite instructions how to execute their painful task, and they were held to its spirit, when they would have swerved into leniency. It was no mere slaughter inspired by feelings of animosity; it is not a display of blood-thirsty and cruel passion, but the execution of a solemn trust. The whole history is an impressive exhibition of the wrath of God against sin—here executed by human agents—and a standing type of the ultimate destruction of sinners. If we put ourselves in the true position at the outset, see the true nature and purpose of the war, all is plain.—A. G.]

Vers. 1-6. **The avenging host.**—A thousand were chosen from each tribe, which constituted an army of 12,000 men, under the priestly leadership of Phinehas, the heroic enthusiast, and with the sound of the holy trumpets. KEIL reminds us that Phinehas was not their commander, but was sent along with the sacred trumpets as the priest, because the war was a holy war. But he seems to overlook the fact that all the wars of Israel in these days were holy wars, and that the scribes and priests belonged to the army organization.

[It is worthy of notice, however, that in the earlier wars against Sihon, Og, the Amorites, we have no mention of the presence of the priests with the holy trumpets. Phinehas was chosen avowedly as a priest, and he was doubtless selected from the company of priests, because he had displayed such conspicuous zeal, and would be the fittest person to inspire the army with sacred zeal in the mission.—A. G.]. Who the military leader of the army was we are not certainly told. [Presumably it must have been Joshua.—A. G.]. The holy vessels cannot mean the ark of the covenant, nor the Urim and Thummim, but the sounding trumpets. The Urim and Thummim were borne by the high-priest, and they would have been superfluous when everything was decided. [The trumpets themselves seem to have been the instruments—A. G.].

Vers. 7-12. **The vengeance.**—In an assault by storm, as it appears, all the men of Midian were slain [*i. e.*, obviously, all the men of war, the men who were in the battle, the adult males all being present probably. See v. 17.—A. G.]. The five shepherd kings of the people, who were probably slain as captives, are recorded by name. [These were slain עַל־ upon or in addition to those who perished in the battle.—A. G.]. Balaam, too, the instigator of the sin and mischief, meets his doom, in whose case a separate judicial execution seems to be intimated. The cities and encampments of the enemy were destroyed by fire, their wives and children carried captive, and thus the Midianites as a people were utterly blotted out of existence.* From Joshua xiii. 21 it appears that the Midianite princes were vassals of the Amorite king Sihon, and the cities of the habitation were originally Moabite, and subsequently Amorite cities. The region itself fell afterwards to the tribe of Reuben. "In v. 12, שְׁבִי applies to the women and children who were taken prisoners, מַלְקוֹחַ to the cattle taken as booty, and

* [KURTZ, however, holds that the destruction only concerned those tribes of the Midianites dwelling on the high-lands of Moab; that the main stock of the tribe shared neither in the sin nor judgment, and hence later in the history (Judges vi. 8) they appear as a mighty and hostile power against Israel.—A. G.].

שָׁלָל to the rest of the prey." Keil. [**Goodly castles**, "rather hamlets. LXX. ἐπαύλεις—partial enclosures. It indicates probably those collections of such dwellings made of stones piled one on another and covered with tent-cloths, which are used by the Arabs to this day." Bib. Com.—A. G.].

Vers. 13–18. **The uprooting of the Midianites as a people.** The victorious army was received at the front of the camp by Moses, Eleazar the high-priest, and the elders. But Moses addresses the leaders of the host with reproaches, because they had left all the women alive.

The women were certainly the cause of the great sin and fall of Israel, and associated with the Israelitish families they might have become more destructive to the people than before. But how was it with the boys? Knobel reminds us, that they would have risen up later as the avengers of their slain fathers. But they might also, according to their Midianitish nature, have corrupted the Israelitish women. The terrible result of the command was the death penalty to every male, and also to every female, except those whose virginity could be established, and who might become fused into the popular life of Israel without danger, in the position of slaves, handmaids. And this Old Testament doom was accomplished under the wrath, under the killing power of the law. Still later in the history, Elijah, in following out the law, had it in his purpose to destroy his people by fire. It was not the Jewish nation which introduced such conflicts, but the tendency and result of the law led to them, brought about the struggles in which the higher humanity, had to be protected against the humanity of the mere natural feelings. Thus Moses rebuked the clemency of the captains. Thus Samuel rebuked the leniency of Saul (1 Sam. xv.)

[Ver. 16. **These caused——commit trespass.** They have become to the Israelites to work unfaithfulness towards Jehovah, for a cause or incitement to treachery to the Lord, or perhaps with a more distinct allusion to the manner in which the inducement was brought to bear. and possibly the intent on their part—these were to the sons of Israel—gave themselves to them, to give them in unfaithfulness or disloyalty to God, on account of Peor.—A. G.].

Vers. 19–24. **The purification of the host and of the spoil without the camp.** The purification of the warriors who had slain any one, or who had touched any slain one, takes place according to the rule prescribed (chap. xix. 11). But all the plundered stuffs and fabrics must also be purified. For this Eleazar the high-priest now prescribes more definite rules. Every metal must be cleansed through the fire, and all non-metallic substances must be purified by water; and yet each must finally be sanctified and consecrated by the water of separation.

Vers. 25–47. **The division of the spoil.** The whole sum of the prey was taken in charge by Moses, the high-priest, and the heads of the fathers' houses. Then it was divided into two equal parts, one of which fell to the army and the other to the congregation. The warriors, however, were to yield one-fifth of one per cent. of the persons and the cattle to the high-priest for Jehovah, while the congregation must yield two per cent., or one out of fifty for the Levites. [The division of the prey into two equal parts was just. For as those who went to war were chosen out of the whole—and thus represented the whole—the congregation were fairly entitled to a share in the spoil which their representatives had taken: while the large proportion was justly due to those who had all the peril.—A. G.]. In the same way the non-combatants were usually considered in the distribution of the spoil—even the captives were considered. Josh. xxii. 8; 1 Sam. xxx. 24; 2 Maccab. viii. 28–30. Upon the likelihood of so great a spoil being taken [Keil says, "There is nothing in these numbers to astonish any one who has formed correct notions of the wealth of nomad tribes in flocks and herds. The only thing which is surprising is that there is no mention of camels. But it is not certain that the Midianites were in the habit of rearing camels, and if they had been the Israelites would probably have put these to death as useless to them in their present circumstances. The quantity of jewelry seized is quite in harmony with the well-known love of Nomads for ornaments of this kind, and with the peculiar liking of the Midianites." See Jud. viii. 26.—A. G.]. It seems extremely improbable to the critics that not an Israelite should have fallen in the war. The account, however, seems to imply that the attack was sudden and furious, that the enemy were probably taken utterly by surprise, and that it was rather a rout than a battle in any true sense. Keil cites as analogous instances Tacitus *Ann.* xiii. 19; Strabo xvi. 1128; and Havernick *Introduction* 1, 2, p. 452. [This is one of the features of this narrative which shows that we are dealing here with the execution of a divine sentence. It implies an extraordinary divine protection, which is in accordance with the view that they were in a peculiar sense the Lord's instruments.—A. G.

Vers. 48–54. **The consecratory gifts of the officers.** In gratitude for their wondrous preservation, they are ready to present as a thank-offering—a second gift—all the golden ornaments, as bracelets, rings, etc, which they had received as booty. It brings the sum of 16,750 shekels into the treasury of the sanctuary. With their thanks, they recognize their obligation to atone for their souls, their lives, *i. e.*, they acknowledge their marvelous preservation as an undeserved mercy, since on account of their sinfulness they might well have suffered death. "**An atonement for our souls.** (See Lev. i. 4), namely in the feeling that they were not worthy of any such grace, not because they had done wrong in failing to destroy all the enemies of Jehovah. [This could not have been any real atonement for any error or sin, such as they were chargeable with in neglecting to do as they were told, for such an atonement, as they well knew, would have required a bloody offering. The very magnitude of the mercy makes them more sensible of their unworthiness of it, and awakens deeper gratitude.—A. G.]. Be-

sides these thank-offerings, the captains had taken other spoil of the nation which remained in their possession.

DOCTRINAL AND ETHICAL.

The avenging march against the Midianites, as the after-piece to the drama of judgment (chap. xxv.), wherein the Jews had made an atonement, but not the Midianites; and as a preface to the storm which should come upon the Canaanites, was designed to draw at once a broad line of demarcation between Judaism and heathenism, and to impress the Israelitish people with an inextinguishable abhorrence of the cruelties and abominations of a lustful cultus.

[Israel, as the sacred people of God, now restored to His favor, must execute His judgment and vengeance upon His enemies. As Jehovah is Israel's God, who has bound Himself with them, so every attack upon Israel is an attack upon God. The analogy which holds between the war of Israel against the Midianites and the Christian warfare of all the people of God against His foes and theirs, is suggestive and instructive. The Midianites suffering their just desert at the hands of Israel, whom they had brought into sin, is only an instance of a general principle, which finds frequent illustration in history.—A. G.]

HOMILETICAL HINTS.

The dark and fearful enigmas in the world's history. In the theocratic history, they are illuminated by the word of God, and stand out as judicial visitations. And indeed according to impartial justice. For as Jehovah here allows the Israelites to prevail over the heathen Midianites, so afterwards as the Lord of Hosts He allows the heathen to prevail over the Israelites. But the world-historical judgments are always preventives of endless corruption; *e. g.* preventing the permanent lapse of the people into a lustful worship by the poisoning of their fancies and morals. Thus often humanity is saved by the remedies of fire and brimstone from the fearful corruptions of the sexual life. The war of extermination destroyed on the one hand a nest of corruption, a great hotbed of impurity, and on the other hand opened an abyss between the heathenish depravity (in which the union of vice with religious enthusiasm and the general debased condition of a whole people come into view) and the family life of Israel. The booty. Its explanation is, that it was property without an owner, and that as such it was a gift from Jehovah. Finally these facts in the history of Israel are obscured by considering them out of their connection in time and place. This is true of all historical facts. [We are all called to essentially the same warfare, and may not shrink from it. The Christian called to be the executioner of judgment upon his own sins. The tendency to spare those which wear the most attractive appearance must be restrained. The deep-lying corruption in the tendency to self-worship.—A. G.]

NINTH SECTION.

The grant of the conquered land beyond the Jordan to Reuben, Gad, and the half tribe of Manasseh.

Chapter XXXII. 1-42.

1 Now the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that,
2 behold, the place *was* a place for cattle; The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the
3 princes of the congregation, saying, Ataroth, and Dibon, and Jazer, and Nimrah,
4 and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon, *Even* the country which the Lord smote before the congregation of Israel, *is* a land for cattle, and thy
5 servants have cattle: Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, *and* bring us not over Jordan.

6 And Moses said unto the children of Gad and to the children of Reuben, Shall
7 your brethren go to war, and shall ye sit here? And wherefore [1]discourage ye the heart of the children of Israel from going over into the land which the Lord hath
8 given them? Thus did your fathers, when I sent them from Kadesh-barnea to see
9 the land. For when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into

10 the land which the LORD had given them. And the LORD's anger was kindled
11 the same time, and he sware, saying, Surely none of the men that came up out of
Egypt, from twenty years old and upward, shall see the land which I sware unto
Abraham, unto Isaac, and unto Jacob; because they have not wholly [1]followed
12 me: Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun:
13 for they have wholly followed the LORD. And the LORD's anger was kindled
against Israel, and he made them wander in the wilderness forty years, until all
14 the generation, that had done evil in the sight of the LORD, was consumed. And
behold, ye are risen up in your fathers' stead, an increase of sinful men, to aug-
15 ment yet the fierce anger of the LORD toward Israel. For if ye turn away from
after him, he will yet again leave them in the wilderness; and ye shall destroy
all this people.

16 And they came near unto him, and said, We will build sheep-folds here for our
17 cattle, and cities for our little ones: But we ourselves will go ready armed before
the children of Israel, until we have brought them unto their place: and our little
18 ones shall dwell in the fenced cities, because of the inhabitants of the land. We
will not return unto our houses, until the children of Israel have inherited every
19 man his inheritance: For we will not inherit with them on yonder side Jordan, or
forward; because our inheritance is fallen to us on this side Jordan eastward.

20 And Moses said unto them, If ye will do this thing, if ye will go armed before
21 the LORD to war, And will go all of you armed over Jordan before the LORD, until
22 he hath driven out his enemies from before him, And the land be subdued before
the LORD: then afterward ye shall return, and be guiltless before the LORD, and
23 before Israel; and this land shall be your possession before the LORD. But if ye
will not do so, behold, ye have sinned against the LORD: and be sure your sin will
24 find you out. Build you cities for your little ones, and folds for your sheep; and
25 do that which hath proceeded out of your mouth. And the children of Gad and
the children of Reuben spake unto Moses, saying, Thy servants will do as my lord
26 commandeth. Our little ones, our wives, our flocks, and all our cattle, shall be
27 there in the cities of Gilead: But thy servants will pass over, every man armed
28 for war, before the LORD to battle, as my lord saith. So concerning them Moses
commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers
29 of the tribes of the children of Israel: And Moses said unto them, If the children
of Gad and the children of Reuben will pass with you over Jordan, every man
armed to battle, before the LORD, and the land shall be subdued before you; then
30 ye shall give them the land of Gilead for a possession: But if they will not pass
over with you armed, they shall have possessions among you in the land of Canaan.
31 And the children of Gad and the children of Reuben answered, saying, As the
32 LORD hath said unto thy servants, so will we do. We will pass over armed before
the LORD into the land of Canaan, that the possession of our inheritance on this
33 side Jordan *may be* ours. And Moses gave unto them, *even* to the children of Gad,
and to the children of Reuben, and unto half the tribe of Manasseh the son of
Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of
Bashan, the land, with the cities thereof in the coasts, *even* the cities of the country
round about.

34, 35 And the children of Gad built Dibon, and Ataroth, and Aroer, And Atroth,
36 Shophan, and [3]Jaazer, and Jogbehah, And [4]Beth-nimrah, and Beth-haran, fenced
37 cities; and folds for sheep. And the children of Reuben built Heshbon, and Elea-
38 leh, and Kirjathaim, And Nebo, and Baal-meon, (their names being changed,) and
39 Shibmah: and [5]gave other names unto the cities which they builded. And the
children of Machir the son of Manasseh went to Gilead, and took it, and dispos-
40 sessed the Amorite which *was* in it. And Moses gave Gilead unto Machir the son
41 of Manasseh; and he dwelt therein. And Jair the son of Manasseh went and took
42 the small towns thereof, and called them Havoth-jair. And Nobah went and took
Kenath, and the villages thereof, and called it Nobah, after his own name.

[1] Marg. *break.* [2] Marg. *fulfilled after me.* [3] Marg. vers. 1 and 3, *Jazer.*
[4] Marg. ver. 3, *Nimrah.* [5] Marg. *they called by names the names of the cities.*

TEXTUAL AND GRAMMATICAL.

[Ver. 7. תְנוּאוּן to disallow or hinder. They withdrew their own support, and brought the people to abandon the purpose.—HIRSCH. The *Keri* תְנִיאוּן is a preferable reading. See ver. 9.—A. G.]

[Ver. 16. לְטַפֵּנוּ, used here as in 2 Chron. xxxi. 18; Gen. xlvii. 12, to include the whole family except the head; all the defenceless.—A. G.]

[Ver. 23. But ye shall know your sin, which shall overtake you; come upon you.—A. G.]

[Ver. 35. Should be Atroth Shophan; omit comm.—A. G.]

EXEGETICAL AND CRITICAL.

The key to the understanding of the short and strange conflict which threatened for a time to break out between the tribes, or rather a schismatic portion of the tribes, and the theocratic unity represented by Moses, lies, as KEIL following O. VON GERLACH urges, by reading the imperfects in ver. 39 seq. as pluperfects; thus the half tribe of Manasseh had gone and conquered the region of Og king of Bashan. As the half tribe of Manasseh were prominent in the conquest, so also it is assumed that the tribes of Reuben and Gad were conspicuous in the earlier war with Sihon, and thus we may explain their present wealth in flocks and herds, following so soon upon their poverty in this respect. As they shared equally with the other tribes in the Midianitish plunder, their peculiar wealth in cattle may have resulted from their prominent part in the greater victories. Now, however, things took shape in such a way as to lead them to make their request, which at all events was expressed in a very faulty method. The land beyond the Jordan (this is already the style adopted in the narration), the land of Gilead, in the first place appeared to them from its rich pasturage to be peculiarly adapted to their uses, regarding their large possessions in cattle, and then in the second place this land seemed to be without an owner, as it was not included literally in the promised land, and still further they seemed to themselves to have acquired a special claim upon it. As to their peculiar relationship in the warlike camp, it may be noted that the tribes of Reuben and Gad belonged to the same division of the host which encamped upon the south (chap. ii.), while the tribe of Manasseh lay upon their western border, in immediate contact with them. Already in the blessing of Jacob (Gen. xlix.) Reuben had been described as unstable as water, as a bubbling spring, and Gad was praised for his martial power, and Joseph, *i. e.* Ephraim and Manasseh together, is blessed also for his valiant qualities. The martial nature of Gad was celebrated again in the blessing of Moses. It is well known further that Gilead was glorified especially through its hero Jepthae, and Gideon also was sprung from Manasseh, although not from its east-Jordan division.

There was nothing in the way of the request of the two tribes, Reuben and Gad, if modestly and rightly proposed, as the result shows. For the request was granted. There is no allusion to any request by the half tribe of Manasseh. They may have been prevented from making any by their connection with the other half of the tribe. The more brilliant was the distinction which fell to their lot unsought. It may appear remarkable that Moses should have committed his arrangement in their favor, as a command to Joshua and the high-priest, without mentioning the lot. Perhaps the division of the inheritance of Israel by lot, may have been confined to the heritage in Canaan. However, the request of the two tribes sounded at first so equivocal that Moses felt that it deserved the strongest expression of his displeasure, and the denunciation of divine wrath upon them. KEIL remarks: "The words **bring us not over Jordan** may be understood as meaning nothing more than the desire of the speakers not to receive their inheritance on the western side of Jordan, without desiring to withdraw their assistance from the other tribes in the conquest of Canaan, as they subsequently explain (ver. 16), or they may be understood as expressing a wish to settle at once in the land east of Jordan, and leave the other tribes to conquer Canaan alone. Moses understood the words in the latter sense (ver. 6 seq.), and probably they seem so intended, since when Moses reproved them, the speakers did not reply, that they had not entertained the meaning attributed to them, but simply restricted themselves to the promise of cooperation in the conquest of Canaan. But even in this sense their request did not manifest a "shamelessness which could not be historically true" (KNOBEL), but may be explained from the opinion they cherished, and which is perfectly intelligible after the rapid and easy defeat of the two mighty kings of the Amorites, Sihon and Og, that the other tribes were quite strong enough to conquer the land of Canaan on the west side of the Jordan." Moreover, it is not necessary to suppose that the alternatives entered their minds. They might have uttered their wish without full reflection upon the two possible consequences; otherwise the reproof of Moses would scarcely have brought them to declare that they were ready to battle in the front of the Israelitish army until all Canaan should be conquered. This history is further a glorious example of the sacredness and blessing of national unity. [The attempt of KNOBEL to cut this chapter into pieces and to assign its parts severally to the Elohist and Jehovist, in the fashion of the critics, scarcely merits the notice which KEIL gives it. It is a fair instance, however, of how violent and arbitrary a course these critics take. Vers. 1, 2, 16–19. 24, 28–30 and 33–38 are attributed to the Elohist, and the remainder, vers. 3–5, 6–15, 20–23, 25–27, 31, 32, and 39–42 to the Jehovist. The grounds upon

which the assumption rests are some diversity in the language, especially in the proper names used, and mainly upon the notion of the critic that it is improbable that the two tribes would have been so shameless as to wish to remain on the eastern side of Jordan, and leave the conquest of Canaan to the other tribes; and that their subsequent willingness to help their brethren, which they afterwards express, is irreconcilable with their selfish intention in their earlier request. But history is not surely to be interpreted according to the fancy of critics—their notions of what men would do or not do thousands of years after the occurrences it relates—nor is it so strange a thing surely that an earlier and selfish intention should be abandoned when its real nature and consequences are seen and reflected upon. For the assumed diversities in the text, see the exegesis.—A. G.]

Vers. 1–5. *The request of the two tribes.* They call the land which they desire Jazer and Gilead, including southern Peræa, in which Jazer was situated, and the northern part of Peræa also. "Gilead was the land to the south and the north of Jabbok, the modern provinces of the Belka in the south, between the Jabbok and the Arnon, and Jebel Ajlun to the north of the Jabbok as far as Mandhur. Ancient Gilead still shows numerous traces of great fertility, even in its present desolation, covered over as it is with hundreds of ruins of old towns and hamlets." KEIL. ["All travellers in Gilead, the modern Belka, bear witness to its richness, as compared with the country to the west of the Jordan. Its general character is that of an upland pasture, undulating and thickly timbered. In the last respect its northern portion excels its southern; but for fertility of soil the southern province is preferred by the Arabs, in whose lips it has passed into a proverb: "Thou canst not find a country like the Belka." BIB. COM. See ROBINSON'S *Researches, App.*, RITTER, *Erdk.*, Vol. XV., TRISTRAM'S *Land of Israel*.—A. G.]

[Ver. 4. **Which the Lord smote before the congregation**, indicating that it was now unoccupied and ownerless, and therefore presented as a strong reason why it should be assigned to them.—A. G.] The offensive part of the request comes out in the final sentence: "Let us not go over Jordan, or so we will not cross the Jordan." [They seem to have been half conscious that their proposal would not be favorably received. They gather up all their courage to put their request, and then entreat for it as a signal favor. If they had been clear in their own minds, and without a sense that their proposition involved the forsaking of their brethren, they would have asked at once and without the frequent pauses with which they venture now to break their request.—A. G.] It is remarkable, that according to ver. 2 the children of Gad take the lead. [The same thing is observable throughout the narrative. The Reubenites are named first (ver. 1) because their ancestor was the elder; but, ver. 6 (and see Deut. xxxiii. 20, 21), Gad assumes, what his greater vigor and boldness entitled him to, the position of a leader, and the instigator in the whole procedure.—A. G.] It is no less observable that their claim may have formed a prejudice against the merits of the half tribe of Manasseh.

Vers. 6–15. *The reproof of Moses.* Their request is taken in the strictest and most literal sense. Moses at first holds up their unbrotherly thought and its flagrant injustice (ver. 6), and then the evil example which they would set for Israel (27). He compares their conduct with the cowardice of the spies who disheartened the people beforehand and brought upon them the judgment of God, by which the entire generation had fallen in the wilderness, the two well-known heroes excepted. It was their fault that Israel did not enter upon its inheritance, and you now arise as an aftergrowth, a propagation (תַּרְבּוּת), a brood of such sinners (timid unbelievers), to arouse still once more the anger of Jehovah, to renew the doom of tarrying in the wilderness, and thus destroy the people altogether, now so near the goal of all their strivings. The Keri here is to be preferred to the Kethib. See ver. 9. **To turn or hold away the heart**: a very remarkable expression (see *Text. Note*). The נוּעַ, ver. 13, He drove them about in the desert, made them go here and there, corresponds with the נוא here. See James i. 8. Ver. 15. **If ye turn away from after him.** LANGE: If ye draw back behind Him. The recusants who draw back from the leading of God, destroy themselves, and the nation with them.

Vers. 16–19. *The explanation of the tribes.* They come near to Moses, as an expression of their good conscience. Their real thought is uttered in the words: **We will go ready armed before the children of Israel; but we will not inherit with them beyond the Jordan**, but let our inheritance fall to us on this side* of Jordan eastward. They will first erect folds or pens for their cattle and build cities, *i. e.* fortify the cities already built, for their children, or families; but they themselves will arm themselves hastily in order to march before the children of Israel to the conquest of the land, and will not return until every tribe has secured its possession. [HIRSCH: "The words of the sons of Gad and Reuben betray their overmastering love of their possessions. Their herds lie nearer their hearts than their children; hence first protect their herds, then when they were secure, their families. The alluring pastures led them to endanger their spiritual connection with the national unity and with the sanctuary. In the reply of Moses, ver. 24, the order is carefully reversed." —A. G.] The phraseology of their promise is purposely boastful and martial in its tone; but at the close of his campaigns Joshua (xxii. 1 seq.) could dismiss them with the testimony that they had fulfilled their word. Yet even then they gave occasion for reproof (Josh. xxii. 10), which was, however, by their explanation proved

* [The Heb. uses the same word here מֵעֵבֶר to designate the east and the west side of the Jordan. See also ver. 32, which, however, does not refer to the western side of Jordan, as BIB. COM. says. It is clear, however, that the term is used with considerable freedom, and while usually applied to the eastern side, it had not yet acquired that strict and technical sense. See Deut. i. 1.—A. G.]

to be groundless, but serves to show how jealously at that time the national unity was guarded. [It was not, however, as that narrative shows, merely the national unity which was concerned, but rather their loyalty to their faith and worship. The cases are not parallel. Here their boastfulness betrays a consciousness of the selfish motive in which their request took its origin, but which, detected and reproved, they now cover up with their conspicuous proffer of zeal and service. There was nothing of this when they returned from the conquest.—A. G.]

Vers. 20-24. *The consent of Moses.* He now grants their request upon their promise, but still impresses upon them the evil consequences which would surely come upon them if they should desert their brethren, and now in addition violate their word. The expression is solemn and earnest. If you arm yourselves for battle **before Jehovah**, *i. e.* in perfect sworn sincerity, then let every one bearing arms pass over Jordan, fully armed, determined, **before Jehovah**. No one should go with them for the sake of appearance, or with a half heart. **Until** the land is actually subdued before Jehovah, and not merely according to their judgment, biassed by their longing for their homes. That done, they may return and be held guiltless [*i. e.* freed from obligation, their duty discharged, —A. G.] before Jehovah as well as before Israel, and then also first will they have right to their land as a possession before the Lord. [KEIL: "The expression 'before the Lord' may mean that in the war which they waged at the command of God, the Israelites were the army of Jehovah, with Jehovah in the midst. And hence we may easily see why the children of Gad and Reuben do not use these words in ver. 17, because they only promised to go before the children of Israel, *i. e.* to help their brethren to conquer Canaan. Later they also, taught by Moses, adopt the expression before Jehovah, ver. 32." —A. G.] Then follows the threatening: if ye do not keep your word, you shall learn how your sin will find you out. A striking designation of the judgment. Upon the supposition of their truthfulness, they may now secure their families and flocks. [**Be sure your sin will find you out.** *Bib. Com.:* "Your sin will bring its own punishment along with it." KEIL: "Ye will have to make atonement for them." HIRSCH: "Sin follows in its results, the sinner." They would in no way escape its punishment.—A. G.].*

Vers. 25-32. **The agreement.**—The children of Gad appear again in the front. Upon their renewed promise, Moses gives his assent in the shape of a command addressed to the high-priest, to Joshua, and to the heads of the houses of the fathers, since Moses knew that he would not live to see its accomplishment. The alternative which he adds in case the two tribes do not proceed before them, armed for the conquest, is altogether peculiar. They shall then be settled in the midst of the other tribes in the land of Canaan. This seems to imply not only that in such case, they should not be permitted to possess the land east of the Jordan, but also that they, according to the will of the people in Canaan—but not as two separate and independent tribes—should be distributed among the others. The two tribes recognize this decision as the word of Jehovah, and now comes the solemn vow that they will go armed before Jehovah over into Canaan, and that only under this provision will they hope or expect to have their possession on this side (east) of the Jordan. The compact is thus concluded. [Ver. 32. **That the possession of our inheritance on the side of Jordan may be ours**, not merely as KEIL, "that it may remain to us;" east of Jordan rather than west. It is rather that they recognize and express the fact, that their possession is suspended upon their fulfilling the condition. Not until every tribe receives its inheritance will they receive theirs. Legally and formally they entered upon their inheritance when they returned from the wars of the conquest.—A. G.].

Vers. 33-42. **The investiture.** Comp. this Commentary upon Joshua xiii. It is now that the half tribe of Manasseh is first named. Although they had not urged their claims upon the ground of their merits, Moses places them, the half tribe, by the side of the two tribes, as having equal claims, and the narrative dwells with pleasure upon the attribute of Manasseh, as "the son of Joseph." The two conquered Amoritish kingdoms, constituted the grant in the main. Then follows a record of the fortification of the cities for their families, and the folds for their flocks and herds. [The first mention of the half-tribe of Manasseh here is just in its proper place. They had not urged their claims, but Moses in distributing the land, assigns to the half tribe its portion from a sense of right and justice. They had displayed signal valor, and had conquered that part of the land. He recognized the right which they had thus acquired. It is clear from ver. 39 that this is the ground upon which they appear here, and also why only the half tribe or the children of Machir. It was that part of the tribe which had distinguished itself in the conquest and which now receives its reward.—A. G.].

1. **The Gadites.**—Dibon called also Dibon-Gad, an hour northward of the central Arnon. ["Its extensive ruins still bear the name Dhibân. It was here that the Moabite stone was discovered in 1868 by Rev. T. KLEIN. It is reckoned as a Reubenite town, Josh. xiii. 9, while in Isa. xv. 2 it is spoken of as Moabite. Occupied on the first acquisition of the territory by the Gadites, and assigned by Joshua to the Reubenites when the boundaries of their respective allotments were determined, it was eventually recaptured by the Moabites, in whose hands it remained."—A. G.].—Ataroth, *i. e.*, crowns, preserved in the ruins of Attarus or Jebel Attarus, was seven miles north-east of Dibon.—Aroer of Reuben in the centre of the valley of Arnon.

* [HIRSCH: "This conditional agreement with the sons of Gad and Reuben is the classic example in the Jewish jurisprudence of the most binding form of an act upon a condition stated. It is necessary, *a*) that the condition, with its results fulfilled or unfulfilled, must be clearly stated, and not merely implied. *b*) The condition must precede the facts. *c*) That the affirmative case should precede the negative. *d*) The condition must not contain anything destructive of the facts, or which will prevent their accomplishment. *e*) That the facts must be such as can be accomplished, as were the division and possession of the land."—A. G.].

It was located on the brink of the rocky ravine through which that torrent flows, and must be distinguished from the Aroer before Rabbah—Atroth Shophan. [*Bib. Com.:* "It probably lay near the Ataroth above, and had the name Shophan 'of the burrow' to distinguish it from the other Ataroth."—A. G.].—Jaazer. The ruins Es Szir—Jogbehah, Judg. viii. 11, preserved in the ruins of Jebeiha. Beth-Nimrah (Nimrah), Josh. xiii. 27, also ver. 8 in the valley of the Jordan now to be seen in the ruins Nimrein about five Roman miles north of Libias. Beth-haran (Josh. xiii. 27, Beth-aram). ["According to Josephus called Julias, in honor of the wife of Augustus. It has been preserved in the ruins of Ramah not far from the mouth of the Wady-Hesban." Keil.—A. G.].

2. **The Reubenites.** Heshbon, the residence of king Sihon, Josh. xiii. 27. Keil. "It was relinquished to the Gadites because it lay upon the border of their territory, and by them given up to the Levites (Josh. xxi. 39; 1 Chron. vi. 66). It stood almost in the centre between the Arnon and the Jabbok, opposite to Jericho, and according to the Onomast., twenty Roman miles from the Jordan, where large ruins are now found bearing the ancient name of Hesban or Hüsban." Elealeh, now El Aal the height—Kirjathaim probably the ruins et Teim about three miles south of Heshbon—Nebo on mount Nebo—Baal-meon with changed names. The city was called Beon or Beth-meon, avoiding the name Baal. The ruins Maein or Myun not far from Heshbon. [They changed the names of the last two cities probably from their connection with idolatrous worship. The other cities retained the names they had, or as some suppose, the Reubenites restored the old Moabite names which had been changed under the Amorite dominion. Keil, *Bib. Com.*, regard Baal Meon as the present Myun. "The city must have fallen into the hands of the Moabites before the days of Mesha, who speaks of himself as having there built a temple, no doubt to Chemosh, and as having fortified it."—A. G.]. Shibmah. According to Jerome, near Heshbon. It has apparently disappeared, not leaving a trace behind. [It seems however to be alluded to in Isa. xvi. 8, where it appears as Sibmah, noted for its vines. On the difference in the names, vers. 3 and 36, 38, Keil remarks that it cannot be regarded as any proof, that ver. 3 is Jehovistic, and the after verses Elohistic, since Baal-meon is itself a contraction for Beth-Baal-meon (Josh. xiii. 17). The contraction of the names in ver. 3 is accounted for by the fact that diplomatic exactness was not requisite in a historical account, the abbreviated forms in common use were quite sufficient.—A. G.].

3. **The Manassites.** Ver. 39. **Went, had gone,** and thus understood it gives the reason why the Manassites received this region, *to wit*, the kingdom of Bashan, and the northern part of Gilead—the Jebel-ajlun between the Jabbok and the Mandhur. We render with Keil, ver. 39. "The sons of Machir the son of Manasseh, had gone and taken," *etc.;* and ver. 41, and Jair the son of Manasseh had gone and taken, *etc.;* and lastly, ver. 42. And Nobah had gone and taken, *etc.* The sons of Machir parted into two divisions or lines, of which the one received northern Gilead (1 Chron. v. 24) while the other settled in Canaan proper (Josh. xvii.). Jair has descended on his father's side through Segub, and Hezron from Judah, but through Hezron's intermarriage with a daughter of Machir he passed over into the tribe of his mother, contrary to the general rule. See Deut. iii. 4 and 14. The villages which he had taken he named after his own name. Finally we have Nobah otherwise unknown, who took Kenath, with its daughters or dependent villages, and called them after his name Nobah. Kurtz applies the name Nobah to the village Newa, an ancient city of ruins. Kenath afterward lost to the Syrians, 1 Chron. ii. 23. alluded to by Josephus, Jerome and Pliny, comes into light again in the extensive ruins called Kanwat and inhabited by Druses. [Porter, *Giant cities of Bashan*, gives a full and elaborate description of these ruins. Kunawat. "The general aspect of the city is very striking—temples, palaces, churches, theatres, and massive buildings whose original use we cannot tell, are grouped together in picturesque confusion, while beyond the walls, in the glen, on the summits and sides of wooded peaks, away in the midst of oak forests, are clusters of columns and massive towers and lofty tombs. A colossal head of Ashteroth, sadly broken, lies before a little temple, of which probably it was once the chief idol. The crescent moon which gave the goddess the name Carnaim ('two-horned') is on her brow. I saw in this a visible illustration of an incidental allusion to this ancient goddess in the very earliest historic reference to Bashan. We read in Gen. xiv. 5 that 'the kings of the east' on their way to Sodom, "smote the Rephaims in *Ashteroth Karnaim.*' May not this be the very city?" pp. 42, 48. The Machirites who hold so prominent a place in this history, were only a part of the sons of Machir; but they won their way to distinction, so that they are called Machir. They drew away attention from the other member of the family. They were led by bold, energetic and skillful men, and the rapid conquest of the east Jordan country, especially its northern portion, was largely due to their instrumentality. **And Jair the son of Manasseh went and took the small towns thereof. and called them Havoth-jair. And Nobah went and took Kenath, and the villages thereof, and called it Nobah after his own name.** In Deut. iii. 14 this whole conquest and possession is ascribed to Jair alone. In Deut. iii. 4, the cities taken and named were sixty, while in 1 Chron. ii. 22, 23 we read Jair had twenty-three cities in Gilead, and Geshur and Aram took the towns of Jair (Havoth-Jair) from them, with Kenath and its daughters, sixty towns. This passage suggests at once the key to the solution of the difficulty. The twenty-three Havoth-Jair, with Kenath and its daughters form the sixty towns referred to in Deuteronomy. The term Havoth-Jair is used in a narrower and in a wider sense; in the strict or narrow sense it designates those which Jair himself took, who was the leading chief of the Machirites in Gilead, and in the wider sense these towns, with the thirty-seven of Kenath and its daughters. The pas-

sage here and in Deut. iii. 4 and 14, and in 1 Chron. ii. 23, all fall into perfect harmony. As KEIL says, "Consequently Bashan or the region of Argob, with its sixty fortified towns, was divided between two of the leading families of Machir the Manassite, the families of Jair and Nobah, each family receiving the districts it had conquered, *viz.*, the family of Nobah Kenath and its daughters, thirty-seven towns in the eastern portion, and the family of Jair twenty-three towns in the western. In Deuteronomy when Moses is making a rapid survey, all the sixty towns are comprehended under the name Havoth-Jair—probably because Nobah was a subordinate branch of the family of Jair." For the descent of Jair see xxvii. 1, and comp. Josh xiii. 13 and xix. 34. which latter passage finds its solution in the text 1 Chron. ii. 22, 23.—A. G.].

DOCTRINAL AND ETHICAL.

By the grant of the country east of the Jordan, Israel has already gained, as it were, a foothold in its inheritance; but no scope is given here for the process of disintegration.

[As the conquest of the Amorite kingdoms was preliminary to the conquest of the land of promise literally, so this distribution of the land was the pledge to Israel of its possessions. It was the earnest of the inheritance. The promise included more than the literal Canaan. There was nothing, therefore, wrong in the request itself, nothing premature or overhasty in the time at which it was made: nothing in the thought that it was peculiarly fitted to the tastes and habits of these two tribes, but in the spirit which led to the request—the intention expressed in these words, **bring us not over this Jordan**, to forsake their brethren, and to separate themselves from the leadership of Moses and of Jehovah.

Be sure your sin will find you out. The certainty of retribution. The statement of a principle which has been a working factor in all history, but which has its final application in the issues of the future, where sin itself becomes our avenger.—A. G.].

HOMILETICAL HINTS.

The law of the unity in heart and conduct of the army of God, as the indispensable condition to the conquest of the promised land. How the Christian world has failed in this respect in its relations to the heathen world. The ancient Church as over against Mohammedanism. The Protestant world, especially in its theology, in its relations to Romanism and Jesuitism. The danger of the separation of the tribes is avoided, 1) By a mutual understanding; 2) by solemn warnings; 3) by brotherly sacrifices; 4) by wise concessions.

The demand of the tribes of Reuben and Gad was certainly, while unexplained, in the sense in which Moses understood it, in the highest degree dangerous. The reproof of Moses in its application to all times. The declaration of heroic faithfulness on the part of the reproved tribes. The peaceful and blessed reconciliation. —[HENRY: "Two things common in this world induced these tribes to make this choice, and this motion upon it, the lust of the eye, and the pride of life. The land was pleasant to the eye, and it was good for pasturage. Perhaps there was something of pride in it too. These tribes were all first-born. They may have been striving after precedence, and assuming that their claims must first be met. Too many seek their own things, and not the things of the public good, or of Christ, and so take up short of the heavenly Canaan. Their choice implied: 1. A contempt of the land of promise; 2. A distrust of the power of God. 3. A neglect of the interests of their brethren. 4. An undue consulting of their own convenience and wealth.—The good effect of plain, faithful dealing. Moses, by showing to them their sin and the danger of it, brought them to their duty without murmuring or disputing. v. 23. Sin will without doubt find out the sinner sooner or later. It concerns us, therefore, to find out our sins, that we may repent of them and forsake them. It is observable that as these tribes were now first placed, before the other tribes, so long afterward they were displaced before the other tribes." Then afterward ye shall return and this shall be your possession. No full and legal inheritance for any single tribe until all receive their possession. The people of God are not only one in their warfare and conquest, but in their possession. A common warfare and peril, a common triumph and inheritance.—A. G.]

TENTH SECTION.

The Review of the Encampments.

CHAPTER XXXIII. 1-49.

1 THESE *are* the journeys of the children of Israel, which went forth out of the
2 land of Egypt with their armies under the hand of Moses and Aaron. And Moses
wrote their goings out according to their journeys by the commandment of the
3 LORD: and these *are* their journeys according to their goings out. And they departed from Rameses in the first month, on the fifteenth day of the first month; on

the morrow after the passover the children of Israel went out with a high hand in
4 the sight of all the Egyptians. For the Egyptians [b]buried all *their* firstborn, which
the LORD had smitten among them: upon their gods also the LORD executed judg-
5 ments. And the children of Israel [c]removed from Rameses, and [d]pitched in Suc-
6 coth. And they departed from Succoth, and pitched in Etham, which *is* in the
7 edge of the wilderness. And they removed from Etham, and turned again unto
8 Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol. And
they departed from before Pi-hahiroth, and passed through the midst of the sea
into the wilderness, and went three days' journey in the wilderness of Etham, and
9 pitched in Marah. And they removed from Marah, and came unto Elim: and in
Elim *were* twelve fountains of water, and threescore and ten palm trees; and they
10 pitched there. And they removed from Elim, and encamped by the Red sea.
11 And they removed from the Red sea, and encamped in the wilderness of Sin.
12 And they took their journey out of the wilderness of Sin, and encamped in Doph-
13, 14 kah. And they departed from Dophkah, and encamped in Alush. And they
removed from Alush, and encamped at Rephidim, where was no water for the peo-
15 ple to drink. And they departed from Rephidim, and pitched in the wilderness
16 of Sinai. And they removed from the desert of Sinai, and pitched at [1]Kibroth-
17 hattaavah. And they departed from Kibroth-hattaavah, and encamped at Haze-
18, 19 roth. And they departed from Hazeroth, and pitched in Rithmah And they
20 departed from Rithmah, and pitched at Rimmon-parez. And they departed from
21 Rimmon-parez, and pitched in Libnah. And they removed from Libnah, and
22 pitched at Rissah. And they journeyed from Rissah, and pitched in Kehelathah.
23, 24 And they went from Kehelathah, and pitched in mount Shapher. And they
25 removed from mount Shapher, and encamped in Haradah. And they removed
26 from Haradah, and pitched in Makheloth. And they removed from Makheloth,
27 and encamped at Tahath. And they departed from Tahath, and pitched at Tarah.
28, 29 And they removed from Tarah, and pitched in Mithcah. And they went from
30 Mithcah, and pitched in Hashmonah. And they departed from Hashmonah, and
31 encamped at Moseroth. And they departed from Moseroth, and pitched in Bene-
32 jaakan. And they removed from Bene-jaakan, and encamped at Hor-hagidgad.
33, 34 And they went from Hor-hagidgad, and pitched in Jotbathah. And they re-
35 moved from Jotbathah, and encamped at Ebronah. And they departed from
36 Ebronah, and encamped at Ezion-gaber. And they removed from Ezion-gaber,
37 and pitched in the wilderness of Zin, which *is* Kadesh. And they removed from
38 Kadesh, and pitched in mount Hor, in the edge of the land of Edom. And Aaron
the priest went up into mount Hor at the commandment of the LORD, and died
there, in the fortieth year after the children of Israel were come out of the land of
39 Egypt, in the first *day* of the fifth month. And Aaron *was* a hundred and twenty
40 and three years old when he died in mount Hor. And king Arad the Canaanite,
which dwelt in the south in the land of Canaan, heard of the coming of the chil-
41 dren of Israel. And they departed from mount Hor, and pitched in Zalmonah.
42, 43 And they departed from Zalmonah, and pitched in Punon. And they departed
44 from Punon, and pitched in Oboth. And they departed from Oboth, and pitched
45 in [2]Ije-abarim, in the border of Moab. And they departed from Iim, and pitched
46 in Dibon-gad. And they removed from Dibon-gad, and encamped in Almon-dib-
47 lathaim. And they removed from Almon-diblathaim, and pitched in the moun-
48 tains of Abarim, before Nebo. And they departed from the mountains of Abarim,
49 and pitched in the plains of Moab by Jordan *near* Jericho. And they pitched by
Jordan, from Beth-jesimoth *even* unto [3]Abel-shittim in the plains of Moab.

[1] That is, *the graves of lust.* [2] Or, *heaps of Abarim.* [3] Or, *the plains of Shittim.*

[a] *according to.* [b] *were burying.* [c] *departed.* [d] *encamped.*

[Where the A. V. uses "departed," "removed," "took their journey," "went" interchangeably, the Hebrew text has but one word. This uniformity ought to be reproduced in the translation by invariably reading "departed." The same is true respecting the word in the Hebrew text variously rendered "encamped" and "pitched" in the A. V. It should invariably be rendered "encamped."—TR.]

EXEGETICAL AND CRITICAL.

We found ourselves obliged under chap. xxi. to discuss the whole subject of the successive encampments, and must here refer the reader to that place. [See also, with relation to geographical matters and the time required for the journey from Sinai to Kadesh, pp. 73, 74, 78, 79, 80, 102.—Tr.]

Vers. 1, 2. This introduction forms the superscription of the list of the removals and *decampments* of the children of Israel according to their hosts under the guidance of Moses. Moses, now in the plains of Moab, was to prepare this list at the command of Jehovah, undoubtedly that it might be a monument of the great guidance of Jehovah and of His covenant faithfulness, which had now brought the people to the border of Canaan. It is a retrospect of the journey through the wilderness, in which richest memories must attach to many stations, inspiring humiliation and praise.

Vers. 3–15. **From Rameses to Sinai.**—The notice is new which states that the Egyptians were actually employed in burying their first-born when the Israelites departed—a circumstance that must have contributed to facilitate their departure. Therewith was connected, that Jehovah executed judgment, not only on the children of the Egyptians, but also on their idols, *i.e.*, therefore, on the false religious confidence in their gods. From Rameses, see on Exod. xii. 37; xiv. 8. From Succoth to Etham, see Exod. xiii. 20. Pi-hahiroth, see Exod. xiv. 2. Marah, see Exod. xv. 23. Elim, see Exod. xv. 27. Desert of Sin, see Exod. xvi. 1. Dophkah and Alush are passed over in Exodus. Rephidim, see Exodus xvii. 1. Sinai, see Exodus xix. 1.

Vers. 16–31. **From Sinai to Kadesh** (Bene-Jaakan, see under chap. xxi.).

Graves of Lust—Hazeroth—Rithmah—Rimmon-parez — Libnah — Rissah — Kehelathah — mount Shapher—Haradah—Makheloth—Tahath—Tarah — Mithcah — Hashmonah—Moseroth—Bene-Jaakan. As in this list Kadesh is comprehended under the name Bene-Jaakan, so, according to ver. 36, Ezion-Gaber must be sought under one of the foregoing names. As the Israelites, no doubt, first came to the mountains at Ezion-Gaber, one may conjecture that mount Shapher (the beautiful mountain) is that name; and that Tahath [*a depression*] indicates some low ground of the Arabah.

Vers. 32–35, 41–48. **From Kadesh to Ezion-Gaber** (Oboth). Hor-hagidgad—Jotbathah—Ebronah—Ezion-Gaber. Or, what is the same thing, Hor-Zalmonah—Punon—Oboth. [See Dr. Lange's mode of establishing this result under chap. xxi.; also Translator's note below.—Tr.].

Vers. 36–40. *A parenthesis relating to the death of Aaron and to king Arad.* We read in the pluperfect: they had departed from Ezion-Gaber, and had encamped in the wilderness of Zin, that is, Kadesh. And (now) they departed (again) from Kadesh and encamped at Hor, the mountain on the border of the land of Edom. Hereupon the death of Aaron is related, just as after the statement of xx. 22–29. That we have here a parenthesis appears from the quite fragmentary notice about king Arad, ver. 40. See Deut. x. 6; from Bene-Jaakan they came to Mosera, where Aaron died. Num. xx. 28; from Kadesh they came to mount Hor, where Aaron died. Here in the list: from Bene-Jaakan to Hor-hagidgad; or also from Kadesh to mount Hor [see Translator's note below—Tr.].

Vers. 44–49. **From Oboth to the plains of Moab.**—Iim—Dibon-gad—Almon-diblathaim—mountains of Abarim—plains of Moab (Beth-jesimoth to Abel-shittim). According to Keil and the usual supposition, the encampment in the wilderness of Zin, *i.e.*, Kadesh (ver. 36) is to be understood of the second arrival at Kadesh. See on the contrary at xx. 21. Two arrivals at Kadesh are only to be thought of with respect to the army that went out from Kadesh and attacked the Canaanites, and then, when repulsed to Hormah, settled again at Kadesh. On the various hypotheses regarding the encampments comp. Keil on chap. xxxiii., especially the notes, p. 378 [p. 247 sqq. Clark's translation—Tr.] and Knobel, p. 33.

[It seems expedient to add here such considerations as will adjust the view of the Translator given under chap. xiv. (p. 78–80 above) with relation to the explanations of the list of encampments given by Dr. Lange under chap. xxi.

The reasons adduced by Dr. Lange do not *compel* the conclusion that Bene-jaakan must be identical with Kadesh. The obvious intent of chap. xxxiii. is to give a consecutive list of encampments; and this forms so strong a presumption against Dr. Lange's interpretation that nothing short of a compelling reason can justify it. Verses 1, 2 show, that in this chapter we have a distinct document, or "a monument," as Dr. Lange justly entitles it. It must then be complete and self-interpreting. A pluperfect rendering, such as Dr. Lange proposes at ver. 36, must be justified in the document itself. Such a monument is not to be read as those familiar with the events might be supposed to read it, or even with the aid of statements drawn from other contemporary records. Being intended for posterity, it must have been composed so as to occasion no confusion in the reading. It is, therefore, unreasonable to suppose that in six or more instances the same movement and spots are signified by totally different names; that the same course is twice described, as Dr. Lange supposes, in vers. 32–35 and 41–48, and that the same verbal form, properly translated by the aorist, is suddenly, without notice in the narrative itself, to be taken in a pluperfect sense.

The reasoning of Dr. Lange under xxi. shows that Moseroth must be locally much the same as Hor. Deut. ix. 6 makes this probable. But a formal table or log like our chapter xxxiii. must not be modified by less formal notices of other narratives, even of our own book of Numbers, much less by such sporadic notices as those that appear in Deuteronomy. Granting the locally approximate identity of Moseroth, Hor and Hor-hagidgad, then the movement from Moseroth to Bene-jaakan and the return from Bene-jaakan to Hor-hagidgad, vers. 31, 32, only means a change of locality within narrow limits. This would

only be consistent with the name "wandering," always given in Scripture to this emigration, and especially to this period of it, and particularly with the language of Deut. i. 19. Thus, as stated p. 80, the presence of the Israelites in that region amounted to a virtual occupancy of the land. The different names of the narrative mark distinct places, though some of them may have been very near each other. When such was the case, they might be used interchangeably in such a narrative as Deuteronomy without involving any confusion for those to whom Deuteronomy was addressed, since they were familiar with the scenes.

Thus from Moseroth to Bene-jaakan may have been in the direction from Hor to Kadesh; and, consequently, from Bene-Jaakan to Moseroth would be part of the route from Kadesh to Hor. But we need not conclude from that, that Bene-Jaakan must be identical with Kadesh, or even near Kadesh. It might have been near Mt. Hor. In the statement of Deut. x. 6, which is without geographical connection in the preceding context, Moses may have named Bene-jaakan and Moseroth as well-known land-marks, by which to describe the course of the movement, and by which to define the date of the incident there referred to. If it be conjectured, with Dr. LANGE and others, that Hor and Hor-hagidgad and Gudgodah are the same locality, of which also Moseroth is another name, then Deut. x. 6, 7, itself distinguishes between Moseroth and Gudgodah or Hor, as well as does Num. xxxiii. 30, 31, 32, 33. They are therefore the same with a difference. What the difference was may elude detection. We may conjecture that Bene-jaakan, Moseroth, Hor-hagidgad, Jotbathah lay in the order named on the route the Israelites followed from Kadesh to the southern extremity of Mt. Seir. If nothing else, at least their having been once encampments would make them familiar landmarks to the Israelites. That they had been encampments, proves that they afforded convenience for a halt. On the final march they may have been taken again as halting places for a night or longer, though not for a regular encampment according to the regulations of chap. ii. In other places, then, beside the present chapter, when the mention of places is only for the purpose of localizing an event in time or place, or for the purpose of stating the *course* of the march (not the *encampment*), the narrative might mention names that, for some reason not known to us, served popularly to mark the event. Thus Bene-jaakan may have been a halting-place (not encampment) just before proceeding to Mount Hor, where Aaron died; and Moserah (Deut. x. 6 a singular; in Num. xxxiii. 30 we have Moseroth, the plural of the same word, which may or may not indicate a distinction) may have become a more popular name by which to refer to the time and place where Aaron died. In Deut. ii. 8 see a similar variation in names, *viz.* Elath and Ezion-gaber, instead of those in vers. 42–44. In this case, Elath and Ezion-gaber need not be regarded as encampments, though they might have been stopping-places, and we can easily see that they would better serve as descriptive land-marks than the encampments in that region, which only while encampments may have received "a local habitation and a name." The same may be said of the (supposed, discrepant) names mentioned in xxi. 12 sqq. A short halt without encampment would suffice for the incident related, xxi. 16-18. It is not to be supposed that the encampments mentioned in this chapter name all the halts that the host made. It was impossible, *e. g.*, to make the move from Kadesh to Hor without two or more halts. This distinction between halts, and encampments made according to the regulations of chap. ii., was proposed by KURTZ (*Hist. of the Old Cov.*, iii., p. 384 sq., CLARK's translation), and is applied by KEIL, p. 246 (CLARK's translation). It is ignored by Dr. LANGE, whose method implies that he rejects it. KURTZ says: "The list in Num. xxxiii. is purely *statistical*. The purpose of the author was to give a full and particular account of the actual stations—that is, the places of encampment in which the Israelites prepared for a lengthened stay—not merely forming a regular encampment, but also erecting the Sanctuary. The writer in Numb. x.—xxii., does not pretend to give anything like a complete account of the various places of encampment, and therefore many names are wanting in the latter which are found in the former. His purpose is purely *historical*, and not in any sense *statistical*. And this is to our mind an explanation of the fact that he mentions more places of encampment [halting places] between Ije-Abarim and Arboth Moab than we find in Numb. xxxiii.; places, that is, in which there was not a complete camp formed, including the erection of the Sanctuary."

Thus the position already maintained against Dr. LANGE seems amply justified, *viz.*, that the narrative of chap. xxxiii. is to be taken in its simple and *prima facie* sense, *i. e.*, as an accurate list of all the regular encampments of the Israelites, in which the names are given consecutively and in their order, and without repetition or confusion. The conjectural explanation just given, of the apparent discrepancy between the mention of names in xxxiii. and elsewhere, is not to be pressed as the actual solution of the problem. It is only offered in order to show, that it is as easy to adhere to the obvious sense of the narrative as to take some other course. But the explanation has the additional advantage, that it relieves us of all necessity of dealing with the different mention of names as discrepancies. The parallelism of names, treated by Dr. LANGE under chap. xxi. and above in this chapter, remains an interesting subject of investigation. But it is seen that it does not involve the question of reconciling discrepancies.

The process by which Dr. LANGE would identify Jotbathah and Zalmonah, and Abronah and Punon (see under xxi. 10-20), is used with equal success by others (*e. g.*, KEIL and *Bib. Com.*) to establish the identity of Rithmah, ver. 18, and Kadesh, xiii. 26. We may suppose from this that the method is of doubtful value.

Until the places are identified on the map, and the mention of names is shown to be irreconcilable, there is no question of discrepancy to discuss. Whoever desires to see in briefest form the latest results in the efforts to locate the

names of the present list from Hazeroth to the plains of Moab can consult the (SPEAKER'S) *Bib. Com. in loc.*, SMITH'S *Bib. Dict.*, WILDERNESS OF THE WANDERINGS. As said above under chap. xiv., only two places are identified beyond doubt, *viz.*, Ezion-gaber and Mt. Hor (though the latter is debated by Dr. LANGE; see under xxi.). About several others there is reasonable certainty, (*e. g.*, Ije-abarim, see Dr. LANGE under xxi. 10-20, and Dibon-gad, *Dhiban*, the ancient Aroer, "about three miles north of the Arnon," SMITH'S *Bib. Dict.*, *s. v.*, where the Moabite stone was discovered in 1868. PALMER, *Desert of the Exod.* chap. xxiv.; H. B. TRISTRAM, *The Land of Moab*, chaps. v., vi. But until more definite results are reached, it does not seem expedient, in a commentary like the present, to review the representations of Dr. LANGE under chap. xxi., though many efforts at exploration have been made since he wrote them, and there is reason for modifying some of them.—TR.].

ELEVENTH SECTION.

Anticipation of Canaan. Renewed Command Respecting the Expulsion of the Canaanites and the Obliteration of the Public Signs of their Idolatry.

CHAPTER XXXIII. 50–56.

50 And the LORD spake unto Moses in the plains of Moab by Jordan *near* Jeri-
51 cho, saying, Speak unto the children of Israel, and say unto them, When ye are
52 passed over Jordan into the land of Canaan; Then ye shall drive out all the in-
habitants of the land from before you, and destroy all their [a]pictures, and destroy
53 all their molten images, and quite pluck down all their high places: And ye shall
dispossess *the inhabitants of* the land, and dwell therein: for I have given you the
54 land to possess it. And ye shall divide the land by lot for an inheritance [b]among
your families; *and* to the more ye shall [1]give the more inheritance, and to the fewer
ye shall [2]give the less inheritance: every man's *inheritance* shall be in the place
55 where his lot falleth; according to the tribes of your fathers ye shall inherit. But
if ye will not drive out the inhabitants of the land from before you; then it shall
come to pass, that those which ye let remain of them *shall be* pricks in your eyes,
56 and thorns in your sides, and shall vex you in the land wherein ye dwell. [c]More-
over it shall come to pass, *that* I shall do unto you, as I thought to do unto them.

[1] Heb. *multiply his inheritance.*

[2] Heb. *diminish his inheritance.*

[a] *statues (stones with images*—STIER, DE WETTE).

[b] *according to.*

[c] *And.*

EXEGETICAL AND CRITICAL.

Comp. Exod. xxiii. 31; Lev. xxvi. 1; Deut. vii. 2; ix. 4, 5; Josh. xxiii. 13; Jud. ii. 3. *Command to exterminate the Canaanites.* So KEIL entitles this section. The text does not admit of this extravagant, traditional representation. The religious assumption underlying the stern measures against the Canaanites is this, that Israel in Canaan can and must by no means tolerate any Canaanitish, or indeed any sort of idolatrous community, because it will affect Israel ruinously. This latter motive is reiterated again and again, and the most various changes rung on it. Hence in the Promised Land no sorts of signs of idolatry shall stand in places, or by the roads, or on bridges. But it is first of all assumed that they are not to exterminate the heathen as individual heathen in the land; already in the Decalogue there is mention of the stranger that is in Israel's gates. This stranger, toward whom they are again and again commanded to behave themselves justly and kindly (Exod. xxii. 21; xxiii. 9; Lev. xix. 33; Deut. x. 19) might in later times be made a proselyte of the gate; originally he was only one that recognized the supremacy of the Israelitish established religion, and had renounced all public announcement of any heathen feeling. Hence it is the first task of the Israelites to expel the heathen from the land, as this sort of crowding out and pushing farther of one people by another frequently happened in ancient times. By such crowding out the Germans came to Germany, and the Celts have experienced crowding in many ways. If, however, the heathen made warlike opposition, the meaning was that they would maintain hea-

thenism in the land itself, and then the *cherem* resulted, the prostrating of the warlike men, and only in consequence of that storm of war or vengeance, a more universal *cherem*. But in reference to this, a distinction must be made between the social task of Israel, and the religious sentence that was referred back to the decree of Jehovah. According to the latter, a universal judgment of extermination fell on the Canaanites; according to the social task, the extermination was conditioned in many ways, and in general the national spirit of the Jews continued to be tempted rather by a false, dangerous tolerance which it could not yet bear, than by an opposing, excessive fanaticism. The intercourse of Moses with pious heathen, the history of the Gibeonites, the book of Judges, and the later history of Israel serve for illustration. Solomon had a fall by anticipating the public freedom of worship.

Ver. 51. The meaning of the reiterated command is quite plain. The inhabitants of Canaan are driven out, while all public signs of idolatrous worship are destroyed. The most inconspicuous are memorial stones by the way-side having on them figures of idols or idolatrous inscriptions; of higher degree are molten images; still higher are the high-places, consecrated groves or enclosed places of worship with altars. More the religion of the law cannot and will not do. Press hearts, convert souls by constraint,—this dark thought of the middle ages and of the Syllabus cannot occur on Biblical ground, or, if it does, only as the heathenism of Jezebel, of Nebuchadnezzar, and of Antiochus Epiphanes. Thus they are to possess the land purely and wholly, but also in just relations, whence ver. 54 repeats the command of xxvi. 55. The law is enforced by threatening punishment for the transgressors. The natural consequences are these: the heathen become thorns in their eyes and pricks in their sides; their eyes become obscured for faith; their life will be trained in the way of superstition. But in the land that is given to them, the heathen will oppress and afflict them; and just because of this intolerance of heathenism they must not tolerate heathenism. It is here: either or; anvil or hammer. How long the vulgar liberalism showed itself too insipid to understand that! But the positive punishment shall be that Jehovah will, in that case, reject them also as He now does the Canaanites, Josh. xxiii. 13.

TWELFTH SECTION.

Determination of the Boundaries of the Land of Israel. List of the Men appointed to Distribute it for the Individual Tribes.

Chapter XXXIV. 1–29.

1, 2 And the Lord spake unto Moses, saying, Command the children of Israel, and
say unto them, When ye come into the land of Canaan; (this *is* the land that shall
fall unto you for an inheritance, *even* the land of Canaan with the coasts thereof:)
3 Then your south quarter shall be from the wilderness of Zin along by the coast of
Edom, and your south border shall be the outmost coast of the salt sea eastward:
4 And your border shall turn from the south to the ascent of [1]Akrabbim, and pass on
to Zin: and the going forth thereof shall be from the south to Kadesh-barnea, and
5 shall go on to Hazar-addar, and pass on to Azmon: And the border shall fetch a
compass from Azmon unto the river of Egypt, and the goings out of it shall be at
6 the sea. And *as for* the western border, ye shall even have the great sea for a
7 border: this shall be your west border. And this shall be your north border: from
8 the great sea ye shall point out for you mount Hor: From mount Hor ye shall
point out *your border* unto the entrance of Hamath; and the goings forth of the
border shall be to Zedad:

9 And the border shall go on to Ziphron, and the goings out of it shall be at Ha-
10 zar-enan: this shall be your north border. And ye shall point out your east bor-
11 der from Hazar-enan to Shepham: And the coast shall go down from Shepham to
Riblah, on the east side of Ain; and the border shall descend, and shall reach unto
12 the [2]side of the sea of Chinnereth eastward: And the border shall go down to Jor-
dan, and the goings out of it shall be at the salt sea: this shall be your land with

13 the coasts thereof round about. And Moses commanded the children of Israel, say-
ing, This *is* the land which ye shall inherit by lot, which the LORD commanded to
14 give unto the nine tribes, and to the half tribe: For the tribe of the children of
Reuben according to the house of their fathers, and the tribe of the children of Gad
according to the house of their fathers, have received *their inheritance;* and half
15 the tribe of Manasseh have received their inheritance: The two tribes and the half
tribe have received their inheritance on this side Jordan *near* Jericho eastward, to-
16, 17 ward the sunrising. And the LORD spake unto Moses, saying, These *are* the
names of the men which shall divide the land unto you: Eleazar the priest, and
18 Joshua the son of Nun. And ye shall take one prince of every tribe, to divide the
19 land by inheritance. And the names of the men *are* these: Of the tribe of Judah,
20 Caleb the son of Jephunneh. And of the tribe of the children of Simeon, She-
21 muel the son of Amihud. Of the tribe of Benjamin, Elidad the son of Chislon.
22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.
23 The prince of the children of Joseph, for the tribe of the children of Manasseh,
24 Hanniel the son of Ephod. And the prince of the tribe of the children of Eph-
25 raim, Kemuel the son of Shiphtan. And the prince of the tribe of the children
26 of Zebulun, Elizaphan the son of Parnach. And the prince of the tribe of the
27 children of Issachar, Paltiel the son of Azzan. And the prince of the tribe of the
28 children of Asher, Ahihud the son of Shelomi. And the prince of the tribe of the
29 children of Naphtali, Pedahel the son of Ammihud. These *are they* whom the
LORD commanded to divide the inheritance unto the children of Israel in the land
of Canaan.

[1] DE WETTE: *scorpion heights* [2] Marg. *shoulder.*

TEXTUAL AND GRAMMATICAL.

[Ver. 3. The מ denotes the starting point, from the extreme point of the salt sea.—A. G.]
[Ver. 5. וְנָסַב, turned.—A. G.]
[Ver. 7. תְּתָאוּ, from תָּאָה, to mark or delineate, but with the added idea of irregularity. The wavy, shaken line reaching from one point to another. הֹר הָהָר. Sept.: τὸ ὄρος τὸ ὄρος—the mountain of the mountain, *i. e.*, the great mountain.—A. G.]

EXEGETICAL AND CRITICAL.

The lawgiver now passes in the most logical method, to define the limits of the land which Israel should regard as its inheritance, so that it should not seek to go out beyond these limits and found a world empire (2 Sam. xxiv.), nor rest within these boundaries until it has acquired and occupied all the territory within them. The foundation for this direction is contained in Gen. xv. 18–21; Ex. xxiii. 31—and their actual application of them is related in Josh. xiii. sqq. It is assumed that the east Jordan region belongs within these limits.

1. Ver. 2. The inheritance is defined generally as **the land of Canaan with the coasts thereof**, or according to its boundaries.

2. Vers. 3–5. The southern boundary. The general description. The southern limit is the wilderness of Zin. The added clause **along by the coast** (side) **of Edom** represents this line as a somewhat extended one, which, like the desert of Zin itself, stretches by the side of Edom southwards below the Dead Sea. The more detailed description indicates a line drawn from the east to the west, beginning at the southern point of the eastern salt or dead sea, and from this point bending southwards in Israel's favor (לָכֶם) to the heights of Akrabbim, thence inward in a curve through the wilderness of Zin, enclosing Kadesh-Barnea (the thirty-eight years' camping ground), stretching onwards by the unknown places, Addar and Azmon, turns to the river of Egypt (Rhinocolura), and down this to the Mediterranean sea. KEIL holds that the border turned (נָסַב, ver. 4) at the heights of Akrabbim and then went in a straight line from east to west. The line seems to be more fully described in Joshua xv. (from Kadesh-Barnea to Hezron, ascending farther to Addar, Karkan, Azmon). For the brook of Egypt see 1 Kings viii. 65; 2 Kings xxiv. 7; 2 Chron. vii. 8; Isa. xxvii. 12. [While we cannot identify certainly all the localities here mentioned, the general direction of the south border, and even its more special features as here defined "are in strict accordance," as PALMER (*The Desert of the Exodus*) says, "with the natural geographical limits of the country." The Edom along which the border lay is plainly not the Edom east of the Arabah, but the region south of the wilderness of Zin, and which still bears the name of Seir or Sen among the Arabs. The limits of the south quarter which reached to the wilderness of Zin were defined by a line starting from "the southern extremity of the Dead sea, and running southwards up the Ascent from the Ghor"—whether this ascent was up the Wady El-Fikreh, which opens into the Ghor nearly at its south-west corner, or a pass open-

ing into the Arabah still lower down, perhaps the wady Murreh, is uncertain—"along the Arabah to the south of the Azazimeh mountains, turning to Gadis (Kadesh), round the south-east of that mountain plateau, from the west of which it shall extend (taking in all the fertile valleys at the foot) as far as wady El Arish, (the brook of Egypt), running northward to the Mediterranean. The Hazar-Addar here corresponds probably to Hezron and Addar in Josh. xv. 3, 4, the two places lying so close to each other that they are here named together. Hazar-Addar is probably, though from geographical rather than etymological considerations, to be sought in Ain-el-Kudeirat on the northern side of the ridge which here forms the natural demarcation between Canaan and the Desert. The fountain is still the source of fertility to the neighboring fields." *Bib. Com.*—A. G.]

3. The western border, ver. 6. The great sea, Deut. iii. 16 and Joshua. But it was the sea with its border or territory set over against Canaan, so that this did not reach throughout to the sea.

4. The northern limit, vers. 7–9. The general description. A line was to be drawn—somewhat undefined, however—from the sea on the west to Mount Hor on the east. That this mountain cannot lie in northern Phœnicia, as KNOBEL thinks, perhaps Mount Casius to the southwest of Antioch on the Orontes, is evident from the fact, that on that supposition a line would have to be drawn northwards, and not from west to east. Mount Hor therefore must be sought to the eastward. It is more probably a western spur of Anti Lebanon than of Lebanon, and is perhaps Hermon. From Mount Hor onwards the line is more exactly defined. At first it crosses obliquely the repeatedly mentioned way to Hamath, in the direction of Zedad. That לְבֹא חֲמָת cannot mean until one comes to the town Hamath, is clear, as KEIL holds from the fact that Hamath (the present Epiphanius on the Orontes) never belonged to Canaan. [KEIL holds "that in all the passages in which Hamath is so referred to, Josh. xiii. 5; Judg. iii. 3; 1 Kings viii. 65; 2 Kings xiv. 25, *etc.*, it denotes not the town, but the kingdom of Hamath named from its capital, and refers to 2 Chron. viii. 4, where Solomon is said to have built store cities in Hamath as the proof of his position. How far this kingdom may have extended southward in the time of Moses, we do not know."—A. G.] Zedad lies southward from Hums or Emesa, or between Hums and Damascus. This description involves an important curve northward in the boundary, since it passes over the scarcely known Ziphron (Ezek. xlvii. 16, Zifran) to Hazar-Enan, the fountain-court, which some conjecture is found in Bekaa. This character of the boundary seems to be intimated in the הַתֹּצְאוֹת. The boundary crosses the roadway from Hamath to Ziphron, and then goes from Ziphron to Hazar-Enan. The whole description would thus seem to show that the line ran far up into the region of Anti-Libanus, while the main part of the line from the sea to Mount Hor is not more clearly defined. Josh. xi. 17 names besides as of special importance "Baal-gad," which lay in the valley of Lebanon at the foot of Mount Hermon. We may observe that Moses probably did not possess the most exact knowledge of these northern regions. [It is much better to acknowledge our own ignorance, and wait for the light which geographical researches are sure to cast upon these questions than to impute ignorance to Moses.—A. G.] The main line from the sea to the mountain lay clearly in his mind; and besides, the special places in Anti-Lebanon along the great caravan mountain were known to him. [The northern border, especially in its north-eastern portion, is involved in some obscurity, which, however, is fast disappearing. It is well nigh certain that the Mount Hor here referred to cannot be, as LANGE conjectures, Hermon. The name denotes the whole western crest of Lebanon, to some point of which the line from the sea would be drawn. PORTER, *Giant Cities of Bashan*, pp. 307–324. "Standing on the top of the ruined citadel at Hums, I saw on the western side of the plain a great opening or pass through the mountains. On its southern side the ridge of Lebanon rises abruptly to a height of ten thousand feet, and on its northern the lower ridge of Bargylus terminates in a bluff-promontory. Between the two lies the only opening from the land of Hamath to the coast of the Mediterranean. This is unquestionably the entrance of Hamath. From Mount Hor ye shall point out your border **unto the entrance of Hamath**. Afterwards, both when sailing along the Syrian coast, and when standing on the plain of Phœnicia, I saw with still more distinctness this remarkable pass. I saw then how graphic was the description of Moses. From the great sea ye shall point out for you Mount Hor. It was there before me—the majestic northern peak of Lebanon, the loftiest mountain in Syria, its glittering crown encircled by a halo of silvery clouds. The pass between Lebanon and Bargylus is the only opening from the coast into the land of Hamath." From the entrance the border-line was drawn northeast to Hamath, then south-east by Ziphron about three miles east of Aretheusa, through Zedad, the present Sudud, about eight hours east of Hums, to Hazar-Enan." This place, which was the north-eastern point in the land, must have been a place marked by abundant springs. It was a village of fountains. PORTER identifies this place with the present Kuryetein, lying about six miles southeast from Sudud, and about midway between Palmyra and Damascus. "Here are copious fountains—the only ones of any note in the whole of that vast arid region." KEIL places Hazar Enan near the fountain of Lebweh, at what ROBINSON regards as the water-shed between the Orontes and the Leontes. The fountain is large, and furnishes the finest water, springing at different points from underneath a broad piece of coarse gravel. He urges in favor of this locality, that it is incredible that the line should have run so far to the north, embracing a country which never really belonged to the kingdom of Israel, and that the more southern line agrees better with the eastern boundary. It is no real objection, however, to the larger limits, that they were actually never reached permanently by the Israelitish power, since the ori-

ginal grant extends even to the Euphrates, Gen. xv. 18; Ex. xxiii. 31, on condition that the people should be faithful and obedient. The conditions were not fulfilled, and hence the whole land granted was not occupied. So far, therefore, we may take PORTER's location of the northern boundary as the correct one.—A. G.]

5. The eastern border, vers. 10–12. From Hazar-Enan to Shepham. From that point the line descends from the mountains southwards to Riblah to the east of Ain, and going down still further, strikes the east side of the sea of Chinnereth. Still further it runs down to the Jordan, and thence along that river to the Dead Sea. Shepham and Riblah (to be distinguished from the Riblah in the land of Hamath) cannot be precisely located. But Riblah lies east of Ain, and is supposed to have been brought to light in the great fountain Neba Anjar at the foot of Anti Lebanon (ROBINSON, *Researches*, Vol. IV., p. 498). [ROBINSON, however, identifies Riblah here with the Riblah in Hamath and which appears in the later history. PORTER also: "Has my reader ever remarked the accuracy of Biblical topography even in the minutest details? Moses speaks of **Riblah on the east side of Ain**, or of the fountain. Ten miles west of Riblah is the great fountain of the Orontes, which I also visited, and which is to this day called by all the people in the neighborhood *El Ain*, 'the fountain.'" For the opposite side, see the *Bib. Com.*, which, however, to sustain its theory, resorts to the violent supposition, that there is no Riblah in the text; and laying aside the Masoretic pointing, constructs a word which will favor its theory, p. 782.—A. G.] It is noteworthy that the sea of Galilee is not the boundary, but is enclosed within it, as belonging to the Holy Land, as even the Jordan also. [The description, however—**pressed upon the shoulder of the sea**—seems to imply that while the border had not run along the Jordan previously, it now rested upon the north-eastern shore of the sea of Galilee, and then skirted that sea, and so down the Jordan. The heritage of the two tribes and a half belonged to the Holy Land, though not included within these bounds. We are not to limit the land to less than that which was actually occupied, nor are we to exclude from it regions which may never have been permanently occupied.—A. G.] This land of Canaan was still now to be distributed by lot, as the land of the inheritance in the narrower and stricter sense. Still the inheritance of Reuben, Gad and the half tribe of Manasseh, the east Jordan region, was included. For here it treats specially of that part of the inheritance which was yet to be conquered and distributed.

[Ver. 15. **On this side Jordan near Jericho**, literally, on this side of the Jericho Jordan. The expression here is remarkable, because applied here, not as elsewhere to a limited space, but to the whole territory of the two and a half tribes. It is, too, geographically more accurate than would have been the simple phrase: "on this side of the Jordan," for the Jordan did not divide the western and eastern tribes throughout the whole of its course. That the inheritance of the tribe of Naphtali was not bounded by the Jordan on the east may be inferred from the sites of some of the Naphtalite cities (Josh. xix. 36, 38), as well as from the assertion of JOSEPHUS (*Antiq.* V. 22)." *Bib. Com.*, p. 783.—A. G.]

Vers. 16–29. The appointment to distribute the land. To the two leaders of the people and who therefore represented the people, a prince from each of the tribes was added, to whom the special interests of the tribes were entrusted. ["The positions of the several inheritances seem to be determined by lot; but their dimensions were proportioned to the wants of the tribes to which they fell." KEIL, p. 258. The list of tribes in the order named corresponds, with some exceptions, to the situation of the territory which the tribes received in Canaan, reckoning from the south to the north." There are some singular omissions in the enumeration. The phrase **of the children**, or sons, does not occur with reference to Judah and Benjamin; and the word **prince**, which describes the distributors chosen from the several tribes, does not appear with reference to Judah, Simeon and Benjamin. HIRSCH suggests as an explanation, "that as the phrase 'tribe of the children' represents the idea of the unity of the tribe as composed of the individual בני, the tribes of Judah and Benjamin, on whose borders the national sanctuary was to be established, are not thought of as a unity made up of the individual members of the tribe, but as belonging to the entire community, a branch of the whole nation, and so representing its unity. So also as the sanctuary represented the dominion of God and His law, no **prince** appears for these tribes, nor even for Simeon, whose inheritance lay enclosed in that of Judah."—A. G.] The names of those appointed—all of them unknown to us save Caleb—are Caleb, attacker, seizer; FUERST, GES., dog-barker; Shemuel, heard of God, asked; Elidad, loved of God (Theophilus); Bukki, reverer of Jehovah [GES. poured out of Jehovah]; Hanniel, grace of God; Kemuel, assembly of God; Elizaphan, whom God shields or hides; Paltiel, whom God rescues; Ahihud, friend of union [brother, friend of Jews]; Pedahel, whom God redeems or saves.

DOCTRINAL AND ETHICAL.

The pre-determination of the boundaries of Canaan in a certain measure reflects the limitations of the Old Testament. In this narrow, consecrated space, should the people attain its full greatness, not with faint hearts neglect the possession granted to them, but also not to overleap its bounds and seek to found a world-empire (2 Sam. xxiv.). The division of the land among the tribes is so ordered that it is partly to be decided by lot or the decree of God, and partly by the considerations of human righteousness, the sense of duty, as these are always the two factors which work and secure a righteous distribution of human property.

[The distinction between the grant and the actual possession, and that distinction as grounded, not in any failure on the part of God, nor in any want of power on the part of Israel, to subdue and occupy the land to its widest

limit, but to the want of obedience, Judg. ii. 20-23; Josh. xxiii. 13-16; Lev. xxvi. 32-34. The geographical and historical relations of the land. —A. G.]

HOMILETICAL HINTS.

Arrangements for the land of Canaan. Its division. The Mosaic system has imprinted itself upon the land of Canaan. The indefiniteness of the northern and eastern boundaries may be regarded as an evidence of the Mosaic antiquity of the narrative. Israel itself must restrict itself and its outlines within the most determinate limits externally, in order to its spiritual conquest of the world. This self-restriction re-appears in the New Testament directions in a spiritual sense. The evil condition of a church, which seeks to extend itself indefinitely as to its outward size and numbers, while as to its inward qualities, its spiritual life, it is dead, and indeed falling into dissolution. How indeed in the last instance what purports to be an angelic renunciation of the world, becomes truly a demonic seeking of the world. The executors of the Mosaic testament with respect to Canaan: all is clear, definite, public, righteous. The confessional legacy-hunting of every kind is directly the contrary.

[Wordsworth: "Almighty God describes the limits of the promised land, and thus declares that it is He who is the Lord of all the earth; that all nations are His feudatories and vassals, and hold their territories from Him who sets the borders of the earth, and determines the bounds of their habitations (Acts xvii. 26)." Henry: "Their borders are set then 1. That they might know whom they were to dispossess, and how far the commission given them (xxxiii. 53) extended. 2. That they might know what to expect, the possession of themselves. How little a share of the world God often gives to His own people! Public affairs should be so managed as not only to give their right to all, but if possible, to give satisfaction to all that they have right done them."—A. G.]

THIRTEENTH SECTION.

Regulations for the Levitical Cities and the Cities of Refuge.

Chapter XXXV.

1 And the Lord spake unto Moses in the plains of Moab by Jordan *near* Jericho,
2 saying, Command the children of Israel, that they give unto the Levites, of the in-
heritance of their possession, cities to dwell in; and ye shall give *also* unto the
3 Levites suburbs for the cities round about them. And the cities shall they have
to dwell in; and the suburbs of them shall be for their cattle, and for their goods,
4 and for all their beasts. And the suburbs of the cities, which ye shall give unto
the Levites, *shall reach* from the wall of the city and outward a thousand cubits
5 round about. And ye shall measure from without the city on the east side two
thousand cubits, and on the south side two thousand cubits, and on the west side
two thousand cubits, and on the north side two thousand cubits; and the city *shall*
6 *be* in the midst: this shall be to them the suburbs of the cities. And among the
cities which ye shall give unto the Levites *there shall be* six cities for refuge, which
ye shall appoint for the manslayer, that he may flee thither: and [1]to them ye shall
7 add forty and two cities. *So* all the cities which ye shall give to the Levites *shall*
8 *be* forty and eight cities: them *shall ye give* with their suburbs. And the cities
which ye shall give *shall be* of the possession of the children of Israel: from *them*
that have many ye shall give many; but from *them that have* few ye shall give few:
every one shall give of his cities unto the Levites according to his inheritance
which [2]he inheriteth.
9, 10 And the Lord spake unto Moses, saying, Speak unto the children of Israel,
11 and say unto them, When ye be come over Jordan into the land of Canaan, Then
ye shall appoint you cities to be cities of refuge for you; that the slayer may flee
12 thither, which killeth any person at [3]unawares. And they shall be unto you cities
for refuge from the avenger; that the manslayer die not, until he stand before the
13 congregation in judgment. And of these cities which ye shall give, six cities shall

14 ye have for refuge. Ye shall give three cities on this side Jordan, and three cities
15 shall ye give in the land of Canaan, *which* shall be cities of refuge. These six
cities shall be a refuge, *both* for the children of Israel, and for the stranger, and for
the sojourner among them; that every one that killeth any person unawares may flee
16 thither. And if he smite him with an instrument of iron, so that he die, he *is* a mur-
17 derer: the murderer shall surely be put to death. And if he smite him with throwing
a [4]stone wherewith he may die, and he die, he *is* a murderer: the murderer shall
18 surely be put to death. Or *if* he smite him with a hand weapon of wood, wherewith
he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.
19 The revenger of blood himself shall slay the murderer: when he meeteth him, he
20 shall slay him. But if he thrust him of hatred, or hurl at him by laying of wait,
21 that he die; Or in enmity smite him with his hand, that he die: he that smote *him*
shall surely be put to death; *for* he *is* a murderer: the revenger of blood shall slay
22 the murderer, when he meeteth him. But if he thrust him suddenly without en-
23 mity, or have cast upon him any thing without laying of wait, Or with any stone,
wherewith a man may die, seeing *him* not, and cast *it* upon him, that he die, and
24 *was* not his enemy, neither sought his harm; Then the congregation shall judge
25 between the slayer and the revenger of blood according to these judgments: And
the congregation shall deliver the slayer out of the hand of the revenger of blood,
and the congregation shall restore him to the city of his refuge, whither he was fled:
and he shall abide in it unto the death of the high priest, which was anointed with
26 the holy oil. But if the slayer shall at any time come without the border of the
27 city of his refuge, whither he was fled; And the revenger of blood find him with-
out the borders of the city of his refuge, and the revenger of blood kill the slayer:
28 he shall not be guilty of [5]blood: Because he should have remained in the city of
his refuge until the death of the high priest: but after the death of the high priest
29 the slayer shall return into the land of his possession. So these *things* shall be for
a statute of judgment unto you throughout your generations in all your dwellings.
30 Whoso killeth any person, the murderer shall be put to death by the mouth of
witnesses: but one witness shall not testify against any person *to cause him* to die.
31 Moreover, ye shall take no satisfaction for the life of a murderer, which *is* [6]guilty
32 of death: but he shall be surely put to death. And ye shall take no satisfaction
for him that is fled to the city of his refuge, that he should come again to dwell in
33 the land, until the death of the priest. So ye shall not pollute the land wherein ye
are: for blood it defileth the land: and the [7]land cannot be cleansed of the blood
34 that is shed therein, but by the blood of him that shed it. Defile not therefore the
land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the
children of Israel.

[1] Marg. *above them ye shall give.* [2] Heb. *they inherit.* [3] Heb. *by error.* [4] Heb. *a stone of the hand.*
[5] Heb. *no blood shall be to him.* [6] Heb. *faulty to die.* [7] Heb. *there can be no expiation for the blood.*

TEXTUAL AND GRAMMATICAL.

[Ver. 3. לרכשם not the ordinary term for sheep and goats or small cattle. Here it designates that which they had acquired—their movable or driven possessions—and so flocks as driven together.—A. G.]

[Ver. 4. מגרש from גרש to drive—place to which cattle were driven.—A. G.]

[Ver. 5. Omit shall be.]

[Ver. 6. The preposition is not in the original. Render with LANGE: And the cities which ye shall give to the Levites are the six—supply the verb; or better, as to the cities which ye shall give, etc. Six cities shall be for, etc.—A. G.]

[Ver. 11. DE WETTE: Convenient cities—those easy. ready of access, and so fit.

[Ver. 11. בשגגה. By his error or wandering; by inadvertence.—A. G.]

[Ver. 12. מגאל from גאל to redeem, buy back. Connected with דם redeemer of blood, avenger, and so the redeemer of blood was the next of kin, a kinsman.—A. G.]

[Ver. 12. העדה not the word ordinarily used for the congregation, but the local court of the city to which he fled. See vers. 24 and 25.—A. G.]

[Ver 19. In his lighting upon him, wherever he meets him; the word includes even an undesigned meeting.—A. G.]

[Ver. 23. Who willed him no evil.—LUTHER.]

EXEGETICAL AND CRITICAL.

Comp. Josh. xxi. After the directions for the purifying of the holy land from all heathen defilement, and its division among the people of Jehovah in a just and equitable manner, a positive consecration is now imparted to it, by the distribution of the Levitical cities throughout the entire land. This gleam of Levitical sanctity over the land, which takes the place of the dark or frivolous image-worship, becomes broader and brighter through the asylums for fugitives, who were pursued for the unintentional shedding of blood; places of refuge which were located among the Levitical cities, and were thus passed under the protection of the Levites, but by the law under which they were appointed, were not only bulwarks of justice and its enforcement, but also of grace and its dispensation, and thus glorified the holy land.

This mingling of the Levitical cities with the places of refuge for those pursued by the revenger of blood, was in the first place peculiarly significant. It expresses the inward connection of righteousness and grace, and also the sharp distinction between the unintentional shedding of blood by the parricide, and the intentional and criminal shedding of blood by the murderer, between expiation by the loss of liberty and expiation by death, and thus the development from the natural thirst for vengeance, to the sacred law of justice and right. The reconciliation between justice and grace gives to this institution the morning rays of the New Testament principles and relations. Its natural basis is the relation between the blood revenger and the right of asylum among the ancients, its ecclesiastical form the refuge to the sanctuary and altars of the Church in the Middle Ages, its Christian development the idea of pardon consistent with right, a legal pardon, its caricature the radical excuse of guilt and the liberalistic dilution of the rights of the slain, or the law of murder.

1. *The Levitical cities*, vers. 1–5. The Levites receive no inheritance, no lot in Canaan; their lot and inheritance is Jehovah. But the tribes shall give them cities out of their inheritance, and in addition pasturage for their cattle; the cities only in a conditional sense, *i. e.*, for dwellings in connection with those who were not Levites, but with their own houses and with special rights. The pastures, lay around the cities, for their cattle and their possession (their flocks and herds), and for all their animals generally.* For an inalienable possession, Lev. xxv. 34. The clear conception and location of the pastures which were to be given to the Levites in the environs of their cities is very difficult. We are not inclined, however, to accept the designation which KEIL, after (MICHAELIS and KNOBEL) adopts and favors. In the first place, it is not probable that the cities should all be four-square; and then it is hardly supposable that the cities should all be enclosed by pastures exclusively Levite, and indeed an environ of one by two thousand cubits, so that no pasture land should have been left for the other inhabitants of the cities, unless they looked for it, outside of the Levite pastures. Then further, it would barely have been possible to lay out pastures one thousand cubits broad on every side of every city. The description is entirely clear so far, that the Levite pastures should extend one thousand cubits from the city into the fields around; then two thousand cubits, from the outer border of the one thousand (מחוץ) on every side of the city should be set apart for Levite pastures, thus in all eight thousand cubits. There was still room for the gardens near the city walls, and between the measured Levite pastures there was room also for the pastures of the other dwellers in the city. The eight thousand cubits appear to form a plus or minus, an indefinite quantity, to be determined in concrete cases according to the demands and number of their cattle and flocks. Thus the Levites were scattered in Israel according to the prediction—or curse—of Jacob (Gen. xlix.). But the dispersion, which in another form hung as a doom over the Simeonites, became now, not only a blessing to the Levites, whom the whole broad country had to support, *viz.*, by the payment of the tithes that could not be carried far, but also for Israel, since the Levites, as teachers of the law, consecrated because of the name of Jehovah, were to be the salt of the land and people. But still they should not, as KEIL rightly observes, lose their power, by too great a disintegration and dispersion through the whole land, or become burdensome to individual tribes by too great concentration. ["From without. The demarcation here intended would run parallel to the wall of the city outside of which it was made. The object was apparently to secure that the preceding provision should be fairly and fully carried out. The suburb would thus extend for a thousand cubits, or nearly one-third of a mile from the wall. There might be danger, especially with the irregular forms which the cities might assume, and with the physical obstacles presented by the surrounding ground, that neighboring proprietors would deem the suburb sufficient, if it measured a thousand cubits in some directions, not in others, in which case it might occasionally be restricted to a very small area. To guard against this, it was ordained that the suburb should alike on north, south, east and west, present at a thousand cubits' distance from the wall, a front not less than two thousand cubits in length." *Bib. Com.* This is better than KEIL's view (which implies that every Levitical city lay four-square, within the area enclosed by the four sides of a square), because it seems flexible. The two things which seem essential, are to retain the precision and definiteness of the description of the text, and yet allow for the diversity in shape and location which was sure to exist. It is very generally agreed that the first suburb was a thousand cubits broad all round the city in whatever shape its walls may have been constructed. If we re-

* [וּלְכֹל חַיָּתָם, animals generally. So KEIL, *Bib. Com.*, WORDSWORTH; but HIRSCH suggests that the phrase is used here, not to supplement the enumeration of the pasture animals, but rather to denote every purifying arrangement necessary for health. No grave could be made in the Levite city or region, unless in the cases of those who had fled to them for refuge.—A. G.]

gard the enumeration of the sides north, south, east and west as used to indicate all directions, and not merely four sides, we may conceive of the outer and broader suburb—two thousand cubits deep—conformed in its shape to the walls of the city, and the configuration of the surrounding ground.—A. G.]

2. *The Free cities*, vers. 6-16 sqq. The number of free cities is limited to six, which added to the remaining Levitical cities, makes the entire number forty-eight. That the number of the cities occurs here for the first time proves the importance of the free cities. The provision, too, that the Levitical cities should be distributed among the tribes according to their strength, appears here for the first time. The most important Levitical cities, *i. e.*, the cities of the priests, thirteen in number, were divided among the tribes, who later were nearest the sanctuary, Judah, Simeon and Benjamin. No less care appears in the selection of the free, or refuge cities. The location of those on the farther side of Jordan, and those on this side (in Canaan) made the escape to them possible to all. These asylums were announced already in the first giving of the law (Ex. xxi. 13), these regulations were also fixed before this (Lev. iv. 2), and the law with respect to them was more widely developed later (Deut. xix. 1-13.)

These were to be located on three circuits of the land, on both sides of the Jordan; and the roads leading to them should be well kept, so that the avenger of blood should not be able to overtake and slay the innocent fugitive through a long and wearisome and difficult road. [The Jewish tradition held that the cities east and west of the Jordan must correspond with each other; that the three on each side must be equally distant from each other; that the cities must be unwalled—of considerable size, have all the necessaries and conveniences of life, both material as water, markets, *etc.*, and moral as teachers' schools; in short, be a complete little world. HIRSCH says that the שגגה or error did not include mistakes occurring through their carelessness, but only cases which could not have been calculated upon, or which could not have been avoided by ordinary human foresight. He adds that their protective character belonged in a secondary sense to the Levitical cities, but was the prominent characteristic of these six cities. Levitical or priestly cities were chosen partly because they would be first resorted to in the administration of justice, and partly also because the land and the people were the Lord's, and the priests were His representatives; and the crime of shedding blood was pre-eminently offensive to Him, and left its stain upon His land; and therefore those charged with this crime and yet innocent, were to seek refuge in His cities and under His protection. The right and duty of revenge for violations of justice was universally recognized among the ancients. It was exercised at first by every member of the family. It was later restricted in its exercise to some one member, generally the next of kin. It was greatly modified in its application by this Mosaic institution and its attendant features. The Goel—"is that particular relation whose special duty it was to restore the violated family integrity, who had not only to redeem landed property that had been alienated from the family (Lev. xxv. 25 sq.), or a member of the family who had fallen into slavery (Lev. xxv. 47), but also the blood that had been taken away from the family by murder." OEHLER in KEIL's *Com.*—A. G.]

The right of asylum created also, according to ver. 15, for the stranger, even those who were merely sojourners in the land. But it was only a free city actually to those who had committed manslaughter, and that without design. The murderer, on the contrary, who fled to it for refuge, ran directly to the bar of judgment and to death. Even the homicide was only protected at first from the rage and violence of the avenger.* His ultimate freedom from the penalty of death depends upon a variety of conditions. The fugitive must at first stand before the gates of the city of refuge, and state his case to the elders, in order to secure admission into the city, and its protection against the avenger. He had thus to vindicate himself before a judicial investigation.† Then he could not leave the city of refuge until a fixed terminus was reached. If he wandered from its jurisdiction, the avenger might slay him. As he thus stood, on the one side, under the protection of the free city, the authority of the Levites, and the special protection of Jehovah, to whom the Levite cities as peculiarly holy belonged, so he was, on the other hand, in a certain measure banished from his hearth and home. The terminus moreover for the close of this exile is very remarkable. When the high-priest dies, who is anointed with the sacred oil, he may return to his inheritance in safety. This entirely peculiar method of atonement, rests truly upon the idea that the great event of the death of the high priest covers with respect to God, a mass of sins which have risen from ignorance or mistakes, and causes them to be forgotten by men, and thus forms a terminus or bound which even the avenger of blood must respect. Thus even in a moral sense great national calamities—such as the death of the high priest would be regarded in Israel—have something expiatory in their nature; old enmities and dissensions are lost in the national sorrow. In the interval moreover the hope of the fugitive was kept alive awaiting this terminus, while the passion of the avenger was abated. KEIL holds especially from the statement that the high priest was **anointed with the holy oil** that the death of the earthly high priest, typified that of the heavenly, who through the eternal Spirit offered himself without spot to God (Heb. ix. 14). It is definitely declared that the priests had to bear the sins of the people; the high priest especially making an atonement stood with his censer between the dead and the living, and his intercession, as his priestly steadfastness when in peril of death, had a somewhat

* [Jewish Rabbis held that in cases of this crime—where there was no kinsman upon whom the duty fell to revenge the blood shed—the court would appoint one—A. G.]

† [So strictly was this interpreted by the Jewish doctors, that even when committed in the presence of the court, the crime could not be punished until a judicial examination. In such a case, however, the court which was to sit and adjudicate the case must be a different one from that before which the offence was committed. The functions of a judge and a witness were in their view not lodged in the same person.—A. G.]

atoning character, as probably also his death. Still we must emphasize the fact that this dynamic or moral efficacy of his death is not mentioned among the definite types of the Old Testament, and could not be so mentioned, since the death of the high priest was not always edifying. [Keil: "In these regulations all the rigor of divine justice is manifested in the most beautiful concord with His mercy. Through the destruction of life, even when not wilful, human blood had been shed and demanded expiation. Yet this expiation did not consist in the death of the offender himself, because he had not sinned wilfully. Hence an asylum was provided for him in the free city to which he might flee, and where he might remain, not as an exile, but under the protection of God, until his sin was expiated by the death of the high priest. The fact that the death of the high priest was regarded as expiatory is evident from the clause, "who has been anointed with the holy oil," which would appear unmeaning and superfluous on any other view. The anointing with the holy oil was a symbol of the communication of the Holy Ghost, by which the high priest was empowered to act as mediator and representative of the nation before God, so that he alone could carry out the yearly and general expiation for the whole nation on the great day of atonement. But as his life and work acquired a representative signification through this anointing with the Holy Ghost, his death might also be regarded as a death for the sins of the people, by virtue of the Holy Ghost imputed to him, through which the unintentional manslayer received the benefits of the propitiation for his sins before God, so that he could return cleansed to his native town without further exposure to the avenger of blood. But inasmuch as, according to this view, the death of the high priest had the same result in a certain sense, in relation to his line of office, as his function on the day of atonement had had every year, the death of the earthly high priest became thereby a type of that of the heavenly One, who through the eternal (holy) Spirit offered Himself without spot to God, that we might be redeemed from our transgressions, and receive the promised eternal inheritance. Just as the blood of Christ wrought out eternal redemption only, because through the eternal Spirit He offered Himself without spot to God, so the death of the high priest of the Old Testament secured the complete deliverance of the manslayer from his sin, only because he had been anointed with the holy oil, the symbol of the Holy Ghost." The death of Christ our High Priest avails to release those who have fled for refuge to Him from all the penalty which their sins deserve. And as the high priest was a type of Christ, his death, as the anointed one, and anointed with the Spirit of life and holiness, had a typical efficacy, and released those who had fled for refuge from the avenger to the priestly cities, and representatively at least, to the city of the high priest. That it is not expressly mentioned as a type by no means excludes it from that relation, nor does the mode or features of the high priest's death affect its typical any more than its real efficacy.—A. G.]

As the acquittal of the unintentional homicide was not unconditioned, so also the restraints of the avenger are not unlimited. The Goel was legally the nearest relative, or in his default the relative next removed (see the book of Ruth), and ultimately the whole family. In actual life however it was that relative of the slain person who felt most deeply the injury which had been inflicted upon him, and would rather die with the slain, than not to claim back his blood, *i. e.*, leave it unavenged. The impulse of blood revenge was therefore, and still is, the original natural impulse of retributive justice, the source of all criminal jurisprudence. But since the avenger is blinded with passion—and unrestrained pursuit of revenge as a passion always engenders fresh revenges, as is seen, to this day among certain tribes and peoples, *e.g.*, in Arabia—so the law steps in between the avenger and his victim, restrains him in the exercise of his right (and duty) by the judgment of the community, in order that the more natural form of revenge may pass more and more into the unimpassioned decision of the public court and justice. Thus the right of refuge and of revenge stand over against each other, and each exerting a modifying and shaping influence upon the other. In a legal point of view the avenger may still kill the homicide with impunity; and is indeed the executioner of the sentence of the court, if the congregation, or the court of the congregation (*i. e.*, the local court of the city of refuge, or perhaps the highest tribunal of the whole community), should adjudge the homicide a murderer. [The order seems to have been this. The manslayer presented himself to the elders of the city of refuge and stated his case; upon that they received him, and if the charge of crime was pressed, he was to be handed over to the community to which he belonged, and then fully tried. If they found him innocent of intentional murder, he was remitted to the protection of the city of refuge; if otherwise, he was delivered to the avenger.-A. G.]

3. **The distinction between homicide and murder.**—Vers. 16–28. The signs of murder as to the mode. The use of a deadly weapon of iron, or, if heavy enough to cause death, a stone, or of a heavy piece of wood (Cain's club). [The use of such weapons dangerous to life would imply some evil intent—were presumably proof of a malicious purpose.—A. G.] The motives are hatred and enmity. The means employed an artful plan. Unintentional homicide, on the other hand, might occur from "sudden thrust, a hunting around of a weapon, without enmity; or the casting of a stone without a purpose to injure, or in ignorance of any one in danger, and in cases in which it could then be known that no enmity, no ill-will existed. [See the cases illustrated Deut. xix. 4, 5.—A. G.] In the former case the avenger takes his course, but in the latter **the congregation shall judge**, *i. e.*, actually determine, and so rescue the manslayer from his pursuer. As to the manslayer even the sentence **the avenger may kill him whenever and wherever he meets him, lights upon him**, comes under legal limitations, because otherwise the revenger might designate every homicide as a murderer.*

* [Hirsch: At the death of the high priest, the homicide returned to his home and possessions, but not to his social position and official honor, even where these

4. **The judgment upon the murderer and his motive.**—Vers. 29–34. The manslayer can only be convicted of murder by the evidence of several (Deut.: two or three) witnesses. The testimony of a single witness is not sufficient. But if convicted, then he was not to be released upon any expiation, or ransom, or sacrifice, as was done among the heathen nations, by the old Germans, and even in the church of the middle ages. Even the mere manslayer cannot be released from his sentence, that he must remain in the city of refuge until the death of the high priest. For whoever is guilty of blood has defiled and desecrated the land; he has stained it with blood, and there is no atonement for these but the blood of the murderer. If he remains unpunished, then the judicatory itself appointed to administer retributive justice defiles the land, the holy land, in which Jehovah dwells with His people—Jehovah as the sacred personality among His people, whom He has trained to a life of sanctified personality. Thus here too the law forms a sacred pedagogic—a method of training by which men are led upwards from the merely natural to the spiritual life. As Moses thus provides for or regulates the oath, the offering, marriage, divorce, the vow, the revenge of jealousy, so now also the blood revenge, in order to lead it to the ideal goal, where the whole society of the people, the entire community, is made responsible for the execution of the penalty or curse resting upon the shedding of human blood. Comp. this *Comm.* Gen. ix. 5, 6. [**No satisfaction.**—Vers. 31, 32. "The permission to make compensation for murder undoubtedly mitigates in practice the system of private retaliation, but it does so by sacrificing the principle which is the basis of that retaliation itself. Resting ultimately upon that law of God, "that whosoever sheddeth man's blood, by man shall his blood be shed," it bids men rest content with a convenient evasion of that law, and connects the authority given to men to act as God's ministers in taking life for life, with a warrant for enabling the kinsmen of a murdered man to make gain out of his murder. **For I the Lord dwell**—an emphatic protest against all enactment or relaxation of laws by men for their own private convenience." *Bib. Com.* These words too contain the very principle and sum of the whole law above, *viz.:* this sacredness of human blood or life—since man is made in the image of God.—A. G.]

For the literature see WINER's *Real-Worterbuch*, art. "Freistatt." DANN: *Ueber den Ursprung des Asylrechts, etc.*, Leipsic, 1840. COWLES *on the Pentateuch*, pp. 280–284. J. D. MICHAELIS, *Laws of Moses.* SMITH's *Bib. Dict.* arts. "Cities of Refuge" and "Revenger of Blood."

DOCTRINAL AND ETHICAL.

The Levites were specially cared for. They are to be, on the one hand, without large possessions, and, on the other, without care, but, above all, intimately connected with the people; an ideal for an ecclesiastical and spiritual class for all time. The hierarchy of the middle ages did not observe this. It took the tithes, but took with them also the landed property. It reversed the Old Testament relations. It did not dwell with the people, but left them to dwell by themselves. And while men who were pursued for an unintentional crime found safety among the Levites in the cities of refuge, under the hierarchy men who were more innocent than unintentional homicides ran directly to their death, into the very tortures of the inquisition. But the right of sanctuary which the churches offered them was a faint reflection of the Old Testament cities of refuge.

The refuge opened in the bosom of the Levitical cities for those who were pursued by the revenger of blood; how great and true a preparation to the New Testament was this union of holiness and mercy.

But the sharp distinctions which are made with respect to these fugitives, between actual murderers and real homicides, are a divine testimony against the fatuities of modern liberalism, and especially against the abominable lie of materialism, which strips all crimes of their guilt.

["The atoning death of the Saviour casts its shadow before on the statute book of the law, and on the annals of Jewish history. The High Priest as the head and representative of the whole chosen family of sacerdotal mediators, as exclusively entrusted with some of the chief priestly functions, as alone privileged to make yearly atonement within the Holy of Holies, was pre-eminently a type of Christ. And then the death of each successive high-priest presignified that death of Christ by which the captives were to be freed, and the remembrance of transgressions made to cease." *Bib. Com.*—A. G.]

HOMILETICAL HINTS.

The beautiful and suggestive union of the Levitical cities and the cities of Refuge, the instructive element in the regulation of the Levitical cities. The sense of justice is consecrated and sanctified in the establishment of the cities of refuge. The wisdom which shines in the union of the two institutions. The distinction between the murderer and the homicide, a fundamental distinction in all criminal jurisprudence. The justice in the limitations of the right of Asylum. Blood revenge as the root of the courts of law, and these courts as abolishing the blood revenge, just as jealousy is the root of marriage, and marriage is the destruction of jealousy. The difficult and ever new and repeated effort for the reconciliation of judgment and mercy, or even of equity and grace. The reconciliation between the rights of the dead and the rights of the living. The rights of the dead or slain one. The rights of the living. The atoning element in the occurrence of great catastrophes upon the land or on the people. Illustrated in the death of the High Priest. [The sacredness of human life in its relations to society and in its relations to God. How God guards and restrains the working of mere blind revenge, and yet cherishes and gives exercise to

were hereditary. All other transgressors, when they were atoned for, were restored to the honors and offices they enjoyed before, and were qualified to hold new positions, but the unintentional murderers were excluded.—A. G.]

the sense of justice. Crimes unpunished bring guilt upon the authorities and courts. HENRY: "Here is a great deal of good law and of good gospel. It is here enacted, 1. That wilful murder should be punished with death, and in that case no sanctuary should be allowed, no ransom taken nor any commutation of the punishment accepted; the murderer shall surely be put to death. The redemption of the life is so precious that it cannot be obtained by the multitude of riches. 2. That if the slaying was not voluntary, nor done designedly, there was safety in the city of refuge. The protection was under law. It was a remedial law, and all its provisions must be strictly observed. There is here a great deal of good gospel couched under the type and figures of the cities of refuge. (See Heb. vi. 18.) As, 1. There were several cities, so that the manslayer might easily reach them, so although there is but one Christ, yet He is a refuge at hand. 2. The manslayer was safe in any of these cities, so all who have fled to Christ are safe, Rom. viii. 1. 3. Even strangers and sojourners might have the benefit of these cities, so in Christ Jesus there is no difference between Greek and Jew. 4. If the manslayer left the city to return to his own home, he lay exposed to the avenger of blood, so those that are in Christ must abide in Christ; it is at their peril if they forsake Him or wander from Him. Drawing back is to perdition." WORDSWORTH: "Not only does blood pollute the land, but they also who connive at murder when they ought to punish it, are said here to pollute it. Is it then competent to man to abolish capital punishment for murder?"—A. G.]

FOURTEENTH SECTION.

The Imperishability of the Tribes, and the tribal Inheritance in Israel; or the Limitation of the Right of Marriage of Heiresses.

CHAPTER XXXVI. 1–13.

1 AND the chief fathers of the families of the children of Gilead, the son of Ma-
chir, the son of Manasseh, of the families of the sons of Joseph, came near, and
spake before Moses, and before the princes, the chief fathers of the children of
2 Israel: And they said, The LORD commanded my lord to give the land for an
inheritance by lot to the children of Israel: and my lord was commanded by the
LORD to give the inheritance of Zelophehad our brother unto his daughters.
3 And if they be married to any of the sons of the *other* tribes of the children of
Israel, then shall their inheritance be taken from the inheritance of our fathers,
and shall be put to the inheritance of the tribe whereunto[1] they are received; so
4 shall it be taken from the lot of our inheritance. And when the jubilee of the
children of Israel shall be, then shall their inheritance be put unto the inheritance
of the tribe whereunto they are received: so shall their inheritance be taken away
5 from the inheritance of the tribe of our fathers. And Moses commanded the chil-
dren of Israel according to the word of the LORD, saying, The tribe of the sons of
6 Joseph hath said well. This *is* the thing which the LORD doth command concern-
ing the daughters of Zelophehad, saying, Let them marry[2] to whom they think
7 best; only to the family of the tribe of their father shall they marry. So shall
not the inheritance of the children of Israel remove from tribe to tribe: for every
one of the children of Israel shall keep[3] himself to the inheritance of the tribe of
8 his fathers. And every daughter, that possesseth an inheritance in any tribe of
the children of Israel, shall be wife unto one of the family of the tribe of her
father, that the children of Israel may enjoy every man the inheritance of his
9 fathers. Neither shall the inheritance remove from *one* tribe to another tribe;
but every one of the tribes of the children of Israel shall keep himself to his own
10 inheritance. Even as the LORD commanded Moses, so did the daughters of Zelo-
11 phehad: For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters
12 of Zelophehad, were married unto their father's brother's sons: *And* they were
married into[4] the families of the sons of Manasseh the son of Joseph, and their

13 inheritance remained in the tribe of the family of their father. These *are* the commandments and the judgments, which the LORD commanded, by the hand of Moses, unto the children of Israel in the plains of Moab by Jordan *near* Jericho.

[1] Marg. *unto whom they shall be.*
[2] Marg. *be wives.*
[3] Marg. *cleave to the, etc.*
[4] Marg. *to some that were of the families.*

TEXTUAL AND GRAMMATICAL.

[Ver. 2. DE WETTE: our; but the suffix refers to the speaker, the head and representative of this Gileadite family.—A. G.]

[Ver. 3. The construction is irregular; but the sense is clear. KEIL, KNOBEL, refer לָהֶם to מַטֶּה, the tribe regarded according to its numbers. It refers rather to the daughters, the tribe which should be to them, into which they should marry.—A. G.]

EXEGETICAL AND CRITICAL.

This closing section of the book of Numbers may seem in the eyes of modern critics, as a mere unimportant notice, or incident; but it forms, viewed in its typical tendency, and according to the character of the Book of Numbers, a proper and fitting completion of the organization of the people of God, the hosts of Jehovah. Under the form of an occasional and special law, it establishes the typical perpetuity of the tribes of Israel and their inheritance in Canaan. The essential elements have already been considered in the comment upon chap. xxvii. The conditional gift of Canaan to Israel for all time is here presupposed. The consequence of this grant was the division of the land among the particular tribes by lot. Jehovah gave to each tribe its inheritance by lot. And as the inheritance must remain in its integrity, so also must the tribe; and indeed as the tribe, so also the individual family and the individual household, as the ordinance with respect to the levirate marriage, and the year of jubilee, clearly prove.

But now this fixed destination seemed to be endangered, by the law recently enacted, in regard to the inheritance of daughters; and the chief fathers of the Gileadite branch of the tribe of Manasseh, bring out this danger in the interests of their tribe. If the daughter-heiresses of Zelophehad married, out of their own tribe and carried over with them their inheritance, then their inheritance would be actually lost to the tribe at present, and definitively and permanently lost through the law of the jubilee, since at that time it would fall to the legal foreign heir.

Even although it had been purchased by the Manassites in the interval, [They rested their statement of their case upon what they correctly supposed to result from the distribution of the land by lot. What was so directly given by God could not be alienated. KEIL: "Strictly speaking, the hereditary property would pass at once, when the marriage took place, to the tribe into which an heiress married. But up to the year of jubilee it was always possible that this hereditary property might revert to the tribe of Manasseh. If the marriage were childless, it would do so." In other cases the year of jubilee would confirm the alienation of the inheritance. If the tribe had purchased it of the heiress, the year of jubilee would relinquish the title so acquired, while it would not disturb, but ratify the rights of the husband of the heiress. The year of jubilee afforded no relief in the case supposed.—A. G.]

Moses solves the question according to the divine direction, by regulating the marriage of heiresses; they may marry to whom they think best, only to the family of the tribe of their father. The right, therefore, to freedom in marriage is limited or conditioned by the order and necessities of the popular, social or national life. It is then related, vers. 10–12, that in accordance with this direction, the five daughters of Zelophehad were married to their father's brother's sons, *i. e.*, literally their cousins. [The Hebrew term, however, though ordinarily used to denote a father's brother, is used in a wider sense, so that it admits of being rendered a friend or kinsman—those of their own kin or tribe.—A. G.]

It is with this theocratic conception as with the law of the jubilee, and other similar institutions. They melt away in the light of reality, but with that their typical and ideal significance appears all the more clearly. The inheritance which God gives remains sure not only to the people of God as a whole, and to the tribes in particular, but even to the individuals which compose the tribe. The antiquity, and the genuineness of these records is clear, not only from this law, but from many other similar institutions. The conclusion sets before us a definite lawgiving in the plains of Moab, which commences with the new census in chap. xxvi. [**These are the commandments and the judgments.** The words include all that was enacted after the Israelites reached the plains of Moab, and to which the history of Balaam serves as an introduction. KEIL: "He, places the lawgiving in the plains of Moab by the side of the lawgiving at Mount Sinai (Lev. xxvi. 46; xxvii. 34), and brings it to a close, though without in any way implying that the explanation (בֵּאֵר Deut. i. 5) further development and hortatory enforcement of the law and its statutes and judgments, which follow in Deuteronomy, are not of Mosaic origin."

DOCTRINAL AND ETHICAL.

The book of Numbers closes with an apparently incidental and unimportant regulation of the law: but here as with the analogous incidents of the blasphemer (Lev. xxiv. 10) and the

history of the Sabbath-breaker (chap. xv. 32), a great universal, theocratic thought is brought out and presented under a particular and isolated historical fact. In the first case it is the holiness of the name of Jehovah, as He is the covenant God of Israel, and represents the Israelitish religion itself; in the second case it is the sacredness of the Sabbath as the central point of the Israelitish religious service, its worship and its feasts; while here it is the thought of the sacredness of the Israelitish inheritance in its division among the tribes—in a typical sense the unchangeable and everlasting assurance of the divine inheritance for the people of God, in its consecrated membership.

HOMILETICAL HINTS.

The secure position of the tribes by the law. The sacred nature of family, tribal and national types. The species of animals, not to speak of the races of men, a thought of God. This true even of the characteristics of individuals. Still this definiteness does not exclude the growth of new national types, for the creative power of God is still working in the existing world, as is evident from every individuality as a new microcosmic creation. (Traducianism, creationism and the theory of pre-existence are only relatively true.) The relegation of the divine creative energy to the inconceivable past is opposed to the belief in the living God. God, in His wisdom, joins the living principle to the genealogical pre-conditions, and preserving the original types, forms new varieties.

[Here, however, we must not lose sight of the reason of this special provision, in any statement of a general law with respect to the permanence of types, in consistency with the origin and growth of new varieties. The provision here, like all the other arrangements peculiar to the Jewish people, lies enclosed in the ends for which that people existed. It was necessary to the ends designed, and is to be considered, 1. In its connection with the whole genealogical history and life of the people, and 2. In its typical bearing, with respect to the inheritance of God's people.—A. G.]

DEUTERONOMY;

OR, THE

FIFTH BOOK OF MOSES.

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DEUTERONOMY:

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FIFTH BOOK OF MOSES.

INTRODUCTION.

§ 1. ITS DESCRIPTION ACCORDING TO ITS POSITION AND TITLES.

VIEWED in its position as "the fifth book of Moses," which is its usual name in the German, Deuteronomy appears as the end, the completion of the Pentateuch.*

Although the Pentateuch is strictly speaking no "Mosaid," still the appearance of Moses, his life, his works and sufferings, constitute beyond question the personal thread which runs through the one five-divided whole from the second book onwards. As the conduct and fortune of the Israel of the Pentateuch centres originally in its pilgrim fathers, the patriarchs, so now for its growth and its wider history as a people, it centres in Moses. For this reason the Pentateuch was referred to under the brief name, "Moses" (comp. Heb. xi. 23 sq., with v. 8 sq.; Isa. lxiii. 11; Ps. ciii. 7; Luke xvi. 29–31; xxiv. 27). In this point of view, Genesis is the noblest prologue, which could only have been conceived by one so highly distinguished by God (Ex. xxxiii. 8–11; Num. xii. 7, 8: Deut. xxxiv. 10–12), a person who could not only summon the heavens and earth to hear the words of his mouth (Deut. xxxii. 1), but through the work with which he was entrusted has attained a significance more imperishable than the heavens and earth (Matt. v. 18; Luke xvi. 17). So that Moses in his work not only for Israel but for humanity, could compare himself with the Mediator of a new-covenant (Deut. xviii. 15), as indeed he is expressly recognized in his resemblance to him in the new covenant itself (John i. 17; Matt. xxiv. 35). At all events Genesis closes precisely as we should have expected such a prologue to close, *viz* with the children of Israel in Egypt, after the burial of Jacob, and after Joseph also was dead, with the most significant glance into the future (Gen. l. 24, 25). It completes the narrative down to the point at which the peculiar act begins, of which Moses was to be the great actor and bearer. The second book of Moses proceeds at once with the exposition, since it records the calling of Moses, with all the circumstances necessary to its understanding. If the following narrative, extending into the fourth book, carries on the development, through the disobedience and obstinacy of the people increasing to its utmost limit, so in the transition to this point, the revolt of his own brother and sister against Moses, and the two-fold declaration concerning him personally (Num. xii. 3, 7, 8) claim special notice, and the catastrophe (Num. xiii.–xiv.) has still a wider sweep than the exclusion of Israel from the promised land in the way described in Num. xiv. 29. Moses himself (comp. Deut. i. 37) falls under the divine judgment upon Israel (Num. xx. 12). He is already omitted in Num. xiv. 24, 30, 38 He is told of God indeed that he

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* The supposition by some—who include the book of Joshua in the Pentateuch—of a six-fold division has its truth, indeed, *viz.* the truth of an historical connection between the Thorah and the earlier prophets, but it is entirely arbitrary to fix the limit at the book of Joshua; we might even assign the two books of Kings to the Pentateuch. As to the book of Joshua, in its present form, its supplementary independence may be shown among other ways by a reference to its manifold verbal peculiarities, which is of the more importance here, since from its necessary dependence upon the Pentateuch, there must be a general and prevailing similarity.

would make a new nation from him (v. 12); but it was so much the more incumbent upon him to sanctify God before all Israel, since he had been accepted by God for all Israel. But as Israel in the interval between the sentence and the completed judgment—Num. xv. 32, is a mere transient emotion of obedience—continues in its obstinacy, this old nature of the people finally exerts such an influence upon Moses himself, that it obscures in him the faith in Jehovah. (It is in the highest degree significant that the act (Num. xx.) occurs in the same region as that recorded (Num. xiii. 21, 26); and to this local connection corresponds the verbal connection in the address of Moses to the people, and not to the rock as he was commanded (Num. xx. 8); corresponds also the reference to Israel's rebellion, which was so much more criminal, as it called in question the faithfulness of God, as formerly Moses had fully recognized the faithfulness of God (Num. xiv. 13 sq.) over against the faithlessness of Israel). With the unbelief of Moses the development first reaches its end; this is the last step; now follows (chap. xxvii. 13) the announcement of his death, but the announcement only, while in the case of Aaron (chap. xx. 24 sq.), his death also is immediately recorded. Thus another kind of departure from the scene, is prepared and in prospect for Moses, than that which occurs with Aaron. Neither the Pentateuch in its Mosaic character, nor a Moses in his personality, to which Genesis serves as a prologue, can have its fitting end and completion in a closing sentence like that in Num. xxxvi. 13. Corresponding to the prologue of Genesis, there must follow an epilogue, which in fact Deuteronomy is, which completes as well the Mosaic character of the Pentateuch with respect to its construction, as it is fitted to the marked peculiar position and personality of Moses.

If Moses is personally the head of Israel, so the law is actually the great thing for Israel. The "fifth book of Moses" is "the fifth fifth-part of the law," as "Thorah" (ὁ νόμος) or "the five fifth-parts of the law" is the title of the Pentateuch as a whole. But the law, thus the law of Israel, has as Israel itself also, a significance beyond Israel as a peculiar people. It is truly "introduced by the way" (Rom. v. 20), or "added thereto" (Gal. iii. 19), still not against the promise of God (Gal. iii. 21), but the end of the law, *i. e.* its fulfilment and its goal, is Christ (Rom. x. 4). According to this explanation of the Apostle to the heathen, at the same time the great interpreter of the Old Testament, especially as one taught at the feet of Gamaliel according to the perfect manner of the law of the fathers (Acts xxii. 3), it is perfectly clear, that Exodus, Leviticus, and Numbers, the central books of the Pentateuch, are enclosed by Genesis and Deuteronomy. The striking peculiarities of the last two (comp. Deut. xxxiii. with Gen. xlix.), show their parallel significance. This parallel significance for the Thorah lies in this, that as Genesis lays historically the all-embracing foundation, so Deuteronomy makes intelligible prophetically the all-embracing goal or completion. Israel is from the very first, like the heavens and earth, a pure creation of God (Gen. xviii. 10–14; xvii. 16, 17, 19). Its Thorah, in which Israel's historical individuality comes to its expression, as also fully in the Messiah, has according to Genesis, its foundation in the creation of the world and man. As therefore in its race-father even, in Abraham (Gen. xii. 3), "all nations of the earth" come into view, are included in the scope of the promise, thus confirming from the first the universal aspect and significance of Israel, so also the Pentateuch can only reach its completion, if it reaches a true completion at all, in a conclusion, like its beginning. This necessity for "the fifth fifth-part of the law" is the point of view, from which we can understand the title, Deuteronomy, (Δευτερονόμιον according to the Septuagint, *Deuteronomium* according to the Vulgate) *i. e.*, "the second law." When, among the Jews, it was called "Misch'neh Thorah" (abbreviated into Misch'neh) with reference to Deut. xvii. 18, the verbal expression indeed appears in that passage, as also in Josh. viii. 32, but Deuteronomy is not therefore a repetition in the sense of a transcript. That would be a mere copy (a very significant remembrance!) which the second two tables of the law were, which Moses must hew (Ex. xxxiv. 1) written truly by God Himself, as were also the first (Ex. xxxii. 16), but in other respects the work of Moses, while the first were entirely "the work of God." It is rather a second law, as the command of love (John xiii. 34; 1 John ii. 7, 8; 2 John 5), is a new command; as this by Christ, so that by Moses. The law even down to Deuteronomy is said to be commanded (Num. xxxvi. 13), or given (Lev. xxvi. 46) by Moses, but the pre-

cise expression is "by the hand of Moses" (בְּיַד־מֹשֶׁה); the mouth was Jehovah's. "These are the statutes and the judgments and the laws which the Lord made (gave) between Him and the children of Israel in Mount Sinai by," sq. (Lev. xxvi. 46). "These are the commandments and the judgments which the Lord commanded by," sq. (Num. xxxvi. 13). The Lord commanded Moses for the children of Israel, Lev. xxvii. 34, comp. Deut. i. 3; iv. 5; Deuteronomy on the other hand begins at once, chap. i. 1, "These are the words" (whence its title "Elleh Haddebarim" or briefly "Haddebarim" in the Hebrew Bible) "which Moses spake to all Israel," *etc.*; as also John xiii. 34, "a new commandment give I unto you." With Deuteronomy the mouth of Moses comes into special prominence in connection with his hand, and in order to make the distinction from the previous law more clear and definite, the object, the purpose which Moses had is also expressly given (Deut. i. 5), namely, "to declare"—explain "this law," thus: to trace back the given letters to the spirit, and then to express the spirit in new, different letters. The parallel from John xiii. is striking as to the whole distinction. The whole method by which Moses in his own person, has originally opened the way for the prophetic order in Israel comes into view here.* It belongs indeed generally to Deuteronomy to provide for the time when the death of Moses already announced (Num. xxvii. 13) should take place, and the people, so greatly needing and desiring a mediation, in opposition to the fearful, immediate direct presence of God (Deut. xviii. 16; Ex. xx. 16; Deut. v. 5, 20 sq.), should be deprived of the Mosaic mediation. The organism of the post-Mosaic Israel was defined in the most careful way. It is on this account, especially, that Deuteronomy is a practical hand-book and vade-mecum for the later prophecy†—used by Christ Himself, immediately after His entrance upon His prophetic office, all three times, in His temptation (comp. Matt. iv. 4, 7, 10, with Deut. viii. 3; vi. 16, 13). Deuteronomy breathes throughout the freshness of the word of God, issuing forth ever new, by virtue of which the prophets could prevent a mere dead tradition of the law, could declare the demands of the divine will on one hand indeed, according to the necessities of the time, but on the other with reference to the future of Israel, to the end of the way of God with him. The necessities of the time to which Deuteronomy has reference, appear both in the new generation to whom Moses spake (Num. xxvi. 64, 65), and in the early settlement in Canaan (*e. g.* Deut. vi. 1). There was no necessity for a new independent law-giving in addition to the earlier, nor that the law given from God by Moses should be corrected or revised. The nature of the old people now, as it stands over against Canaan, plainly grown to its utmost and fatal limit (Num. xiv.) requires a human mediation of the law of God. a full consideration of the subjective state, at least in the reception and in the retaining of the objective divine will, a practical exhortation to the people which is peculiar to Deuteronomy throughout, but this neither makes it as some of the Rabbins hold, a "Sepher tochahoth," book of punishments, nor a law for the people generally, in distinction from one for the Priests and Levites. The reference to the future of Israel, to the end of the way of God with him, is taken already in

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* "While the peculiar prophecy presupposes the law as one completed whole, it (Deuteronomy) labors still upon it; while that yields subjection to it, this moves over it freely and full of power, in order to enlarge, indeed to modify, as no prophet in Israel ever ventured to do; it takes up and carries on indeed chiefly only what lies before it in the earlier laws, in a germ-like way, or as suppositions, but carries on the same, as if in possession of the same creative strength which had formed the earlier books, enlarging, enriching, and glorifying them."—SCHULTZ. "Moses is lawgiver and prophet at the same time. As mediator of the Old Covenant, he stands at the very summit of the whole theocratic prophecy. Hence the peculiarity of his prophetic activity, which is, that he not only treats of the law in its subjective application, but carries on, develops and completes the law itself. Hence there is in him an interpenetration of the legal and prophetic elements, such as is found in no one else. But this mutual interpenetration is so real and inward, that the prophetic element bears at least a partially legal coloring, and this legal element in turn wears the shade of prophecy."—HAEVERNICK.

† "If Deuteronomy appears to us as a circle of discourses, and indeed of farewell discourses, of the lawgiver about to separate from his people, the first expectation which such a definition justifies, is, that of a peculiar prominence of the subjectivity of the speaker, which in this very way distinguishes itself from the strong objective form of the law, which he has hitherto made known. The book has a prophetic coloring; that which we have already seen coming forward at the close of Leviticus, in the germ, has here greater compass and more decided significance. The book is the model of prophetic exposition, and in this character we can easily explain how a later prophecy (Jeremiah and Ezekiel) joins itself to this model. This character is one of which the author is clearly conscious. Moses himself appears here as a prophet (Deut. xviii. 15 sq.), and the following order of the prophets may be viewed as the continuation of his work, an institution having the closest inward connection with him."—HAEVERNICK.

the more particular prominence of Canaan (chap. i. 8, 21, 36, 38, 39, *etc.*), for the position of Canaan among the lands of the earth, proclaims geographically the same thing which the promise as to Israel, in its race or stem-father, utters; the universal import of the people of God. But the prophetic character of Deuteronomy, as it is stamped with it by Moses, will reveal itself much more in the laws, if it is according to its title, "the second law." And this is actually the case, not barely in the form of expression, which is more rhetorical and emphatic (chap. iv. 5-8; ii. 25), but throughout in its very nature: whatever avails for every man, not every one in Israel only, but every man, that which is generally availing and important in the widest extent, the universal ideas of the law, are purposely repeated, and set in the clearest light. This inward character of the Thorah in its deuteronomic reproduction and application (chap. v. 29; x. 16), must be held to be the interpreting word; meanwhile attention is here called to the citations from Deuteronomy in the New Testament, *e. g.* Heb. xii. 29, from Deut. iv. 24; 1 Cor. viii. 4, from Deut. iv. 38, 39; Mark xii. 29 sq.; Matt. xxii. 37 sq.; Luke x. 27 sq., from Deut. vi. 4, 5, *etc.*, *etc.* The renewing of the Covenant, chap. xxviii. 29, 69, in this tendency and character of the "second law," is the true culminating point of Deuteronomy; for communion with God, upon the ground of the communion of God with men (chap. iv. 7),—is the true religion,—is the universal goal and hope of humanity. In this, as also already in the first making of the covenant (Lev. xxvi. sq.), the future of Israel was so far foreseen (Deut. xxviii. sq.), as is scarcely predicted anywhere by the prophets after Moses (comp. Deut. xxx. 6, with Jer. xxxi. 31 sq.; xxxii. 37 sq.). And with this agree perfectly the very significant position of the Mosaic and Messianic prophetic institutions, over against each other, which is peculiar to Deuteronomy (chap xviii. 15, 18), by which the position is assigned to the succeeding prophetic order in Israel, from Moses to Christ (Deut. xxxiv. 10: Num. xii. 6 sq.). In its prophetic form and attitude, Deuteronomy has, like Genesis, both with respect to Israel and the law, its universal character; the closing book of the Pentateuch is like its beginning, and therefore its true completion.

(Compare LANGE'S passing remarks upon Deuteronomy in the *General Introduction to the Old Testament, p.* 34, *and the Introduction to Genesis, p.* 86–94).

§ 2. DEUTERONOMY VIEWED ACCORDING TO ITS OWN DECLARATIONS.

The delineation of Deuteronomy according to its position and titles has presented it to us, with respect to Moses, as an epilogue; with respect to the Thorah of Israel, as the universal completion of the Pentateuch.

As to its own utterances attention is usually called to ch. xxxi. 9, 24; xvii. 18 sq ; xxvii. 1 sq.; xxviii. 58, 61; xxix. 19, 20, 26; xxx. 10. But for the understanding of these very passages, Deuteronomy must first be questioned and heard upon the idea—" this law," which is of deciding weight here.

The expression meets us first in ch. i. 5. With ver. 3 in view, this (Thorah) law which Moses, ver. 5 begins to declare or explain, cannot be the explanation itself, cannot without something further constitute Deuteronomy, but must be the Thorah (in the literal sense of the demonstrative particle), to which Moses calls the attention of his hearers in the words which follow, which was beyond question in the mind of the writer of these lines since he had already declared, ver. 3, "that Moses spake unto the children of Israel according unto all that Jehovah had given him in commandment unto them." After a preparatory introduction (ch. iv. 5 sq., 13 sq., 23 sq.) extending to chap. iv 43; after the theme had been resumed ver. 44, in every form ("and this is the Thorah, law, which Moses set before the children of Israel: these are the testimonies and the statutes and the judgments which Moses spake unto the children of Israel," *etc.*), follows now the intended explanation of the earlier given law (chap. v. sq.). "This law" is thus from the very first the decalogue, as the kernel and centre of all the remaining revelation from Sinai and in the plains of Moab, connected with it. The supposition under which alone Deuteronomy is what it is, a repetition of the law, is in entire accordance with this. But as Moses repeats the law of God in Deuteronomy, so this deuteronomic repetition of the law is always regarded as a second giving of the law, at least as a new exhibition of it (chap. iv. 8, 44; xi. 32). "This law" appears therefore correctly

in Deuteronomy, among the usual titles of the earlier law-giving as "the statutes and the judgments" (chap. iv. 1), 'the commands' (iv. 2), "his statutes and his commandments" (iv. 40), "all the commandments and the statutes and the judgments" (chap. v. 31), and the like (chap. iv. 45; vi. 1, 2, 17). Thus the term "this law," designates originally the earlier lawgiving connected with the decalogue, in the progressive explanation of the deuteronomic discourses, the more so the more fully it is regarded in its deuteronomic apprehension, explanation and practical use, unless it appears from the connection that, besides the deuteronomic renewal, the original text is especially intended. The titles: "These words which I command thee this day" (chap. vi. 6; xii. 28), and especially "all the words of this law"—since "the words," according to chap. i. 1, form the title of the book—may be viewed as a standing expression for the deuteronomic Thorah (chap. xvii. 19; xxvii. 3, 26; xxviii. 58; xxix. 28; xxxi. 12, 24; xxxii. 46). Chap. xvii. 19, where the expression: "all the words of this law," first occurs, appears to furnish the transition to the use of this phrase.

In Deut. xxxi. 9, "this law," which Moses wrote, can hardly be the direction for reading the law at the feast of tabernacles; but the same as "this law," ver. 11, which should be read, which Moses wrote that it might be read, the same as "all the words of this law," for ver. 12 reveals the objects for which the law was to be read. The words, ver. 9: "And Moses wrote," very clearly answer to and complete the frequently recurring words: "And Moses spake," (comp. chap. xxxi. 1), so that we cannot think here of any other words than the law discourses before given in Deuteronomy. Leaving out of view the force of the words: "all the words of this law," probably a precise formula for the deuteronomic Thorah, the fact of the reading is in favor of so understanding the words: "and Moses wrote," not so much because the whole Pentateuch is of too great an extent for public reading, as because in this case of the, in some measure, mere arbitrariness of the choice as to what would be read, which must be left to the wisdom of their spiritual officers, the whole tendency and character of the deuteronomic law fit it well, and it alone, for the public reading before the people (so well that HENGSTENBERG allows that the larger parts were chosen from Deuteronomy). The Jewish traditions in regard to the feast of tabernacles may be left undecided. It was in the highest degree fitting that the occurrences of Deuteronomy the second lawgiving—should be repeated in a liturgical manner every seven years. But the expression used in ver. 12 points farther to ver. 24, where Moses, after he "had made an end" (comp. with this chap. i. 5, where it is said Moses began, *etc.*) "of writing the words of this law in a book until they were finished," ver. 25 sq., commanded to put "this book of the law" in the side of the ark of the Covenant. There is an unquestionable connection between the writing of ver. 24, with that of ver. 9. In this second passage also of chap. xxxi. the deuteronomic law is intended, *viz.* the finished book form, and the final safe depositing of all that Moses had spoken and written from chap. i. down to this point. The now completed book could be given from the hand, and forever laid away in the fit place, in which truly there is at the same time a pointing on to that which is beyond Deuteronomy. There is the same distinction between the giving of the book, ver. 24 sq., and the giving of ver. 9, as between the complete destination and end of the whole book in the side of the ark, and the special destination and end of the deuteronomic law, for the public reading before the people every seven years; as between the mere command: "take and put it," and the formal solemn official command and investiture of the priests and elders of the people—an investiture whose significance the event recorded (2 Kings xxii. 8 sq.; 2 Chron. xxxiv. 14 sq.) places in the clearest light, if we may regard the deuteronomic law as there intended; as between the testimony of this law-book, which was intimated (chap. iv. 45), but which is expressly introduced (chap. xxxi. 19, 21), (as on account of this character of the book as a testimony, the song which follows immediately upon ver. 28 is appended), and the other point of this law as it is presented in vers. 12 and 13 of chap. xxxi.; as finally between the direct divine completion in vers. 14–23 of this closing chapter, and the Mosaic completion in vers. 1-8, which latter, however, takes up the particular elements or stages in the same succession, thus Moses, Israel, Joshua.

The conclusion from chap. xxxi. is that, according to its own utterances, Deuteronomy,

from chap. i. 1 to chap. xxxii. 43, contains not only what was spoken by Moses, but was at the same time drawn up by Moses in its written form.

The agreement as to the whole spirit and character, the tone and language, with what precedes, not merely in chap. xxxi., but in chap. xxxii., bears decidedly against fixing any earlier limit than chap. xxxii. 43. But what is true for the song of Moses does not avail for the closing historical narrative. The marked differences from the foregoing portions, which appear already in chap. xxxii. 44–52, and still more clearly in the following chapters, are decidedly in favor of fixing the *terminus ad quem* at chap. xxxii. 43. As the Mosaic origin is expressly attested down to chap. xxxii 43, so it stands beyond any doubt, that another hand than that of Moses has had a part in Deuteronomy as it lies before us. Whose hand has written the xxxiii. and xxxiv. chapters of Deuteronomy, and at the same time put the finishing stroke to the whole Pentateuch? If chap. xxxi. 19 includes Joshua with Moses in the writing of the song, this can scarcely have been from "the need of learning for the multiplication of the writing," since equally trusty and finished hands could certainly have been found among the priests and judges (i. 15; xxix. 9; xxxi. 28). But as the successor of Moses, Joshua must also have a share in the writing, if not with respect to a sacred literature of Israel, yet still for the necessary arranging of the records (as Josh. xxiv. 26). Without this explanation of chap. xxxi. 19, without this merely incidental hint as to his share in writing the law,* especially in a man in whom the law was so deeply engraved (comp. Deut. iv. 2; xiii. 1, with Josh. i. 8), it would not be easy to comprehend how he should have deposited in writing, in the book of the law of God, the arranged records referred to in Josh. xxiv. 26. But if the activity of Joshua is generally supplementary, which requires no proof, nothing lies nearer than the supposition, that he whose name alone occurs in connection with that of Moses should have added the supplement in question (chap. xxxiii. and xxxiv.) to Deuteronomy. The two passages, Deut. xxxi 19 and Josh. xxiv. 26, mutually reflect light upon each other. The passing remark in Deuteronomy makes the narrative in Joshua intelligible, and this again in turn lends to that a not inconsiderable space for application. Whether, on the other hand, Josh. xxiv. 26 does not limit the literary, if we may so speak, participation of Joshua in Deuteronomy, and especially in reference to the whole Pentateuch, namely, to the simple supplement, and in connection with this, to the recorded contemporary relation of the matter, while for other and later hands there is a possibility and probability of a redaction,† remains an open question. We will listen to the utterances of Deuteronomy upon this point also.

Deut. xvii. 18-20, connects itself in many points of view with chap. xxxi. The future king in Israel must write him "a copy of this law in a book from that which is before the Priests," which implies a written original. Is not that the one which should be written (chap. xxxi. 9)? as that was written (chap. xxxi. 24) "in a book?" If "all the words of this law" is a standing formula to express the Deuteronomic law, then ver. 19 contains an express reference to it. In ver. 20 the king is mentioned together with the people, "that his heart be not lifted up above his brethren." There is a clear reference here to the deuteronomic apprehension of the law, for it is peculiarly adapted to the people. Chap. xxxi. 12, 13 is further, in entire unison with the 19th verse here. The phrase, ver. 12, "that they may hear," for the law was to be publicly read, is followed immediately, as we read here, "and that they may learn, and fear, and observe.' Comp. also ver. 13: "All the days" with "all the days," chapter xvii. 19. The speaker in chap. xvii. might allude to Deuteronomy, since these words must soon come to a close (certainly in the mind of the writer, chap. xxxi. 24); as to the matter of the kingdom the deuteronomic law might be assumed by the hearers, to be even then completed. The limiting clause, ver. 18 ("from before the priests, the Levites") may be referred to chap xxxi. 9, since the priests there, as the sons of Levi, bear the ark of the covenant; and to xxxi. 25, 26, since the Levites themselves, as the bear-

* How very closely the song is connected with the law is apparent from the declared significance of the two: it must be in the mouth of Israel what the book of the law was in the side of the ark.

† [MURPHY uses this as an English word, and there seems to be a necessity for it in the discussion of these questions. The meaning is clear enough; but it is not synonymous with our words, edition or re-arrangement.—A. G.]

ers of the ark, were to put the book of the law in the side of the ark. As the entire levitical service essentially completes itself before the ark of the Covenant of Jehovah, so the ark itself, on the other hand, and with it the book of the law deposited in its side, is "before the levitical Priests." Thus "the copy of this law in a book" may, literally, be taken from "before them," as chap. xvii. 18 requires. But מִלִּפְנֵי may denote, not what is yet first to occur, but rather what is already the case; *i. e.*, it may denote that the law from which the king should make a copy, and which was already in great part "before," or with the priests, is "from before," that is, from that (exemplar, original) which is in safe keeping with the priests. They would very naturally be represented at the time as the custodians of the law, to whom, not only whatever in the moment of its utterance or of its written composition was already under their hands, but also the deuteronomic discourses of the law, (and hence the intimation, ver. 19, is to these more than to others, since they were even then flowing into their hands) must also be given. From this presupposition of chap. xxxi. in chap. xvii., the instructions given to the priests in chap. xxxi. 10, in reference to the feast of tabernacles every seven years, may be explained; the designation of the priests, ver. 9, must be connected with ver. 25 sq., preparing the way for what is there to be narrated; but ver. 25 sq., at the very close of Deuteronomy—for this is the closing part and act of the whole—should simply place in its final form in the ark of the Covenant as its locality, the already for a long time existing deposit with the priests; whence it was commanded simply to the Levites, without any express mention of the priests, that they should "take and put it in the side of the ark." Comp. xxxiii. 10. The special mention of the deuteronomic words of the law (chap. xvii. 19) does not exclude the previously given law from its meaning, which, marked distinctly by the inscriptions (Lev. xxvi. 46; xxvii. 34; Num. xxxvi. 13) into finished parts, was already at the beginning of Deuteronomy laid up in the custody of the priests. The existence of this law is constantly presupposed in Deuteronomy. It is said here expressly since the occasion offered, that the priests had it already in their custody. And with all these points of agreement between chap. xxxi. 12, 13, and chap. xvii. 19, the definite design for the king is still to be distinguished in ver. 19, not only "it shall be with him," but also "all the words of this law and these statutes to do them;" and again ver. 20, "and that he turn not aside from this commandment to the right hand or to the left," *etc.* The peculiar additions which in the precise definite expression point to the earlier law-giving, and arise from the peculiarities of the royal position, may be explained from the fact that they are designed for the king. In fact, should the king, as is essentially the case in chap. xvii., be regarded by himself, it will not correspond perfectly with the understanding of his distinct position from the people, his position not barely as one above the people, but as one in addition to all the other officers, dignities and institutions in Israel ("upon the throne of his kingdom," ver. 18), if he has barely in his hands daily the so-to-speak popular edition of the law in Deuteronomy. "These statutes," ver. 19, cannot be limited to the obligations and duties spoken of in vers. 16, 17, which are special peculiar prohibitions, while in ver. 20 the king is bound universally to the commandment, *i. e.*, to all that God has commanded, generally to that which is the commandment for Israel. The law of the king in this pair of verses cannot possibly be the required copy of the law. The immediate connection with what precedes suggests more than this, more even than the deuteronomic law. In vers. 8-13 the priests are spoken of especially as knowing the law, *i. e.*, those who know and who are the teachers of the law. It lies in the nature of the case, and the reference to Lev. x. 11, expressly confirms it, that "all the statutes which Jehovah spake by the hand of Moses" are intended here. The deuteronomic law is itself an exposition; it could thus render assistance to the official interpreters of the law, but it could not supply them with the sacred text. Moreover the cases introduced, ver. 8, presuppose undoubtedly the knowledge of the legal determinations concerning them, as they are treated in Ex. xxi.-xxiii. In such connection come at last the words concerning the king over Israel. In chap. xvi. 18-20, judges and officers, chap. xvii. 8-13, priests and judges, vers. 14-20, the king! a succession in which each embraces something more than the preceding in its legal relations, so that the king at last must be viewed as entrusted with all, what is law in Israel. Thus "the copy of the law" which the king

has to make, must embrace the whole law,—at the moment the words were spoken, the whole law, so far as transcribed it lay in the possession of the priests, the natural depositaries of the law, in the mind of the writer of chap. xvii., the whole law, so far as it stood before him as one whole, and when the case supposed here should actually occur, and there should be a king, surely it would be understood as containing the earlier given law. Compare what is said to Joshua (Jos. i. 8) who held provisionally the place of the king, with the literal fulfilment as it is related 2 Kings xi. 12. As it is proper to include the king with the people from whom he is taken, and still to view him also in his peculiar characteristics by himself, so the reference to the earlier law, in connection with the mention of the deuteronomic, corresponds to this actual practical relation; and chap. xvii., in the midst of the discourses, which should complete the whole law, was the proper place for both.

The result from Deut. xvii is: 1), the supposition of the earlier law as written (in some sense completed) and extant with the priests; 2) the intimation of the deuteronomic law as one belonging to the whole; and, 3), the introduction of copies of this, as we must think, Mosaic whole, which were made by the kings with their own hand, under the direction of the priests, or indeed were entirely written by the priests themselves If the first is true with regard to the deuteronomic law, and at the same time the other related parts of the Pentateuch, so the view already attained, as to certain altogether natural, and indeed priestly redactions, is confirmed by the last.

The direction, Deut. xxvii. 1 sq., that Israel should "write" the law, presupposes just as the "copies" of chap. xvii., the law, as written, or as one which will be written. Then, to inscribe "all the words" in the sense of every particular word of the law in question, or even every word in the sense of every sentence or declaration with a legal sanction, is forbidden in the nature of the case. If we will not evaporate the expression used into a mere vague generality, it behooves us to explain "all the words of this law—by all the discourses upon this law" (Ch. i. 1, 5). "The whole commandment which I command you this day," is indeed nothing else than the command for the erecting, cementing and inscription of the stones, in their whole extent; in this sense "this day" of ver. 1, and "the day when" of ver. 2, correspond with each other. It may be inferred, even from ver. 10, that in the following formula of imprecation, as it appears ver. 11 sq., (and afterward in its fuller exhibition in chap. xxviii 1, in reference to the blessings, and in ver. 15, in reference to the curses) the deuteronomic manner of the law is the characteristic feature, as indeed in the summary, ver. 26, the deuteronomic law comes into clear relief. But that we are here to think of this last, is demanded as well by the parallel passages, chap. xxxi. 9 sq. (there the public reading, here the recording), and the actual execution of what this parallel passage required (Josh. viii. 34), as by the fact that the whole Pentateuch was too large, and the mere curses and blessings, or the simple decalogue too small for "the great stones" in their indefinite number, while on the contrary the deuteronomic discourses of the law are of the proper extent, as they also constitute the ground upon which the renewing of the covenant in Deuteronomy proceeds, chaps. xxvii.–xxx. Here it is the words of Moses, as in Ex. xxiv. 3, 4, 7, 8, "All the words of Jehovah." But in these are included the historical reminiscences, warnings, *etc.*, as well as the "peculiar precepts." To suppose the reverse would run counter to the whole practice of Deuteronomy especially, as indeed it would to the peculiar method of the Pentateuch; the decalogue itself from the beginning of the first command, embraces the history. According, indeed, to the very nerve and force of every section of these discourses, the special purpose of the speaker, the peculiar finished style, the strictly defining word, these must have been written upon the stones. Josh. viii. 32. Compare with this, vers. 34 and 35, in which the distinction between what was read and what was written is clearly marked. The result here is the same with that from Deut. xxxi.

In the remaining passages (chap. xxviii. 58, 61; xxix. 19, 20, 26; xxx. 10) the declaration of a written publication, and the intimation of a book, is common to all, either preparatory to chap. xxxi., or because the written publication went before the oral report, as Ex. xxiv. 4, 7 (Deut. xxxi. 22), or because throughout, the writing, although later, was chiefly regarded, and not so much the speaking. In all cases it is the deuteronomic law which is

intended, but as the unmistakable reference to Lev. xxvi. shows, not without embracing the earlier law giving, in addition to which Moses wrote this, his law, before the children of Israel (Josh. viii. 31, 32; comp. chap. i. 7, 8), the whole called "the book of the law of God," Josh. xxiv. 26 (comp. Neh. viii. 18; 2 Chron. xvii. 9; xxxiv. 14), in distinction from the "law of Moses" (Josh. viii 31, 32; xxiii. 6; 1 Kings ii. 3; 2 Kings xiv. 6; xxiii. 25).* The various declarations as to the written record of the deuteronomic law, may be explained from the very design of Deuteronomy as the closing part of the Pentateuch. Nothing is more befitting the completion than that it should repeatedly testify, namely, that all these spoken words have their fixed form for the people through writing. The stronger this is accented, as to the deuteronomic law, the more certainly it must be understood of the sacred text of the deuteronomic discourses, and must therefore be held above any doubt, although there is occasionally, in the earlier law-giving, an allusion to a written composition, as Ex. xvii. 14; xxiv. 4, 7; xxxiv. 27; Num. xxxiii. 2. And if the various passages in Deuteronomy point to its book form, this includes as a matter of course its particular, well-grounded, comprehensive supposition as to the earlier law-giving, that this also was collected in particular books.† "And it is altogether probable," says BLEEK, "that the division into five books is as old as the last redaction of the law through which it has its present form and extent." It is to him "not improbable" that the declarations of Deuteronomy are "intended to apply to our entire Pentateuch," at all events truly to the deuteronomic law-giving. "For when in the discourses of Moses a law book is spoken of in such a manner, it cannot be a writing first published after Moses which is intended." "Without doubt," KNOBEL remarks, "the book is held by the author of Deuteronomy as a work of Moses, so far as it relates to the time before the death of Moses. That the law book was present to him as one whole, may be inferred from the description of it, and from the direction that the king himself should take a copy of the law, that he might constantly read it."

Whatever "assistants" we may assume in connection with Moses "for the external form and writing, for the explanation of the diversities in style and expression" (KURTZ), he will ever be regarded as the peculiar author of the whole. With the utterances of Deuteronomy which we have considered, we pass beyond the stand-point, *e. g.*, which HOBBES in his Leviathan occupies, that the Pentateuch is a work about Moses, and in this sense Deuteronomy may be regarded "as the fifth book of Moses."‡ In all cases the peculiar declarations of Deuteronomy bear witness to its Mosaic origin, and indeed as to what concerns its form as well as in reference to its contents, that it is thus a Mosaic writing, down to chap. xxxii. 43. This no way forbids the hypothesis both of the supplement by Joshua, and of later redactions of the Pentateuch (separations amounting perhaps to independent works, *e. g.* Josh. xxiv. 26; 1 Saml. x. 25, but also, supplements, explanations, applications, and the like); the occasion and number of the latter being designated definitely enough in Deuteronomy, "by the copies for the king." Holding firmly the Mosaic authorship of Deuteronomy and of the Pentateuch generally, with the hypothesis of later redactions, even in the times of the kings, as at last in the time of Ezra, we are still perfectly free to oppose the criticism, when it seeks to ascribe it to another period than the Mosaic. [If a revision by Ezra is conceded, it in no way

* The 8th chap. of Neh. is very instructive upon this distinction between the deuteronomic law, and the law generally. Ver. 1 may be read indefinitely, if it is not Deuteronomy simply which is meant. Probably the desires of the people terminated at first upon this (according to Deut. xxxi. 11 sq.), which was so natural, although it was not the Sabbath-year. But in ver. 8 it becomes clear that Ezra brought the whole law before the congregation (ver. 2 sq.), which is confirmed, as well by the use of the well-known expression as to the earlier law-giving ("b'jad Moseheh"), as from the reference to Lev. xxiii., and still more expressly from the 18th verse.

† "Besides it is incredible that Moses should have ordered to be gathered merely his own discourses upon the law, his practical appendix to it, and not the law itself, which sprang directly from God, and according to Ex. xvii. 14; xxiv. 4, 7; Num. xxxiii. 1, was already existing in a written form, as if to place a sanctuary within a sanctuary. Indeed we cannot well think that he should have taken care for the written composition of his own discourses on the law, but not for the law itself, which still in any case claimed the first place in his view." SCHULTZ.

‡ "Moses, according to the declarations of Deuteronomy, was busy with the writing of the law, down to the latest moments of his life, so much as he had at last even to speak and to regulate; when the end was immediately impending, then first he gave the work out of his hands. From this it appears that it had been an altogether peculiar desire of his heart to make the work as perfect as possible, and it is at least probable that to the same degree also he would take care for the perfect elaboration and completeness of the earlier parts."—SCHULTZ.

affects the question of the Mosaic authorship. A very slight revision would account for all the words and passages which seem to be of a later date than Moses, and upon which the main arguments of those who oppose the Mosaic authorship rest. The supposition of such a revision is, as Prof. BARTLET has well said (SMITH'S *Bib. Dic., Am. Ed., Art. Pentateuch*), perfectly natural "in view of the lapse of time, and the effects of the exile. The SS. render the supposition probable, by these notices of Ezra." See Neh. viii. 4; Ezra vii. 6, 10, 11; viii. 1–5, 18. "Now let Ezra but have done for the Scriptures permanently, and in view of the permanent necessity, that which he did orally and transiently on this occasion," and we have all that the supposition requires. The Jewish tradition favors this supposition, and when we bear in mind that it has been a very prevalent opinion in the Christian Church, that Ezra was divinely called to this work and directed in it, we may well accept this way of explaining those words and portions which seem of later date.—A. G.]

§ 3. THE MOST IMPORTANT HYPOTHESES OF THE CRITICISM AS TO DEUTERONOMY, WITH REFERENCE TO THE ENTIRE PENTATEUCH.

1. J. S. VATER (1805). That Deuteronomy to a large extent, existed in writing since the time of Solomon or David; the closing portion of the whole about the time of the Babylonian captivity.

2. W. M. L. DE WETTE (1806–1852, 7 *Edt. of his Lehrbuch*), in continual change. "It is most probable, that according to the redaction of the Jehovist, the Elohistic, essential portions of the five books of Moses, and perhaps Deut. xxxi. 14–22, close the fourth book. The author of Deuteronomy later interpolates his Mosaic hortatory discourses, the new law-giving, and the obligations with respect to the law, and places the closing part of the fourth book at the end. Its origin, in the time of Josiah. The passages iv. 27; xxviii. 25, 36, 49, 64; xxix. 27 sq.; xxxii. 5–33, were written in the most unfortunate time of the State, in the Assyrian period, and with reference to the exile of the Ten tribes."

3. P. v. BOHLEN, VATKE and J. F. L. GEORGE (1835): The Pentateuch is not before the Babylonian exile, at the earliest Deuteronomy has its origin under Josiah.

4. J. J. STAEHELIN (1843): The author of the whole of Deuteronomy is also the elaborator of the original Elohim writing, in the four first books, as also in the book of Joshua: the Pentateuch is the work of this Jehovistic, and at the same time deuteronomistic redaction in the time of Saul.

5. C. v. LENGERKE (1844): The present Deuteronomy, excepting chap. xxxi. 14–23, and perhaps also chap. xxxiii., which is from the completer, the Jehovist under Hezekiah, is from the author of Deuteronomy, who at the same time published the book of Joshua in its present form, under Josiah.

6. H. EWALD (1864) (*3d Ed. of the History of the People of Israel*): "As also the Southern Kingdom, after the death of the good King Hezekiah, fell into the greatest danger of lawlessness and anarchy, it is an attempt of some dependent of this kingdom living abroad, to commend the old law,-altered and rejuvenated for the times, strengthened and emphasized by prophetic discourses, with a Mosaic method and coloring indeed, but with the freest use of his material,-to the king of his day as the only salvation, as he wished him to become the necessary reformer, under the delineation of Joshua." The main portion of Deut., chaps. i.–xxx., is an entirely independent writing, and from thence onward the original history lies at the foundation, as it was given in the work of the "fifth narrator," and runs down to the death of Joshua, which corresponds to the object of the author of Deuteronomy. The great Song, chap. xxxii. taken from an otherwise unknown poet, by the author of Deuteronomy, instead of another song which originally occupied this place, since it appeared more suitable to him. Formed besides, from many sources, both narrative and legal in their subject, now entirely lost. (The age very learned, *etc.*). Perhaps during the second half of the reign of Manasseh, and written indeed in Egypt, in the seventh century through a peculiar event, it became for the public a book lying at the source of the reformation of the Kingdom under King Josiah. Chap. xxxiii., probably written under Josiah, not interpolated by the author

of Deuteronomy, but written by this true, latest collector and publisher of our present Pentateuch, who connected Deuteronomy with the work of the fifth narrator, before the end of the 7th century, or still surely before the destruction of Jerusalem.

7. F. BLEEK (1860, Introduction): With the conviction that very important sections are found in the Pentateuch written by Moses and in his time, Deuteronomy belongs to a writer, different from the Jehovistic reviser and enlarger of the Elohistic fundamental writing, and to a still later period. The time of its composition, between Hezekiah and Josiah, under the idolatrous Manasseh. Its more universal spread first occurs after the law-book with the Deuteronomic law-giving had been found in the temple under Josiah; chap. xxxii. 1-43, from a poet under Ahaz or Hezekiah, chap. xxxiii., perhaps by the same, at the time of Uzziah.

8. A. KNOBEL (1861): Into the Elohistic and Jehovistic work, which reaches from Gen. i. to Num. xxxvi., as the Jehovist has completed it through the supplements to the old fundamental writing, from the books of Jasher,* and of the wars, Num. xxi. 14; Josh. x. 13, (which also lies at the basis of the following books of Judges, Ruth, Samuel, 1st Kings xi.), the writer of Deuteronomy has inserted between Num. xxxvi. and Deut. xxxi. 14, his discourses, and with them a number of determinations, and two accounts, which the Jehovist had taken from the book of Jasher, and attached to Num. xxxvi. We discover his hand also after Deut. xxxi. 14, down to Josh. xxiv. Through him the Pentateuch has received its present form.

From this outline of these hypotheses there is a manifest progress of the criticism, from that now, as good as abandoned "Fragmentary hypothesis," and the earlier "documentary hypothesis," to the "supplementary hypothesis."—(DE WETTE, § 157, *a*.).

It is true likewise that the greater number unite, as BLEEK says, in holding that it is decidedly a false view when VATER, V. BOHLEN, VATKE, GEORGE, hold that Deuteronomy is older than the books before it, with their law-giving.

As to the author of Deuteronomy, STAEHELIN, identifying the Jehovist with the author of Deuteronomy, occupies a distinct position, similar to that of EWALD, who advocates a still later peculiar author of the Pentateuch. It may indeed be held as the prevailing view, "that from the beginning on Deuteronomy was written as a revision and enlargement of the older historical work in the form which it has received through the Jehovistic elaborator of the first four books, and that the author of Deuteronomy is at the same time the last reviser of the entire Pentateuch, through whom the work receives the present compass and connection, in which we have it." BLEEK.

As this criticism agrees in denying that Moses wrote Deuteronomy, so it has come to an agreement, that the post-Mosaic composition of the work which they receive in general, occurs during the period down to Josiah.

§ 4. ANTI-MOSAIC ARGUMENT AND ITS REFUTATION.

1. Generally KNOBEL asserts: "that as Christ calls His gospel into life without writing, so Moses gave his law, upon the whole, through oral communications and direct practical introduction, and left it to his successors to give it its more finished form, and reduce it to writing." The comparison with Christ falls to the ground with the essential distinction between Moses and Christ, upon which rests the distinction between the law given by Moses and the grace and truth which came by Jesus Christ. "His gospel" is the gospel of His person, while Moses testifies his faithfulness in all his house, even in this, that he has fixed and made sure in writing, the law entrusted to him for Israel. VAIHINGER (HERZOG'S *Encycl. XI.*, p. 302 sq.) calls the assertion, "with reference to Christ," that Moses also wrote not even a letter, "as exaggerated and groundless as the opposite assertion, that he has himself written all the words of the Pentateuch," and recognizes the results of HENGSTENBERG'S (*Auth. I.*, p. 415 sq.) investigations, that "not only Moses, who was learned in all the wisdom of the Egyptians (Acts vii. 22), but other Israelites also, could have used with ease (Lev.

* [Of Jurisprudence, or rather of the upright.—A. G.]

xix. 28; Num. v. 23; xi. 26; xvii. 17) the art of writing spread even among the Canaanites" (Josh. xv. 15, 16; Judg. i. 11, 12; **a book city**!). It is from the first more than probable that Moses wrote many things which, in the variety of the laws and the rigidness with which their observance was enjoined and was expected from every Israelite, were indispensably necessary." "In and by itself it is not improbable that Moses should have written the whole Pentateuch; the art of writing among the Arabians had its beginning with the Koreischites, and indeed in the time just prior to Mohammed, and still the comprehensive Koran was at once put into a written form."

2. But VAIHINGER brings to bear against the Mosaic authorship, as to the historical portions, and therefore as to the Pentateuch generally, in the form in which it comes to us, the anonymous character of the greater number of the historical books; "and this rule is certainly so to be carried over and applied to the Pentateuch, and hence we may conclude that its author must be unknown." By no means, for this "fifth book" has its peculiar fundamental significance, connects its fitness as a revelation with the person of Moses, and with no other. It requires no proof how truly the author of the Pentateuch was known throughout the Old Testament, since indeed the criticism, even of VAIHINGER, allows the author of Deuteronomy to have issued his work under the name of Moses.

3. BLEEK remarks especially, that by the representation in Deuteronomy, these discourses were all held upon one day; on the contrary, that by their extent and contents, the brief time before the death of Moses is insufficient for recording them. Should we even not translate i. 5 that Moses at that time (i. 3) began, *etc.*, so that the date is to be understood simply of the terminus of the beginning, there is not wanting in the following parts every kind of pause, which sufficiently obviates the appearance upon which BLEEK remarks. Thus iv. 41 sq.; 44 sq.; v. 1. If Moses died upon the 1st or 7th of the twelfth month, there was still time enough, the entire eleventh month, especially if the deuteronomic discourses had been prepared long beforehand.

[The objection is one of little weight in any case. But there were ten days between the beginning of these discourses and the closing events of the life of Moses. There was time enough, either on the supposition that the discourses had been prepared beforehand, or on the supposition that they were spoken out of a heart full with his theme, and then recorded. A man gifted like Moses, standing in his relation to the people, knowing that he was about to leave them, and aware what interests hung upon his words, could easily crowd those discourses and events into a much less space of time.—A. G.]

4. The deviation in language, style, ideas, and the course of thought from those usual in the Pentateuch, as it appears already, Lev. xxvi. 3–46, is, according to VAIHINGER, still more striking and decided in Deuteronomy. "Such a 'second law' could scarcely have been necessary during the life of Moses;" Moses is not the author "of this second law giving, often in opposition to his own." One would think that in such "deviations from the usage of the Pentateuch, some careful and practised student of the Hebrew language, and of the various modes of expression of the Israelitish writers to which VAIHINGER refers, would have observed it very early, and the entire Jewish tradition, and the Christian Church with it, would not have ascribed Deuteronomy to Moses. VAIHINGER indeed urges the Jewish title of the book against its Mosaic composition! Comp. § 1 for the mode in which this title "second law" agrees precisely and only with a personality like that of Moses, the prophetic law-giver. Every later writer would have had undoubtedly to authenticate his legitimate claim to it. The necessity or propriety of this new apprehension and arrangement of the law, rests certainly only in part upon "the approaching residence in Canaan," more completely upon the requirements of the new generation to whom Moses, himself a dying man (Ps. xc. 1), here speaks, from the solemn experiences with that earlier generation dead in the desert; and still more upon the fact that the earlier law-giving, according to its whole nature with respect to the universal future of Israel, demanded that—if authentic—a path should be opened out of the law itself, and also through Moses personally, to the prophetic institution in Israel, which is done in Deuteronomy. Finally KEIL and SCHULTZ refer correctly to the remark of BERTHEAU: "It appears to me very hazardous to suppose opposi-

tions in the laws, and from these to infer a different age of the opposing passages, because whoever made the additions must have known that to which they were added, and either perceived no contradictions, or would have expunged them from the writing before him."

[WORDSWORTH says with great force: "The writer of Deuteronomy, whoever he may be, was a Hebrew writer of great natural endowments and intellectual acquirements, and being well skilled in the language, he would at least be as much conversant with the writings of Moses as his critics who live 3,000 years after him. Such a writer, wishing to palm Deuteronomy on the nation, would have been especially careful not to excite suspicions of the fraud by deviations from the facts of history or from the style of these other writings. These seeming variations in his general statements and the acknowledged difference of style between it and the other parts, so far from being proofs of spuriousness, are in fact strong evidence in favor of its Mosaic authorship.'—A. G.]

5. "First of all, the form of the three great popular discourses strikes us just as if we stood in the midst of the time of the later prophets." That "is scarcely" to be expected "from Moses;" on the contrary, "the three detailed discourses" are called to mind which introduce "the gnomic poetry of Solomon about the time of Manasseh, and which impress in a more agreeable and complete form what was earlier concisely and briefly said." VAIHINGER. What different can we expect from Moses, unless simply a repetition of the earlier law-giving with a second Sinai, *etc.;* unless that he should give an entirely unfitting and disappointing copy from the original! The text lay before him, what more likely than a sermon upon the text? Ought Moses to have catechized Israel in a Socratic way, or to have arranged a pastoral dialogue with the people, or to have celebrated liturgical devotions upon the decalogue, or to have opposed a talmudic commentary? The gnomic sentences (chap. i.–ix.) referred to, especially in their essential dependence upon the law, may be explained just as well, if not from the import of the deuteronomic law for the Israelitish national life, yet still much better as imitations of a deuteronomic model than as contemporary parallels. This explanation must be accepted in any case for the later prophetic institution or order (§ 1).

6. Recently the "stammering tongue" of Moses, in relation to the discourses in Deuteronomy, has been urged against his being their author. HENGSTENBERG replying in regard to Ex. iv. 11, 12, refers to the similar case with Jeremiah, to Demosthenes, and to the occurrences in the ecstatic state. At the same time he emphasizes the fact, that the hesitation of Moses, Ex. iv., arose in view of "bold free speech before the overawing presence of Pharaoh," which is wanting in Deuteronomy, where "he reads merely in the presence of the people, what he had before drawn up in writing" (comp. § 2).

7. "The tone of urgent, often-repeated exhortation is," according to VAIHINGER, "in broad contrast with the stern nature of Moses, as we come to know him in the three central books." The despised "Apologetics," on the other hand, and in favor of its correct conjecture, "that now first in Deuteronomy we come to learn the other side of the nature of Moses," refers to Ex. xxxii. 32; xxxiii. 12 sq.; Num. xii. 3; xiv. 17 sq.; thus to passages directly from "the three central books." In regard to this HENGSTENBERG says: "In the first four books the personality of Moses is kept in the background, the method of statement is predominantly objective. In the last book the revered form of Moses comes forward, and whoever has any sense for the personality and individuality cannot fail to recognize that he here presents himself to us as he is. He speaks in entire fitness with his position as a departing father to his children. The style is earnest, animated, impressive."

8. But it is precisely the language which VAIHINGER urges against Moses, to whom "the three central books belong;" not only "from an unusual easy and flowing style which we never observe in the earlier time," but also "from a breadth and smoothness which remind us strongly of the modes of speech and rhetoric at the time of Ezekiel and Jeremiah, as any scholar may easily see." But KNOBEL, who has himself entered with the fullest detail into the different kinds of style of the various writers in the Pentateuch accepted by him, asserts of "the fundamental writing," which must be "the oldest law-book of Israel," according to him belonging to "the time of Saul," in part at least, what VAIHINGER, what already DE WETTE, indeed what he himself asserts of Deuteronomy. Thus DE WETTE

remarks: "a broad redundant use of words;" thus KNOBEL declares: "in general he writes with an affluence of words, and moreover continually repeats himself," *etc.* And thus precisely he remarks upon the original writing: "the statement in these works is rich in repetitions wherein the author surpasses all others, often also broad and full;" "the author has at command great fulness of expression." If KNOBEL allows that the author of Deuteronomy often coincides with Jeremiah and other writers since the exile, he gives also the ground for it when he says: "The patriots sought to prevent the coming ruin by leading the people back to the law." DE WETTE, on the other hand, asserts (as he thinks) "too much as to this relationship." The time of Jeremiah, and especially of Ezekiel, is confessedly the time of the decline of the Hebrew language. On the contrary Deuteronomy has not only similar traits of antiquity with the earlier books, but also many peculiarities of language in common with them (KEIL, *Introduction*, 2, p. 100). There remains thus nothing but the method of statement, which generally includes great breadth or fulness among the Semitics, but especially in Deuteronomy from the rhetorical treatment of the subject, as KNOBEL himself says: "rhetorical, and therefore affluent in words and full." In reference to the style VAIHINGER concedes "even in the same man wide variances and diversities according to age, circumstances and dispositions." Does he then regard the "breadth and liquidness" of the deuteronomic language as the signs of the loquaciousness and prolixity of age? Moses was one hundred and twenty years old when he died. Was his natural force not abated (Deut. xxxiv. 7), and is this to be understood intellectually also? So EWALD indeed recognizes "certain passages," *e. g.* the impressive close of Deut. xxx., in which "the author attains a thoughtful conciseness and energy, a severe and easy style."

9. According to Deut. i. 9, the idea of appointing judges originated with Moses, while in Ex. xviii. Jethro gives the advice." (VAIHINGER). It is not the idea, and therefore not the counsel of Jethro, but what Moses did, which is spoken of here in entire harmony with Ex. xviii. 25.

10. So also "in Deut. i. 22, the proposition to send the spies came from the people, while in Num. xiii. God gives the command to do this." (VAIHINGER). The assumed contradiction is rather an important completion, and indeed by Moses himself, since there could be no object to any other writer, why he should run the risk of an apparent contradiction to Num. xiii. Any other writer would indeed have avoided this with the utmost care, if he wished to be regarded as Moses. Moses thus explains that the weak faith of the people preceded their fully developed unbelief, to which God condescended, to prevent perhaps that very unbelief. For the rest, Deut. i. 22, agrees literally with Num. xiii. 26. ["There is no real discrepancy between these passages. The plan of sending the spies originated with the people; and as in itself a reasonable one, it approved itself to Moses: was submitted to God, and sanctioned by Him, and carried out under special divine direction. The orator's purpose in this chapter is to bring before the people, emphatically their own responsibilities and behaviour. It is therefore important to remind them that the sending of the spies which led immediately to the murmuring and rebellion, was their own suggestion." SPEAK. *Com.* This purpose of the orator throws light also upon the apparent diversity as to the appointment of the Judges, and the omission here of Jethro's counsel.—A. G.]

11. "Moses repeatedly transfers the entire guilt of his exclusion from Canaan to the people, Deut. i. 37; iii. 26; iv. 21; while in Num. xx. 12, it is the result of his defective faith, and in Num. xxvii. 14, of his own personal disobedience." (VAIHINGER). If there is a contradiction here, then Deuteronomy contradicts itself, since Deut. xxxii. 51, is similar to Num. xx. 12: xxvii. 14. The fault was that of Moses; the occasion for it existed in the people. Thus the people were guilty in the offence of Moses. See further the exposition of the particular passages.

12. "The phrase, 'on that side of Jordan,' Deut. i. 1, 5, was evidently written by one on this side of Jordan, and therefore after the death of Moses," *etc.* (BLEEK.) HENGSTENBERG remarks forcibly upon this objection against Moses: "The author, who evidently wishes to be held as Moses, will here at the very entrance be upon his guard, and not upon the very threshold betray himself in this simple and reckless manner." The term is obviously a

standing title designating the region eastward of the Jordan, as BLEEK himself concedes, although he asserts incorrectly that it came into use "first after the possession of Canaan by the Israelites." As this standing designation could have been used by the Canaanites, the original inhabitants of the land, and through them have been easily adopted by the Patriarchs, so the Patriarchs must first have correctly received it from the stand-point of faith in the promise of God, since they would speak as if they were already in Canaan. But Deuteronomy places itself precisely upon this ideal and objective stand-point. Moses, Deut. iii. 20, 25; xi. 30, uses this phrase in a different sense, in a purely personal relation and with good reasons for so doing. (See the Exposition.)

13. "The remark, as Israel did unto the land of his possession which Jehovah gave unto them, (Deut. ii. 12), presupposes clearly a time when the Israelites, already in possession of the land, had expelled the people who had dwelt in it before, and thus a time after Moses." (BLEEK). If it was spoken only of Canaan, then the preterite, "as Israel did," must be understood in some manner as a prophetic, whether used by Moses, or by a later writer under his name. As the word of God, even as the word of Moses it is an energetic and stirring expression of encouragement for the people. A later writer would have avoided a misunderstanding like that of BLEEK. If this misunderstanding were the true understanding, then the very point and design of the encouragement would fall to the ground, and the phrase could only spring from the connection. For how could it encourage Israel to enter Canaan, that he had already done this? We must then accept the gloss of a later revision, which is, however, superfluous. There is, moreover, the less ground for supposing that "the land of his possession" refers exclusively to Canaan, since v. 9, and v. 12 use the words possess, and possession, in reference to Moab and Esau. Here also, therefore, the east-Jordan land is intended, which Israel already possessed in the well-known two and a half tribes, as is expressly declared in the third chap., comp. especially vers. 18, 20, 21. The words "had given to them," are there explained, as well as "what Israel did," by the phrase "what Jehovah your God hath done." Vers. 10–12, is moreover, as also 20–23, and iii. 9–11, evidently a Mosaic [post-Mosaic? A. G.] insertion. [There are plausible reasons for supposing that these passages are glosses contributed by Ezra, and not intended to be passed off as a part of the text. SPEAK. *Com.* adopts this view. But the reasons urged that these passages are parenthetical and interrupt the narrative, that the phrase as Israel did, sq., refers naturally to the conquest of Canaan as past, that there was no necessity for these antiquarian details in the case of Moses and his contemporaries, are all negative, and seem to overlook the orator's purpose in this introductory discourse, both to humble and encourage Israel. The details are of the utmost moment to those who are about to attempt the conquest of Canaan; and it does not seem at all unsuitable, or unlike the manner of Moses to interrupt his statement of the divine communications to him, and give these historical notices which bear with such force upon the very object of his discourse. A. G.]

14. "Moses surely some months before his death would not have spoken of the coffin (bedstead?) of this king, (Deut. iii. 11), as of some relic of antiquity long preserved." (BLEEK). Were it not otherwise possible indeed, we should have here a very "plastic" gloss, of a revision. But as nothing is said of "antiquity," on the contrary there is simply a reference to what was well known to his contemporaries, in the same way as xi. 30; 2 Sam. xii. 26 sq.; Jer. xlix. 2, the matter requires no further thought.

15. The words "unto this day," especially in Deut. iii. 14, imply also, according to BLEEK, a longer time than is reconcilable with the Mosaic authorship. If the whole verse were regarded as a gloss, it would have no importance or weight as against the Mosaic authorship. But it is here, as with the bedstead or coffin of Og. Here also there is an element of encouragement for his contemporaries. A gloss could scarcely have had any other than an archeological motive. But Moses speaks; listen only, ask merely; now the former kingdom of Og in Bashan is still "Havoth-Jair,"—"The life of Jair."

16. The law of the king, Deut. xvii.—1. "There is very little probability that Moses would have given a law in reference to a later time." 2. "The kingdom had no foundation in the entire original plan of the theocratic State of the Israelites." Hence 3, as "some-

thing foreign, and against the will of Jehovah," under Samuel, which he would not otherwise "have so long resisted;" further a'so, something which the Israelites would have already attained during the period of the Judges if it had been Mosaic; finally, in the "law of the kingdom," as laid down by Samuel, "there is not the slightest reference to Deuteronomy." (BLEEK). We have already called attention to the prophetic spirit which pervades Deuteronomy. The reference to Israel's future is a prevailing one throughout. The first and nearest thing in this future was the substitute for Moses. The subjective character of Deuteronomy, not only as to the form of the discourse, but as to its very nature is closely connected with this. But the substitute for Moses is not fully provided for, or supplied by the appointment of Joshua. What must enter in the place of Moses when he retires must be institutions, or offices. But these demand a legal determination, or bounding, if it is no more than an outline. Hence Deuteronomy is full of these legislative provisions for the future; otherwise even this negative criticism would never have supposed that it found so many traces of a later time. Indeed the more closely the Deuteronomic representation confines itself to the condition of things at that time, the more naturally it makes clear its claim to be a Mosaic composition. But if the nearest future after Moses, leaving entirely out of view the universal import of the future of Israel, requires legislative provisions, and hence even the necessity of Deuteronomy as an appendix to the first four books may be apprehended, then the Deuteronomic law of the King is not only "probable,' but appears equally necessary, as the law with respect to the prophets, Deut. xviii. The revelation of God (Num. xii.), and magisterial authority are united indeed in Moses in their original potency. As after his departure, the one aspect has its legal continuance in the prophetic order like Moses, so the other in the order of the kings. This order is thus already founded personally in Moses, and there is no opposition in this reference to the theocracy of Israel. Still less is there such an opposition, if the theocracy of Israel has its original foundation in the patriarchal religion of promise, since, as to Abraham, so also to Israel, Kings were expressly promised as their descendants, Gen. xvii. 6, 16; xxxv. 11, (xlix. 20). This parallelism of Deuteronomy with Genesis, has already met us, (§ 1). The deuteronomic law of the king is a new feature or step in this relation. What Genesis lays the foundation for, that Deuteronomy places legally as the necessary goal of the development of the people from Abraham and Israel. The example of surrounding nations who all had kings, especially of Edom (Gen. xxxvi. 31), must have hastened the development. Could that indeed which was evident to a Balaam, Num. xxiv. 7, 17, have remained concealed from Moses? And if we look at the universal future of Israel, the most perfect bloom of the people as in every relation, so also in what relates to the King Messiah, is connected with the Davidic Kingdom. Gen. xlix. 10. But while the Messianic point of view comes out clearly in the deuteronomic order of prophets (chap. xviii.), it remains concealed throughout in the kings of Deuteronomy, in entire accordance with the Mosaic situation. In Moses himself the prophetic element overbalanced his royal power; and for the purpose of bringing the people together, to the point of entrance into Canaan, and the conquest of the land, the existing political authority, the heads of the tribes, was amply sufficient. The deuteronomic law of the King, instead of entering in opposition to the Israelitish theocracy, connects itself with it in the simplest and most natural manner. In chap. xvii. 8–13, it is the priesthood (the High-Priest), which is spoken of; the reference to the kings follows immediately upon this, vers. 14 sq.

It is thus in entire agreement with the assumption of the Pentateuch throughout, according to which the priesthood has no political, but only a religious position. The priests are spoken of in connection with the judges, as the expounders of the law. The transition to the kings is formed by the judicial office, chap. xvi. 18 sq., especially by the Judge (chap. xvii. 9, 12), an entirely natural transition. Comp. Judg. viii. 22, 23. Moreover, this kingdom was not commanded or recommended in Deuteronomy; but the event of its establishment is simply foreseen and supposed, vers. 14, 15. And in this event the genuine theocratic commission of such a king, one chosen of God, was alone demanded. And this king was confessedly in the most emphatic manner placed in connection with the law of God and

entrusted with it, ver. 18 sq. There remains only the examination of the deuteronomic law of the king in the light of 1 Sam. viii. Two opposite facts retarded the transition foreseen in Deuteronomy as it would naturally take place from the judicial office to the kingly. At the very beginning the external unity of the people, the dictatorship of Joshua (Joshua performed what was the duty of a king) and that inward unity under the princes of the tribes still prevailed after his death; and then later the distinction of the tribes and the temporary extraordinary assistance and deliverance by the hand of God. Nevertheless the desire for the kingdom finds vent in the period of the Judges. The forsaken people itself urges this, as it were, wild branch to assume this office, Judg. viii. Gideon declines the dominion for himself and his descendants because the other and most important factor was wanting: "whom the Lord thy God shall choose." He cannot recognize himself as such, but only as for the time an extraordinary instrument in the hand of the Lord: "Jehovah shall rule over you." He had not as yet chosen any standing representative of his dominion. The narrative of Judg. ix. justifies the way in which Gideon acted. The distinction between this case, and that of 1 Sam. viii. is manifest. There the elders of Israel are at the very point which was wanting in Gideon, hence they ask from Samuel: "Now make us a king." And thus verbally they legitimate their demand from Deut. xvii. Those who utter the wish of the people in Judg. viii. are wanting in a reference to the law; it is simply "rule over us." The law is truly apprehended by the elders of Israel, 1 Sam. viii. The real essential references to the deuteronomic law of the king are more important even than the verbal. Thus in that they asked the king from Samuel; which Samuel, with a correct understanding of it, expresses: "See ye him whom Jehovah hath chosen," *etc.*, chap. x. 24 (Deut. xvii. 15). Thus also since they in their request recognize that in Deuteronomy designated transition from the judge: "Now make us a king who may judge us." If the kingdom, 1 Sam. viii., appears "as something strange," this would not only be in opposition with Deuteronomy, but with the first book of Samuel itself. How could Hannah, the mother of Samuel, pray (chap. ii. 10) "that Jehovah would give strength to his king, and exalt the horn of his anointed?" And how speaks the man of God (chap. ii. 35) of the "faithful priest?" Should he not walk before the anointed of the Lord? Samuel's displeasure at the request of the elders (chap. viii. 6) cannot possibly be with regard to the kingdom; but at the way in which it was sought, as if it was to come in the place of his judicial activity in his own life-time, and demanded therefore as it were his dismissal. And thus it is in fact even literally, ver. 6: "And the thing displeased Samuel, when they said, Give us a king to judge us," as if Samuel had fallen "with his sons" (ver. 3). Therefore also (chap. xii.) he submits his official conduct to the testimony of all Israel. But in the answer of God to the prayer of Samuel (ver. 7 seq.) the kingdom is not in any way viewed "as something occurring in opposition to the will of Jehovah." Jehovah indeed wills, and expresses His will repeatedly (ver 9), that Samuel "should hearken to the voice of the people in all," *etc.* For the question is not one concerning his own person, but in reference to God, since He "was king over them;" and as this is explained through the parallel clause: "and served other gods" (ver. 8), so the request of the elders in the passage is illuminated by their words: "like all the nations," over which Samuel's displeasure, ver. 6, passes in silence, an illumination which throws its rays at the same time upon Deut. xvii. 14. The deuteronomic law of the king, as it foresaw the natural development of the kingdom, alludes to it with the additional clause: "like as all the nations about me," because although the kingdom would serve the universal future of Israel, it would also make Israel like all the other nations. That the point of time for this development had now arrived was recognized by God, 1 Samuel viii. 7, 9, in entire unison with Deut. xvii., and hence the necessary steps were arranged. This was so much more clearly the case as the heads of families and tribes, "all the elders of Israel," desired the king, ver. 4. The ingratitude and unbelief which had driven them from the theocracy under which they had been hitherto, to the way of the nations (heathen), were disclosed to the children of Israel in chap. x. 18, 19 (comp. viii. 19, 20; xii. 12). But here also where sin abounded, there grace much more abounded. The Theocracy preserves its visible representation in the kingdom, as it was promised by God to the fathers with respect to the universal future of Israel.

We may thus say: The kingdom is opposed to the Theocracy in its previous form, *i. e.*, as it appeared in its regular manner through the princes of the tribes, and in its extraordinary manner through Moses, Joshua, the Judges, and at last Samuel. But we cannot say: The kingdom was generally opposed to the Theocracy (Comp. LANGE, *General Introduction to the Old Testament*, p. 18). For it had not existed hitherto without human mediation. It enters only a more popular, and for its effect upon the world, more enduring, because standing human mediation. That this also might be untheocratic, even might have opposed the Theocracy, is shown by the example of Abimelech during the period of the Judges. That it might not occur at the time of Samuel, God took the development into His own hands (1 Samuel viii. 19, 20), as was foreseen in Deut. xvii. 15. As to "the manner (prerogatives) of the kingdom" (1 Sam. x. 25), the assertion of BLEEK, "that one like this existed already in the Mosaic law," is simply a misunderstanding of Deut. xvii. The deuteronomic law of the king contains essentially only duties, obligations, very peculiar prohibitions and commands, ver. 16 seq. But the "manner of the king," which Samuel (chap. viii. 9 seq.) must declare for the purpose of deterring the people, is that of kings such as other people have, of a king according to a heathen model, upon which indeed their desires were fixed (comp. ii. 13). Thus there cannot be here a reference to Deuteronomy; there must be rather an opposition. But when God takes into His own hand the prescribing of the rules, then the "manner of the king" could only refer back to Deuteronomy for the fundamental obligations of those who should wear the crown.

17 "Deut. xix. 14 and xx. 5, 6 pre-suppose later relations than the actual without further limitation." BLEEK. In the first of these two passages there is no room for "anything further," since it speaks there expressly of thy neighbor's landmark, "which they of old have set in thine inheritance, which thou shalt inherit in the land which Jehovah thy God giveth thee (gives thee in idea and purpose) to possess it (because thou shalt possess it)." The stand-point of Deuteronomy, that Israel, certain of the possession, is viewed as dwelling in the land of promise, is well known (comp. 12 above and Deut. xii. 1). From this stand-point, which also undoubtedly distinguishes xx. 5, 6, Moses can so much the more be regarded as speaking, as throughout it is not enemies "in the general, as if it were directly applicable without some further limitation" (BLEEK), which are spoken of, but "thy enemy." Ver. 1 is more closely defined by ver. 15: "Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations." Thus not Canaanitish enemies, for the Canaanites (ver. 16 seq.) were expressly excepted.

18. "Thus also the song, Deut. xxxii., both in its reference to the divine providence (ver 12), and to the ingratitude of the people (ver. 15 seq.), points to something as already past" (BLEEK). The "value of prophetic prediction" is thus denied (LANGE, *Introd.* p. 7). Upon this passage, HENGSTENBERG says: "That the prophets bear these names—seers and beholders—not without cause, since wrapt in spirit into the future, the energy of the knowledge represents itself in this, that what is actually in the future appears to them as present. Grammar itself has long since recognized this fact, since it speaks of a prophetic preterite. Faith does not conjecture what may happen; it sees things which are not as though they were, *e. g.* Isa. i. 5–9. Analogies exist in our spiritual lyric poetry, and may be adduced even from profane poetry. If the form of Deut. xxxii. gives rise to no hesitation or doubt, neither does the contents. The foreknowledge of Moses rises upon the foundation of xxxi. 27 and the ten commandments, of which none now ventures to deny that Moses is the author. Thus the continuance of the people in the land which the Lord their God gave them would depend upon the vigor and bloom of their piety, which they had already so seriously injured in their conduct towards Moses, the servant of God."

19. "Deut. xiv. 22–29 differs throughout from Num. xviii. 22–32" (BLEEK). According to VAIHINGER the change appears already Deut. xii. 6, "where the tithes are to be paid directly to the priests." But chap. xii. 6, 11 simply says that among the offerings generally "your tithes" also must be brought to the place of the sanctuary. If it is Levitical tithes, especially the tithes of the priests, which are spoken of, this is in perfect correspondence with the fundamental idea of the tithe, since it is Jehovah to whom it is brought (Lev. xxvii. 30

sq.; Num. xviii.), from whom—and not so much from the person giving the tithe—the Levites and priests received the tithes; the Levitical mediation, however (as also Heb. vii. 5), not being excluded. That "the Levites should themselves collect the tithes" (VAIHINGER), cannot be shown from Num. xviii. Comp. Lev. xxvii. 30 sq. "Generally Moses wished to make the tithes as little burdensome as possible to the conscience and freedom of the people; he left the giving and computation of the tithes to the conscience, without a judicial and priestly visitation, however without forbidding the Levites from examining whether they received what was rightfully their own" (MICHAELIS, *Laws of Moses*, IV., § 102). This author even concedes too much to the view of those who look upon the tithes rather as the revenue of the priests and Levites, than as the yielding of the people to Jehovah the proprietor of all its possessions.

There is no ground whatever for the appeal to Judg. xvii. 7, 8; xix. 18, which SCHULTZ makes with respect to the homelessness of the Levites, that they "must devote a large part of their time, especially summer time, to the ingathering of the tithes as their means of subsistence." The general nature of the expression Deut. xii. allows us to understand also the Levitical and Priestly tithes. (KEIL). But the special allusion to meals, at the place of the sanctuary directly after (ver. 7), and the express limitation (ver. 17) to corn, wine and oil, show clearly that something else than Levitical double tithes was intended, and indeed an existing custom, an established usage in Israel. If generally the second tithe was here first instituted, still more, if a previous custom was here given a new form, ver. 17 would not simply say: "Thou mayest not within thy gates eat the tithe." This presupposes an eating of the tithes already existing, and only prescribes that the unlimited free method which had prevailed should cease in Canaan, thus precisely as vers. 8, 9 are connected with vers. 6, 7, and are thus explained. It does not appear whether this tenth was to be taken with the Levitical, thus asking from the people altogether the fifth, or after the deduction of the Levitical tenth was to be taken from the remaining nine parts, or whether after the analogy of the priestly tenth, a tenth of the tenth, or was merely a larger measure which was freely yielded, on the occasion of bringing the tithes. As Gen. xxviii. 22, and especially the proportion in Egypt, Gen. xlvii., give a support for a peculiar second tenth, so the eating from or with the tenth, on the part of the tithe-bringer, was so natural that it would even by itself have been cultivated and handed down as a familiar usage. Even the first tithe, Lev. xxvii. 30, is declared as a well-known matter, without any explanation. The express limitation, ver. 17, to corn, wine, and oil, shows moreover that this is no mere "alteration." This second tithe is entirely vegetable, while the first, included (Lev. xxvii. 32), both herds and flocks. That would be a very peculiar alteration which should erase precisely that which was most irrepealable and of greatest worth! On the contrary the tithe of the land, (Lev. xxvii. 30, 31), which might be redeemed by the addition of a fifth to its value, affords a point of union for the tithe to be eaten. The doubling of the verb, Deut. xiv. 22, appears to point formally to a second tithe, and indeed expressly a vegetable. The tithing, chap. xii., happened with reference to the meals appointed at the sanctuary. Even 14, 28 treats only of these fruit tithes. From the first-born of the herds and flocks, which were already also mentioned with the tithe, Deut. xii. 6 7, VAIHINGER raises a new objection against Moses, since according to Num. xviii. "all the first-born belonged to the Priests for their support." The flesh of the first-born certainly (Num. xviii. 18) belongs to the priests, as also the wave breast and the right shoulder of the sin and trespass offerings. The analogy of these offerings defines the eating of this flesh as a sacrificial meal, (Num. xviii. 11). It is clear therefore that the eating of the first-born, Deut. xii. 17, is to be understood only of the eating by the Priests, or still as an eating with them, and of what belonged to them. The connection involves no difficulty; he is speaking of the sacred meals generally, so that whichever may be especially concerned the individual features of the case remain untouched. All Israel are addressed (comp. i. 1) thus without any exclusion of the Priests,—they are indeed included by preference, in Deuteronomy, with the Levites. It is probably said (ver. 7) expressly to prevent any misunderstanding, that all Israel should rejoice in these sacred meals, "in all that ye put your hand unto," i. e., whatever they are at liberty to take, ver. 18. And even the "vows," and "free-

will offerings" which are mentioned, vers. 6 and 7, with the tithes and first-born, relate merely to definite individual cases. This plain individualizing, unless we attach no importance to the change from "you" (vers. 6, 11) to "thou" (ver. 13 sq.; 17 sq.), is especially marked through the prominence of "the Levites" (vers. 12, 18, 19). There was no occasion for the mention of the Priests in the sacred feasts, since in reference to these generally, and especially through the first-born, they were provided for. This view of the Priests is not opposed by Deut. xiv. 22 sq., for ver. 24 speaks merely of vegetable tithes, in reference to which alone the term "carry" could be used, and which they were free to turn into money. But the peculiar treatment after this of the first-born, chap. xv., points so much the more to something which must be distinguished from the tithe eating. After the very brief statement of chap. xii., the xivth chap. alone names the first-born in connection with the second tithe (ver. 23), because the "year by year" (comp. xiv. 22 with xv. 20) is common o both. Still however chap. xiv. speaks merely of the tithes. It must therefore be somewhat different with the first-born, chap. xv., than with the tithes: Why else the designedly different introduction, xv. 19, 20, o the analogous usage with xiv. 22? The yearly bringing was common to both, the difference grows out of their different natures, since the first-born was a sacrifice, the tithe was not, a difference which was expressly hinted at, in that allowed exchange of the tithe for money (chap. xiv. 24 sq.). Thus the distinction avails especially with regard to chap. xv. partly in reference to what precedes the bringing of the first-born (ver. 19) and partly in what followed, which latter was the enjoyment on the part of the Priests and their families (ver. 20 sq.) and which, as easily understood, was not brought into any further prominence. Comp Mal. i. 8, 13, 14. The Jewish tradition, Josephus, the Book of Tobia i.7, recognizes the two tithes, but not two different kinds of first-born. Still we know from the Talmud that it was a disputed question, variously answered, whether a Priest might permit an Israelite to eat with him of the first-born, and indeed one marred with some defect. If, then, with reference to Deut. xv. we extend the eating of the first-born beyond the Priests and their families, we must then hold that a usage here obtains its formal legal ground, which could very naturally have connected itself with the second tithes and their presentation. If there is no support for it in antiquity, as for the second tithe, still the first-born appears from the beginning as a sacrifice with which the sacrificial meal was connected Ex. xiii. 15. Comp. Deut. xv. 21, for the expression, and for the ceremonial, Num. xviii. At all events the Priest with the qualified members of his house, held a sacrificial feast, upon the flesh belonging to him. Nothing forbade him to admit the similarly qualified bringer of the first-born to participate in the feast. Indeed how naturally would the invitation to do so grow out of the entire relations and circumstances. In purchases and sales, as at the payment of dues, the payment of interest by the debtor or the tenant, is it proposed to eat and drink, this surely is far more natural and comprehensible in tithes, perquisites, and fees. The official receiver in this way introduces, pleasantly, the giver into higher relations. But in all such things, as here with the feasts upon the tithes and the first born, which are taken, from the customs and life of the people, up into the law-giving, or come before the Judge's Seat for determination, we must perceive clearly the case supposed and the circumstances in which the people were living, and of which, on the other hand, we are scarcely able to form a full and perfect view, whether more remote or recent, through mere conjectures, inferences, and analogies. We might present in this connection all the toilsome labor in the Talmud, and in the Rabbinical commentaries. There has recently been issued a judicial sen ence upon the impropriety of "wedding gifts." But who can be clear from the sentence itself, as to the merits of the case, unless he knew the custom from his own surroundings which is presupposed in the case? The perfect ease and freedom of the supposition should come into view as a reason in favor of the Mosaic authorship. That a deuteronomic writer later than Moses should have arranged or wished to arrange something entirely different from the "original Mosaic work," that he has moreover according to Bleek's own apprehension retained nevertheless, Num. xviii., in his revision of the Pentateuch, is hardly to be received. In any case the fundamental destination of the Israelitish theocracy was grasped and fixed with the first-born. Looking away now from the strange character of the meal, if the previous levitical

tithes, and the first-born belonging to the Priests must be eaten yearly, at the same time, at the sanctuary, what kind of a participation "in the voluntary act of kindness," would there be "in this way," while the Levite "without possession," should like "any other needy one," or beggar, be literally supplied with food. "The distressed condition as to his support, of the Levite" (VAIHINGER), whom the author of Deuteronomy keeps vividly before his mind, is connected with the sad, mournful tone which is peculiar to the fifth book of Moses, as it is to the gospel of John, and has its ground in the foresight, based upon the forty years bitter experience that the disobedience and apostacy would continue to their final and fatal issue.

[There is no real discrepancy between the legislation in the earlier books and in Deuteronomy with respect to tithes. The apparent difference may be explained either upon the theory stated in the SPEAK. *Com.* that the deuteronomic legislation refers in all cases to the second and additional tithes taken on the increase of the field only, and for the celebration of the sacred meals, at the sanctuary on each first and second year, and on the third year at home; or upon the theory that Deuteronomy, according to its popular character, recognizes customs which had long existed among the people, and gives them a formal legal basis and regulation. In any case there is nothing in these differences, admitting that they cannot be fully explained, to justify the assumption of a later date and another author than Moses. Even DAVIDSON concedes, after dwelling upon these differences at great length, that "it is possible to conceive of Moses as making these modifications." Then, too, upon the supposition of another author than Moses, and of glaring inconsistencies in the statements, the difficulty meets us which is insuperable, how could such an author expect his work to be received as Mosaic while he allows such discrepancies to remain between his own teaching and that of the earlier books. A credulity which accepts this need not be staggered at anything else.—A. G.].

20. "According to Ex xxix. 27, 28; Lev. vii. 28–34, the breast and the right shoulder of all the thank-offerings belonged to the Priest, while in Deut. xviii. 3, he is assigned only the shoulder, the two cheeks, and the maw of the animal, an alteration for which there was no occasion in the law-giver Moses." (VAIHINGER). Since Deut. xviii. 1, 2, formally refers to Num. xviii., an "alteration" could only properly be spoken of, when one is substituted in the place of the other. But as there is nothing of this in the passage, we may as well, indeed much better, suppose an enlargement or completion, an additional designation of parts in Deut. xviii. 3, and also in the fourth verse. Such an enlargement indeed was to be expected, since the slaughter of animals beyond the precincts of the sanctuary, allowed in the altered relations in Canaan (Deut. xii. 15, comp. Lev. xvii. 3 sq.), seemed to be an infringement upon the revenues of the priests, which these killings performed in the method of the sacrifices represent. The compensation consisted in three parts of the animal, the head, maw and feet. As to the "impossibility of rendering these dues to the priests, since the most places were far removed from priestly cities" (VAIHINGER), KEIL has allowed it to have too much weight with him, since the exchange for money appointed with respect to the second tithes, and which he finds applicable to the first tithes, admits far more easily of an application to these dues, since in xii. 21, in regard to such killings the local distance is expressly mentioned, in connection with which the commutation into money was appointed, xiv. 24 sq. Philo, Josephus, the Talmud and the Rabbins do not understand v. 3 to speak of sacrifices. But even if sacrifices are referred to, still the dues mentioned, ("the shoulder, cheeks and maw of the animal"), refer only to the offering for the permanent sacrificial feast (v. 3, "from the people, from whom, *etc.*" sq.), while on the other hand they have no connection with the wave breast and right shoulder, the portion of the sacrifices belonging to the priests. For these are numbered among the things offered by fire unto Jehovah, which are reserved (v. 1) for the priests, and appear here with direct and literal reference to Lev. vii. 30, the last passage quoted by VAIHINGER, as in opposition to Deut. xviii.

21. "In Num. xxxv. certain cities are appropriated to the Levites, with the fields belonging to them, for the pasturage of their herds; and in Josh. xxi. are assigned to them by lot; but nothing of this appears in Deuteronomy, which represents the Levites as homeless and scattered among the Israelites." (BLEEK). There is the same propriety and justice

in quoting Num. xxxv. against Num. xviii. 20, 28 sq ; xxvi. 62. For as to the Levites, the verbal literal cause of their position is found in Num. xviii., comp. the passages xii. 12; xiv. 27, 29, cited by BLEEK. BLEEK ought to have been the last person to have arrayed Josh. xxiv. against Deuteronomy, since upon his own hypothesis as to the writer of Deuteronomy, Joshua has edited the book and brought it into its present form. He thus comes into conflict with himself. Levi has no part or inheritance with his brethren. Jehovah is his inheritance, as He said to him, Deut x. 9. The homelessness of the Levites was externally a relative one, *i. e.*, in comparison with his brethren. Absolute homelessness externally would have sundered his relations as one of the brethren, the membership of the body of Israel, his connection with the people of promise, to whom the land of promise belonged. Absolutely, his homelessness was internal. Jehovah was spiritually his inheritance (Gen. xv. 1), for an example to his brethren. Hence we may explain the repeated designation, "the Levite who is in your (thy) gate," which refers to Ex. xx. 10, and which represents him as a guest in a still higher sense than the stranger generally, (comp. Ex. xii. 48; Ps. v. 4, 5, *etc.*), as is clearly the case in chap. xii. 12, 18, where the Levite receives his position in the family and household, while chap. xiv. 29; xvi. 11, 14; xxvi. 11–13 may refer more especially to the stranger in a strict and literal sense. (Who doubts that heaven and earth belong to him who prays at his table, Come Lord Jesus, and be our guest!) Should we bring into view "the cities of the Levites," which were distributed through all Israel, as we may well do in chap. xviii. 6, "the Levites would appear to be living in their different cities, scattered among the other Israelites. The connection of the Levites with the strangers, orphans and widow (xiv. 29; xvi. 11, 14; xxvi. 11 sq.), arises from the fact that they were under the special care of Jehovah. Comp. Ex. xxii. 21 sq.; Lev. xix. 34; Deut. x. 18 sq.; xxiv. 17; xxvii. 19, *etc.* The frequent exhortation "not to neglect the Levite," xii. 19; xiv. 27, as on the one hand it presupposes a foresight of the fact that their future was identified with that of Jehovah among His people, (to use BAHR's expression), so on the other hand it should be viewed as a genuine Mosaic, since it shows also a special care of Moses for his successors.

22. "In the earlier books, the Levites as servants in the temple always appear in a sharply drawn distinction from the Priests the sons of Aaron. In Deuteronomy the Levites perform priestly functions, and the priests are the "Sons of Levi," or "the priests the Levites," a phrase which occurs elsewhere, only in later writings." (BLEEK). There is certainly a prevailing individualizing of the tribe of Levi peculiar to Deuteronomy, and one so much more observable, since the distinction between priests and Levites was sufficiently clear in the earlier books. It would be very natural also, if Moses at some one time before his departure, in a peculiar interest for his family, should present the tribe of Levi to the people as a united whole. Such an effort was not only genealogically but even theocratically and morally justified. See Ex. xxxii.; comp. Deut. x. Although the family of Aaron was destined to the priesthood, the sin of that family was counteracted by the unselfish zeal of the sons of Levi against their own flesh and blood, and for the honor of Jehovah, and thus the priestly dignity and honor was preserved to the house of Levi; Deut. x. 8. The Levites had done as Phinehas did afterwards, Num. xxv. The blessing pronounced upon them at that time, as it is also uttered in Deut. xxxiii. 8 sq., which lifted from them the heavy curse (Gen. xlix. 7), was the priestly character of the tribe of Levi in general, which the priestly office and acts of the sons of Aaron only carried out in particular. Thus this priestly calling of the family of Aaron rests especially upon the general priestly character of Levi. For Levi is consecrated to Jehovah, instead of the first-born. Are the Levites in this respect, as all the first-born, given for the use of the special Aaronic priesthood, although truly indeed to Jehovah (Num. iii. 9; viii. 19; xviii. 6), and have they such a sacrificial signification; so on the other hand, a general priestly substitution for the people is proper to them, while the general priesthood was not yet in existence, Num. viii. 19; xviii. 22 sq., i. 53. The distinction between the priests and Levites is sharply drawn, Num. xvi., but vers. 9 and 10 just as decidedly assure to them their general priestly character. It is evident from this statement in the "other books," that the method of expression used in Deuteronomy is perfectly legiti-

mate, since the distinction between priests and Levites is well known and recognized here also, comp. x. 6; xviii. 1. Ver. 3 comp. with ver. 6 sq.

The Levite, not the levitical priests, appears in chap xii. 12; xviii. 19, *etc.* Deut. xi. 6 reminds us of Num. xvi. If the priests appear to have the business of the Levites, xxxi. 9, comp. with xxxi. 25, the connection shows clearly in what sense it is meant, *viz.*, that they in a principal sense "bear the ark of the covenant," (comp. Jos. iii. 3, 6, 8; iv. 9; vi. 6, 12; viii. 33; 1 Kings viii. 3, 6) for in ver. 9 they appear as the custodians of the law, in ver. 25 as those who should deposit it in the side of the ark of the covenant, while they must deliver this veiled, to be born by the Levites who were not priests, Num. iv. 4, 5, 15 sq. If the levitical service is described in similar terms with the priestly, the terms used are sufficiently general, and the purpose sufficiently clear to guard against any misapprehension. particularly as to the distinction presupposed according to the earlier books. The priest is said "to stand and minister in the name of Jehovah," chap. xviii. 5. The Levite also is said in ver 7 "to minister in the name of Jehovah," with the addition, "as all his brethren, the Levites, which stand there before Jehovah." In this connection, and where his brethren are spoken of, we can hardly understand that the priest and Levite connected with him are here alluded to, so that on account of the priest only are they said to stand before the Lord, but always also in reference to the Levite. But the comparison with chap. xxi. 5 shows clearly the distinction in the "serving in the name of Jehovah" with reference to the priests and Levites, although applied to both; and hence we may hold that the "standing before the Lord" may be used in regard to every service, even the most subordinate of the sanctuary, since indeed this same expression was used in a much wider sense, *e. g.*, 1 Kings xvii. 1; xviii. 15, (Deut. i. 38). Comp. however xvii. 12. The advance from Aaron is purely historical, the personal relation and the particular family determined by him as its head (Ex. xxviii. 29; Lev. viii. 9, 10; Num. xviii.) is to be regarded as vanishing with his person, and hence the expressions, "sons," "brothers of Aaron," and the like, growing out of this personal relation, and used in the earlier books, are to be viewed as falling into disuse at the time of Deuteronomy. The reference to Genesis, and connection with it, in the parallelism between the first and fifth book of Moses, frequently noticed, was not only suited to the time, but after the priestly institution was established through the earlier giving of the law, which is presupposed and recognized by Deuteronomy throughout, since it alone particularizes the Levites for the liberality of Israel, is also genuinely deuteronomic, as Deuteronomy from the very beginning views Israel as a whole, and hence has nothing to do with the family, but only with the tribes of the people. More deeply or widely viewed, this is appropriate to the prophetic character of Deuteronomy, since a family like that of Aaron could not so well represent the priestly future of all Israel among the nations, and of the spiritual Israel in the world generally, as a priestly tribe like that of Levi, which appears as its typical bearer. It is only when this peculiar element in Deuteronomy is overlooked that any one can regard the places cited by BLEEK, as Jer. xxxiii. 18, 21; Ezek. xliii. 19; xliv. 15; Isa. lxvi. 21 (lxi. 6) as opposed to Moses; on the contrary they bear an important testimony in his favor. The deuteronomic designation of the priesthood as levitical, and first truly as "sons of Levi," cannot be ambiguous, chap. xviii. 1, where however the distinction immediately follows; it says simply that even the priests are Levites, and hence "the Levites" can be used to denote the priests, particularly in cases where the context, or the thing itself, leaves no doubt, *e. g.*, Deut. xxxi. 25; xxvii. 14; comp. Jos. viii. 33. The passages from the books of Chronicles cited by BLEEK, plainly rest upon Deuteronomy. Comp. 2 Chron. xxiii. 18. That the deuteronomic designation does not ignore or miss the distinction between the priests and Levites may be so clearly shown, even from the book of Joshua, that it should have satisfied the criticism. Comp. iii. 3; viii. 33; chap. xxi. [The character of Deuteronomy as a series of popular discourses must be borne in mind here. It would not be in accordance with his purpose here to draw minutely the character and privileges of the priests, or sharply to distinguish between them and the Levites, as he had done before. Now speaking to the people, he puts them in their fixed relations to the other tribes, and hence as the Priests the Levites. WORDSWORTH calls attention not only to the fact that thirty-eight years had elapsed between Exo-

dus, Leviticus, and the first part of Numbers, and the last part of Numbers and Deuteronomy, during which a difference in usage might have arisen; but also to the "rebellion of Korah and the Levites associated with him against Aaron the Priest, and its awful judgment," by which the distinction between the priests and the Levites was forever settled. There was no necessity therefore for dwelling upon it now, "and what better could he do," and what more suitable to his purpose and approaching departure, than "to exhort them to live in harmony. And what title could be better adapted to produce this result than the one chosen—the Priests the Levites?'—A. G.]

23. "The seat of the sanctuary is not viewed in the central books, as fixed, and limited to one definite locality, and generally they do not assert with emphasis that sacrifices could be offered only in one place. On the other hand, in Deut. xii. it is expressly required, as it is also implied in other passages, that the sanctuary should have one fixed place in the land, chosen by Jehovah, and at which the whole cultus must be observed. The transgressions of this law by the people are comprehensible, although it was Mosaic, but not by those who were more "devotedly pious, as was the case long after the erection of the temple" (BLEEK). The very first rule of the legal cultus, Ex. xx. 24 sq., points to an altar of sacrifice which should be built of earth or unhewn stone, and then it follows: "in all places where I record my name I will come unto thee, and I will bless thee." A very general ordinance availing as well in extraordinary cases as in the ordinary service. With respect to the latter, Lev. xvii. 8 sq. asserts already the oneness of the tabernacle, as far as the altar of sacrifice is concerned, with the most extreme consequences indeed for the killing of any sacrificial animals elsewhere. What more than this is done in Deuteronomy? It rather relaxes the strictness of the law, since it permits, xii. 15, 16; 20-24, the killing in other places where the legal directions (Lev. xvii.) were clearly in view. When BLEEK pronounces this "as genuinely Mosaic," especially because "it is only in the time of Moses that the whole community can be viewed as gathered into one camp, and each person was not far from the tabernacle;" so it might be thought that the deuteronomic variations and permissions make scarcely a less valid claim, since they indeed bear an entirely simple and natural stamp, suited to the relations ("when the people were scattered through the land"), which Deuteronomy would regard. But these very altered relations, when the dispersion of Israel in Canaan, placed difficulties in the way of the oneness as to the locality of the tabernacle, growing out of the unity of Jehovah, made it more necessary that this should be emphasized in Deuteronomy with respect to the ordinary cultus. Who is there finally who will deny that the localizing of the people in the land of promise is a main point of view in this book? But all the acts giving locality to objects, *e. g.* of the book of the law (§ 2), but especially of the permanent position of the tabernacle (Deut. xii. 9, 10, 11), are inseparably connected with this. The fixing of the sanctuary "at one definite place," according to the direction Ex. xx., is thus only Deuteronomic, and so much the more Mosaic, as it omits entirely any localizing of the place. Deuteronomy brings the wandering tabernacle at once to rest in Canaan, still without this rest restraining the historical development. For the designation of the place as that "which the Lord should choose out of all their tribes to put his name there, for his dwelling," applies as well to Shiloh, as Jeremiah literally testifies vii. 12, as to Jerusalem, and hence therefore, as the temple is not spoken of already, so neither is the tabernacle itself. The expression "house of Jehovah," Deut xxiii. 19, can only be emphatic in Deuteronomy in connection with its tendency to the settlement of Israel and his God in Canaan, if it appeared frequently, and had not been used already Ex. xxiii. 19; xxxiv. 26, if the word "house" had not the general sense of dwelling, and if the heathen idol temples were not floating before the mind in Deut. xxiii. 19. VAIHINGER most erroneously sees in this an expression of a "later time" (comp. the original passage, Gen. xxviii. 16 sq.). Even the very object of Moses (Lev. xvii.) "in this way to restrain the people from any service of idols" (BLEEK, *Einleitung*, p. 190), appears prominently again in Deut. xii., since it brings into view on one side ver. 2, the numerous places of worship corresponding to the numerous idols of the heathen, and on the other vers. 4, 8, 13, the self-chosen service of God (will-worship) so easily springing up upon the limits of the worship of the one true God. We must carefully distin-

guish from this, however, what is provided for in the general rule of worship, Ex. xx., as to extraordinary cases. The God of Israel is at the same time the Lord of heaven and earth, and is so represented from the very beginning in Genesis. To suppose that He was confined to any one place would be in contradiction to His essential character. Hence there are beyond and by the side of the tabernacle, altars of the Lord. Their original is still therefore the altar of burnt-offering in the court of the tabernacle; the one returns in all, and in this sense the passage Ex. xx. (against SHULTZ) "speaks of one." It results indeed from this not merely that there should be altars of the Lord erected, but that they should be erected at His command, or as the expression of His revelation. Such freedom corresponds truly with the free movements of the tabernacle, which were intimated by the leading of Israel, just as the freedom of the altars was determined by the revelation of Jehovah. In Ex. iii. 12, 18 (comp. ver. 1 sq.); v. 1, 3, 8, *etc.*; xxiv. 4, we meet already with exceptions to the rule. The rigid application of the rule would have assured a dead temple righteousness, a mere fleshly value of the privileges of the sanctuary (comp. Jer. vii. 4); as it would also have condemned the whole ante-legal worship of God by the fathers, who left behind them so many sacred places to the people in Canaan, and would have condemned every possible transition to the worship John iv. 21 sq. Comp. Jer. iii. 16. Hence even in Deuteronomy itself, chap. xxvii. 4 sq., and indeed with a clear reference to the passage Ex. xx., Moses himself, in his own person, institutes an exception to the rule upon Mount Ebal, so that we may well, for the present, cease from any wider justification of "the more pious."

II. THE TIME OF THE KINGS JOSIAH, HEZEKIAH, MANASSEH, WITH REFERENCE TO THAT OF DEUTERONOMY.

From Ezra ix. 11 (Lev. xviii. 24 sq.)—a prayer which, in its humble boldness and earnestness, J. J. HESS urges against SPINOZA's conjecture that Ezra wrote Deuteronomy—VAIHINGER draws the inference that the Pentateuch is "the work of several of the prophets." As if 2 Kings xvii. 13; xxi 10; Dan. ix. 10 sq., were not entirely similar passages; as if indeed Ezra vii. 9 and the corresponding prayer in Nehemiah, chap. ix. 13, did not make all clear! The general superintendent, J. CHRISTOPH. NACHTIGALL, already at the close of the eighteenth century, designated Jeremiah as the composer of the Pentateuch. The time of this prophet is the time of the reformation under the King Josiah, pious from his youth upwards (the last third of the 7th cent., A. C.), at which time the book of the law was found in the temple—an event which has become of the greatest importance in the criticism of Deuteronomy.

The introductory passage (2 Kings xx. 2; 2 Chron. xxxiv. 2) is in its very terms Deuteronomic. Comp. especially Deut. xvii. 20; v. 29; xxviii. 14.

From this narrative, which, according to BUNSEN quoted by VAIHINGER, "is so simple and artless, that the thought of any concealed forging of the book must be rejected," two things are clear:

1. That the book of the law (2 Kings xxii. 8; 2 Chron. xxxiv. 15) was the whole Pentateuch, not merely Deuteronomy, as even DE WETTE expresses it in his concise style: "the finding of the book of the law in the temple under Josiah (2 Kings xxii.) is the first certain trace of the pre-existence of the present Pentateuch." The book of the law (2 Chron. xxxiv. 15) is according to v. 14 expressly the book of the law of Jehovah by the hand of Moses ("*b'jad Mosheh*," Lev. xxvi 46; Num. xxxvi. 13; comp. § 1). Whether it was the very copy written by the hand of Moses, or only the copy laid up in the archives of the temple (comp. HAEVERNICK, *Einleit.* I. 1, p. 17 sq.), and which may have been a later copy, may be left undecided. GROTIUS is in favor of the former supposition. The designation as the "book of the covenant," 2 Kings xxiii. 2, 21; 2 Chron. xxxiv. 30, cannot refer to Ex. xxiv. 7 in such a sense that the mere contents of Ex. xx. 2 sq. and chap. xxi–xxiii could be meant; but inasmuch as that book of the Covenant contained as it were the law in a brief form, so the whole could be more fitly described by such a part, since with the covenant, upon the lifting up of the law, the reformation of King Josiah was carried to its highest

point (2 Kings xxiii. 3; 2 Chron. xxxiv. 31 sq.). Comp. moreover Deut. xxviii. 69; xxix. 11 sq. In 2 Chron. xxxv. 12 the title "book of Moses" occurs, and 2 Kings xxiii. 25 speaks of the conversion of Josiah to Jehovah as "according to all the law of Moses."

2. It is clear, in the second place, that although the book found was the whole Pentateuch, still Deuteronomy, as was proper, was especially brought before the king. Shaphan, the scribe, "read it," or "read therein," before the king. But immediately with this, "the words of the law," *i. e.* the deuteronomic discourses come prominently into view. In the more precise description of Huldah the prophetess, the curses of Deut. xxviii. 15 sq.; xxix. 2 sq. come before us; 2 Kings xxii 17, and 2 Chron. xxxiv. 25, are taken literally from Deut. xxxi. 29 (comp. 2 Kings xxiii. 19). The "performing all the words of this covenant, 2 Kings xxiii. 3, brings up afresh Deut. xxvii., especially the 26th verse (comp. 2 Kings xxiii. 24). As Deuteronomy truly "pre-supposes the earlier books" (De Wette), and particularly in what concerns the passover feast of Josiah (2 Kings xxiii. 21; comp. with 2 Chron. xxxv. 6, 13), so it was pre-eminently fitted to produce the impression here spoken of upon king, court and people, from its peculiarities alluded to in § 1. As to this comp. 2 Kings xxii. 19; 2 Chron. xxxiv. 27. It presents us with a forcible example of what the reading of the law prescribed in Deuteronomy (comp. § 2) could and ought to effect, when it was read as directed.

With the apostasy of the people at the time (2 Kings xxii. 13; 2 Chron. xxxiv. 21; comp. Deut. xxix. 26 sq.), the prophetic order certainly stands out in the clear light. According to the narrative 2 Kings xxii. 14; 2 Chron. xxxiv. 22, the high-priest consulted (not the Urim and Thummim officially granted to him, as was constantly done at the time of David), but the prophetess Huldah. In the spreading decline of the priesthood, whose duty it was to guard and preserve the law, the concealment and disappearance of the book of the law in the temple is no incomprehensible occurrence, and we need not once think of a court preacher of godless kings. In the schools of the prophets, as is so often intimated, there were found abstracts of the law such as should have been in the hands of the kings; the prophets must do, what was the office of the priest, to whom belonged the reading of the law every seventh year—preserve the people in the knowledge of the law (comp. for the kingdom of Israel, 2 Kings iv. 23, 42; for that of Judah, 2 Chron. xv. 3). Under Josiah, moreover, it is simply the copy in the temple which is concerned.* The law is not an unknown book to Hilkiah since (ver. 8) he describes it by name to the king's scribe. But abstracts of the law were rare already under Jehoshaphat, and can scarcely be assumed beyond Jerusalem. Comp. 2 Chron. xvii. 9. Under the succeeding reigns down to Hezekiah, the only copy which appears is that given to Joash when he was crowned in the temple, 2 Kings xi. 12. We may conceive of fragmentary collections of those Mosaic ordinances which relate to civil life, for the use of the different courts; perhaps also of oracles *in usum Delphini*, with their connected explanations both with respect to the legal and the historical portions. "Under Manasseh and Amon there were at most those Mosaic legal ordinances which had no reference to religion; whatever bore such a reference was so disregarded by the court that a perfect copy of the book of religion and law could scarcely be found, even upon a diligent inquiry. We are to remember that under such a king the inquiry would be dangerous, although the tradition that Manasseh had erased the name of Jehovah from all these books, is groundless" (Hess). The prophetic circles were, however, no mere nurseries for such Torsos of the Mosaic law, and least of all authors of the Pentateuch, *etc.* Since Vaihinger holds, that "the law-giving portions of the Pentateuch were already in existence in a written form at the separation of the kingdom, and in general force among the entire people," derives these portions indeed "from the hand of Moses," to which "as to the recognized ground and source of the Israelitish faith and worship, the prophets could refer from the very beginning onward," he must concede also, that in the historical parts there is "not unfrequently an almost verbal agreement;" so that these also must have a like Mosaic ori-

* "It is not improbable that a prophet or priest may have brought it to a place not easily discovered for security" (Hess).

gin, and thus presents the case precisely as it lies in the Pentateuch, in which the historical portions form the frame-work and explanation of the law-giving.

The importance of the discovery of the law at the time of Josiah lies in this, that the reformation under that king, which had gone up to this point upon traditional grounds, is shown through the authority of this book of the law in its authentic perfect copy, so significative for this purpose, in a higher and almost wonderful way, to be legitimate; the law of God in Deuteronomy celebrates a victory in Israel. But neither the time of Jeremiah, nor the prophet himself, as he is seen in his prophecies, can come into view here with reference to the origin of Deuteronomy. How does the general and like prominence of the blessing and the curse, Deut. xi. 28; xxx. 15, agree with this time? In the sharpest distinction from the time of the second generation under Moses and Joshua, Jeremiah does not speak of the blessing and the curse, but Israel has chosen the curse, the curse will come upon it. Jeremiah preaches constantly unconditional overthrow. How significant that the reformer king falls in battle with Pharaoh-Necho, 2 Kings xxiii. 28 sq.; 2 Chron. xxxv. 20 sq. The distinction between the preaching of repentance, and the preaching of the law, is that which holds between Jeremiah and Deuteronomy. Comp. upon this the genial words of LANGE upon the idea of personal repentance, 1, p. xli. ORIGEN admirably describes the work of Jeremiah in his homilies upon that prophet "as an ever new call to repentance, sounding forth continually, until at last the judgment itself became the loudest call." The preaching of Jeremiah, like all preaching of repentance, has a peculiar tendency or aim, now against idolatry, and now against the righteousness of works, sins which had scarcely taken shape at the time of Moses, but already were the prominent features of Pharisaism at the time of Jeremiah, while the subjective character of Deuteronomy, intelligible in itself, and merely set forth without any special design, is of the essence of the law of God. The fitting tendency of Deuteronomy is to awaken the fear of the Lord, which is the beginning of wisdom, the source of all true obedience to the commandments of God, the sister of love to God, without which there is no worship in spirit and in truth, and to which the earlier books of the pentateuch and the history offer occasional hints. But how can the author of Deuteronomy, freely and powerfully controlling the situation, be the mournful Jeremiah, thrown into the midst of the contentions of his time? Jer. xx. 10 sq. "His continually wearisome, diffuse style of writing, full of repetitions and of standing thoughts and modes of expression" (DE WETTE) harmonizes well with what he says of himself, Lam. ii. 11. HENGSTENBERG describes his style as "like the hairy garment and leathern girdle of Elijah."

VAIHINGER moreover decides, with reference to Deuteronomy, in favor of the reign of Hezekiah, to which the deuteronomic law-giving, with its renewed covenant (Deut. xxviii. 69; comp. 2 Chron. xxix. 11 sq.) generally, especially the law, Deut. xii., (comp. 2 Kings xviii. 4-6), and the still elsewhere often recurring injunction, xiv. 23 sq.; xv. 20; xvi. 2, 6, 7, 11, 15; xvii. 8, 10, 15; xxiii. 17; xxxi. 11, all point.

The renewing of the covenant under Josiah, bears no specific marks of the time of Hezekiah; although prefigured in Deuteronomy it arose out of the very nature of religion, especially of this people, and was the altogether fitting, positive, and theocratic close of that more perfect or more comprehensive reformation in Israel. Comp. also Josh. xxiv.

The law "with respect to the local oneness of the place of sacrifice and worship of God," if one chooses to write history, points at least to the time of David, if not to that of Joshua; but BLEEK also says, "We find that until Hezekiah the pious kings even worshipped at the high places, brought sacrifices to Jehovah upon other altars than that of the temple, which they would not have endured or demanded in the way they did, if that direct peculiar deuteronomic law-giving with reference to this point had been known to them."

With regard to the deuteronomic law-giving as to this point, comp. § 4 (I. 23). It left room for Moses to appoint an altar of sacrifice upon the heights of Ebal. When BLEEK refers to Josh. xxiv. 1, 26, he overlooks how the pious practices in Israel cherished a connection with the sacred memories of the people, the points of new quickening in the path of the fathers. Comp. Gen. xxxv. He did not offer sacrifice under that oak. In this sense sanctuaries were not truly in opposition to the law, especially when they were consecrated

through the earlier revelations of God. Comp. Gen. xii. If we cannot urge Gen. xxxi. 49 in favor of this consecration of Mizpah, so neither can it be proved that any one "offered sacrifices there." Judg. xi. 11; xx. 1, 5, 8. At Bethel, indeed, sacrifices were offered (Judg. xx. 18, 26; xxi. 2, 4), but it was before the ark of the covenant temporarily brought thither (Judg. xx. 27) from its usual residence at Shiloh, Judg. xxi. 19; xviii 31. The altar of sacrifice at Bocnim, Judg. ii. 5; the altar of witness (Josh xxii. 10 sq ; Ex. xvii. 15) at Ophra have the same legal occasion and authority as Josh. viii. 30 sq ; Judg. vi. 24. (Judg. ii. 2 contains a verbal reference to Ex. xxxiv. 13; Deut. vii. 5; and also to Deut. xii. 3). But extraordinary times, like that of the Judges, and the yet unsettled relations in Canaan, must always have the appearance of illegality. This is true in the highest sense of the time of Samuel, when at the beginning the ark of the covenant was carried away by the Philistines, and thence down to David, when the actual declaration of God makes it evident that it should not dwell longer at Shiloh. It was thus "natural that the sacred places should be held in high esteem, that indeed sacrifices should be presented at them" (HENGSTENBERG). Moreover we must consider the separation of the ark of the covenant and the tabernacle. Comp. 1 Chr. xiii 3. As to the time of David and Solomon before the building of the temple, 1 Kings iii. 2 (2 Sam. vii 6) is rich with express reference to Deuteronomy. We have therefore for the time extraordinary places of sacrifice of two kinds authorized through revelation, indeed by the command of God, and that without reference to the ordinance, since God Himself, had not yet fixed historically the ordinance of the one place of the temple as an unalterable law. But when after the building of the temple "kings who are usually praised for their piety and adherence to the law" (BLEEK) simply strive as reformers against the heathen high places, it does not follow that they offered sacrifices upon the other or Jehovistic high-places. This is inserted by BLEEK into the passages cited in favor of his assertion, 1 Kings xv. 14; xxii. 44; 2 Kings xii 4; xiv. 4; xv. 4, 35. The very contrary indeed is evident from the history, *e. g.*, that of Asa, 2 Chron. xv. 8, 10, 11. At least the cited passages only say, "the high-places were not taken away," "the people sacrificed and burnt incense still upon the high-places." (We should notice the distinction 2 Kings xv. 35 between king and people). The pious kings after Solomon, in this respect are distinguished from Solomon, of whom it is expressly said, 1 Kings iii 3, that he sacrificed upon the high-places. But even if this were not the case, such indulgence in this worship upon the high-places could be explained as provisional, and treated with a sparing hand, as bearing against the heathen high-places, and a counterpoise to them. There is therefore in this just as little evidence against the preëxistence of Deuteronomy as in the Lutheran reformation, especially at its beginning, against the preëxistence of the Bible, although images, crucifixes, and similar things, still remained in the churches, and indeed after Luther's death the Spaniards found the public worship so celebrated at Wittenberg that they thought they were celebrating their own mass. After Jeroboam and his successors subordinated the worship of Jehovah (1 Kings xii. 29) to the Calf-worship, with the purpose perhaps of reconciling Jehovah and the strange gods (2 Kings xvii. 7 sq.), in the kingdom of Judah, where under Solomon there was already a remarkably "large-hearted," religious, and philosophical universalism, the distinction was again sharply proclaimed, and the distinctive heathen cultus of the high-places was suppressed. Even this, however, was not thoroughly accomplished. As the reformers before Hezekiah in Judah suffered the altars upon the Jehovistic high-places to remain, so the zeal of Elijah renewed again the altar of Jehovah, at Carmel, in the kingdom of Israel, 1 Kings xviii. 30 sq.; xix. 10, 14—when the question was whether Jehovah or Baal is God. Hezekiah, roused perhaps by the manifest heathenism in connection with the brazen serpent, 2 Kings xviii. 4, proceeds against the Jehovistic high-places,—as the destruction of the kingdom of Israel at this time, afforded an opportunity of centralizing the worship for the remnant which was left. His efforts however, and those of Josiah when the reformation was first completed, were for the most part directed against the heathen cultus. It is simply said of Hezekiah, 2 Kings xviii. 6, "that he clave to Jehovah, and departed not from following Him, but kept His commandments, which Jehovah commanded Moses." It may be understood with reference to the centralizing of the worship of God, (ver. 22) and with reference

to Deuteronomy; but in order that Deuteronomy should have its origin under Hezekiah, something more definite must be said, so much at least as we read of Josiah, *e. g.*, 2 Kings xxiii. 25; without including the finding of the law at the time of Josiah Still the removal of the high-places is now of great moment to these critics, and since it occurred already under Hezekiah, all the arguments which doubtless would have been urged as unquestionable in favor of the time of Josiah must be neglected. We should rather grant that the failure to execute a law is no evidence against its preëxistence; for if it were, then the middle ages and modern times afford proof abundant against the preëxistence and knowledge of the sacred Scriptures. It overlooks the essence of sin, which is a transgression of law.

With regard to the "men of Hezekiah," to whom VAIHINGER especially points for the authorship of Deuteronomy, Hezekiah thus renewed the Divine service of song, 2 Chron. xxix. 30, and his men, according to Prov. xxv. 1, made "a collection of Solomonian proverbs in addition to the existing book of Proverbs" of the king, as the editor of DRECHSLER's Isaiah correctly decides. It is a wide step to take, from this to the collecting of the Pentateuch and the origin of Deuteronomy. With constant changes, as *e. g.*, "one should think that the collecting and unifying of the law book must be attributed to Hezekiah," *etc., etc.;* VAIHINGER proves nothing.* BLEEK moreover urges against "the idea of the deuteronomic law-giving in its present form" at the time of Josiah, and so also at the time of Hezekiah, "that it is not truly probable," that it is indeed "improbable," that just "then in the threatening of the Divine curse against the transgressors of the law, the king would be referred to especially, as is done in Deut. xxviii. 36. It is much more credible that this law-giving in its present form was published under Hezekiah's successor, the idolatrous Manasseh."

VAIHINGER, on the contrary, rejects the time of Manasseh, since there is not in Deuteronomy "any reference to him or to his abominations." And when EWALD and RIEHM place the authorship of Deuteronomy under Manasseh, BLEEK himself asserts that the reasons urged by them "are in part untenable." As to the more precise determination of EWALD that the author was a dependent of the kingdom of Judah, living in Egypt, both BLEEK and VAIHINGER agree "that there is no sufficient occasion for it." According to DE WETTE "it is difficult" to place the origin "of the Jehovistic portions" in the time of Hezekiah, and indeed after his reformation, because of the remarkable narrative, Num. xxi. 4-9, of the brazen serpent which was then destroyed as an "idol." But if the brazen serpent lifted up by Moses was a symbol of victory, and a memorial of the overcoming of the serpents and their fatal bite, then with this reason for the Jehovistic portions, Num. xxi., may be urged with like if not greater force, Deut. viii. 14, 15, as a reason against placing Deuteronomy down as low as the reformation under Hezekiah, for there the people are warned not to forget the Lord, and then follows an express allusion to the serpents. A writer with a purpose to accomplish, as the author of Deuteronomy has with the critics, would not have expressed himself so incautiously under Hezekiah, certainly would neither have arranged for the altar of the high-place upon Ebal (ch. xxvii.), nor have mentioned the serpents.

EWALD, who explains the origin of Deuteronomy, "out of a long continued literary activity in connection with the primitive history," thus gives it a purely literary character, still regards this author as writing in the interest of the reformation. Thus also BLEEK regards the deuteronomic law-giving as springing out of the efforts and zeal of the party of the reformers. We have here the nerve and sinew of all the hypotheses as to the origin of Deuteronomy, which waver between the time of Hezekiah and Josiah.

Since now a reformation presupposes a decline—a deformation—thus a form from which there has been a decline, and to which there must be a return, and since the form of life and faith from which Israel had fallen away lies, for the defender of the Mosaic origin of the

* VAIHINGER in the article "Pentateuch," which p. 318 demands for Deuteronomy, "a time and a man like Jeremiah, then one hundred years back to the men of Hezekiah as the collectors, enlargers, and editors of the Pentateuch, through the addition of Deuteronomy (pp. 327, 328), concludes, finally, p. 360, that Deuteronomy was still separated from the four remaining books of the law at the time of Josiah, and had most probably Jeremiah to collect and harmonize it."

Pentateuch, with all the authority and force of the highest antiquity, in the Mosaic law, the criticism is under the necessity in every such later writing to compensate for the defective qualifications through "peculiar events," such as the discovery of Deuteronomy in the temple under Josiah. Instead of the usual "upon this whole region higher ruling necessities," it rests upon what is purely external and fortuitous. Instead of that which plainly facilitated the development of the time of the writer, who "viewed the consecrated ground of history as the pure material of prophetic and legal or statutory aims," is substituted the modern learned phantasmagoria. What VAIHINGER recognizes was the idolatry "of the sound human understanding, the spirit of the age."* Against such a suddenly emerging Deuteronomy at such a time, how would the opposition have broken forth, if not from the midst of an idolatrous people, yet still from the apostate Priests and Levites, whose gain, as BLEEK concedes, was so closely connected with the cultus of the high-places, and also from the lying prophets, surely with much greater force than it did against Hezekiah from heathen lips, 2 Kings xviii. 22; 2 Chron. xxxii. 12; Isa. xxxvi. 7. VAIHINGER regards the allusions to Deuteronomy in Hosea and Amos rather as "preparations for this work, which introduce the revolution completed by the fifth book of Moses in its appearance and re-discovery." But Deuteronomy has peculiarities which clearly distinguish it from the literature of this reformation period, the writings of the prophets. These are concerned with the secret falling away from Jehovah in its outward manifestations, the early form of the later Pharisaism, an opposition which is not recognized in the internal character of Deuteronomy, which rather, as SCHULTZ correctly says, "simply places by the side of one external work another satisfied with a more deep and perfect impression of the thought." How different, *e.g.*, is the internal character of Deuteronomy, from the prophetic spirituality of a Jeremiah in reference to the very point of a central sanctuary, made of so much moment by the critics, Jer. iii. 16. If Deuteronomy had been written in the interest of reform at the time between Hezekiah and Josiah, to bring one thing into prominence, how differently would the Sabbath command be alluded to than it is in Deut. v. 12-15? Comp. Isa. lvi. 2; lviii. 13 sq.; Jer. xvii. 21 sq.; Ezek. xx. 12 sq.; xxii. 8, *etc.* The Holy Scripture in the reformation of the 16th century held the same position as Deuteronomy in the time of the reformation in Israel. The Bible was translated at Luther's time, but no biblical book could be made. The impression of the temple copy found under Josiah is in no respect such as if it had entered anew, as one entirely unknown, into the life of Israel, at one time. Thus Luther was truly astonished when in the university library at Erfurt, as Mathesius discourses, he found the complete Latin Bible, which he had never seen before, and yet it had been in existence through the whole of the middle ages indeed, in Hebrew and Greek. The threatenings of the curses which point back to Lev. xxvi. and Ex. xxiii., read out of Deuteronomy to the king, although the reformation of Josiah afterward connected itself with this event, constitutes the kernel of the recorded impression, and indeed in its agreement with the standing theme of the prophets, which so forcibly confirmed the long-closed mouth of Moses, as also in connection with the fact that about this time—although we do not view the irruption of the Scythians into Palestine, recorded by HERODOTUS, as of so great importance as EWALD—about the thirteenth to the eighteenth year of the reign of Josiah, Nabopolassar raised the sword of the Chaldean world power against Assyria, and according to Micah iv. 10; Isa. xxxix. 6, 7, matured their fulfilment. As it is very clear that the reformation under Josiah grouped itself around the newly discovered law-book with increasing zeal, so it is certain on the other hand that the king had already commenced the reformation before that event. If one doubts as to the deuteronomic character of this pre-reformation in reference to the high-places, still the deuteronomic reformation under Hezekiah nearly one hundred years before Josiah is beyond question.

* "Special parts or sections went around among the people under the name of Moses, thus there was an interest existing for the same; arbitrary multiplication of them could not well be avoided, especially in the nature of the law itself, which neither flatters the people nor their officers, the priests, but rather bears its testimony against them. One would rather deny the Pentateuch than have it put together in this form, so open to accusation and assault. History shows clearly enough how they endeavored to avoid the law, or go round it." HAEVERNICK.

The origin of Deuteronomy at the time of Manasseh would be an anachronism. Josiah might easily connect himself with his great predecessor Hezekiah. The traditional religion and the existence of the temple, regarded even in a political point of view as the national central point of Israel, gives a sufficient basis for the reformation under these kings. But in connection with this there is not merely traditional piety in Israel, but lest this should be tried beyond measure in the corruption of the human heart, and the violent assaults of the worldly spirit upon the elect among the people, the law-giver must take care for the written record of his law, and indeed, besides the more priestly character of the earlier law giving, in a form like that which distinguishes the more popular Deuteronomy, which, in its preparatory relation to the prophetic order, should afford a point of union for the further revelation of God in Israel, in its legal and prophetic method even, should place and legalize from the earlier times downwards as in their home, the prophets, who are indeed the very soul of the pious circle in Israel. If Moses was no mere theorizer, no mere idealist, if he, as a true practical law-giver includes in his view the consequences of fallen human nature, if we do not deny to him the natural, rational results of his daily experience with two generations of his own people, and, leaving out of view now the inspired vision of the prophet, leaving out of view indeed the natural foresight of genius; if we do not deny to him the present thought of the influence upon Israel, of the most diverse, mighty, and attractive forms of heathenism, we cannot but recognize that he would make provision that the given support of his people, in all its possible or probable wanderings, should not be taken away. But the simplest provision in this regard was a written record of his law under his own eye, by himself, which indeed is done and emphasized in Deuteronomy (§ 2). The profound view of the human heart held by Moses (*e. g.*, Gen. vi. 5; viii. 21), and the knowledge of the religion of Israel certainly not to be denied to him, should prevent any one from refusing that recognition.*

If KNOBEL views "the oral law-giving, even among the Hebrews, as older than the written," so the Mosaic law presupposes the jurisprudence, morals, religious consciousness, as these existed among the people in Egypt; the fruit of its fathers whose faith and lives are contained in Genesis. But the collecting, embodying and completion of the Noachian and Abrahamic preformations was first mediated through Moses, and introduced as a law of the people and State, the inheritance for the remotest children, and has so far definitely moulded the historical development of Israel, that its historical features and characteristics among the nations are those of the Mosaic law, whose end is the Messiah. Moses could not breathe out "receive ye the Holy Ghost," and could even so little promise generally "the Holy Spirit whom the Father shall send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." The comparison between Moses and Christ by KNOBEL, makes the necessity for a written record for Moses still more clear (§ 4, 1, 1). We cannot refer to Joshua as the "successor" to Moses, "for the extension and recording" of the law, nor can we think of Samuel any more than of the prophets in this connection. Their activity is not for a law, but refers back to the law. They do not form the law, but strive to form the people according to the law. "However full of

* HELD (*Jesus, the Christ*, 1865): "Israel's ideal is not self-born, sprung from the Jewish national peculiarities. It is given from above and beyond, a law against its nature, a thorn in the flesh. In its own impulses and nature this people would not differ from others. It would live as they lived, and like them worship the great overwhelming forces of nature. The invisible holy God, Jehovah, is not the God of its own heart and choice. Down to the exile it is perpetually yielding to the inclination to heathenism. It is only by the mighty deeds of the prophets that it is raised for a time from the depths of heathenism and held above it. This activity of the prophets, with its apparently small results even, would have been impossible if there had been nothing but an unwritten law and oral tradition in Israel. It is only because there was a written law, a firm letter, a law-book, which might be buried and forgotten, and lie for a long time in the dust, but could be brought to light again, and constrain the people again and again to its recognition; only on this supposition, that Israel had such a law-book, to which it must ever ascribe Divine authority, even against its will, can the prophetic activity be explained. Israel's ideal is the will of God, who will not have this people, like others, a mere natural people, which has its own will, and its own natural history, but that Israel should be a people which, in all its members, and in all its life movements, should be obedient to His sacred will."

gradual development, the Old Testament is ever striving towards the New, the law itself is not developed, but lies at the basis of the development, urges it onward, defines it. The development fulfils itself upon the ground and limits of the law, but strives instead of completing it, towards another and higher, to wit, that of grace and to the gospel. It is only in this knowledge of the way, in which the law should once attain its real value, as it especially finds its complete fulfilment in Him whose whole being goes out in obedience to it, as through this obedience transgressions meet an atonement, and the destination of Israel reaches its goal, it is only in this prophetic knowledge, desire and confidence, that development and progress find any place. The only duty binding upon those under the Old Testament with regard to the law, was just that which is binding upon us with reference to the gospel, *viz.*, instead of giving it perfection, to appropriate it more and more fully." (SHULTZ). If any one truly regard the history of Israel as a mere "natural history," he must, according to the method of the well known Ape theory as to the origin of man, reject the law and Deuteronomy, especially Moses and the Mosaic period. Neither the internal nature of the Mosaic law-giving, nor the external character carried out to the utmost particularity can be understood from this point of view. KNOBEL allows "the oldest law-book of Israel," the so-called "fundamental writing" to have been written by some Priest at the time of Saul, "in order to guard the Mosaic theocracy against the earthly kingdom" (1 Sam. xiii. 13 sq.; xv. 10 sq.) Was the danger of "injury to the heavenly kingdom," then, less at the time of the Judges (Judg. ix.) than when there was a Samuel to resist it? Did not the time when Israel first entered Canaan and was scattered among its native inhabitants much rather demand the most definite law, which "arranged the ceremonial and political with the same divine necessity as the religious and moral, so that the one cannot be separated from the other?" (ZIEGLER). This demand avails, especially in reference to all the particular features of the definite religion of Egypt, whence the people had just come! And now, as KNOBEL confesses, "the fundamental writing has not reached its public introduction and efficiency," and in the same manner it fares with the remaining revisions of the law which he accepts, until its "deuteronomic enlargement" by the high-priest Hilkiah under Josiah. Thus in truth, we have only a mere fruitless literature of the law, a purely indefinite deposit of temporary "theocratic uprisings" or the "favor of circumstances," and the like. And with this some will construe the history of the sacred eternal law of God in Israel, and the apostacy and reformation, ever repeating itself, and have thus understood, the sense of guilt, and generally all the characteristic features of this people, to be explained! As sin, which is not our nature, with the fall presupposes the divine image in all its reality down even to the dominion over the creatures upon earth, so the times of apostacy as those of reformation in Israel, demand the written and perfect reality of the Mosaic law.* Upon this supposition alone could the people of Israel, which, as an Adam among the nations, is the creation of

* As Zion presupposes Sinai (Ps. lxviii. 17) so the entire post-Mosaic history of Israel, the Sinaitic law-giving; in its light aspect since the consecrated people of Israel, with its cultus and institutions, in which the elements of politics and religion, of monarchy and democracy, of the spiritual and natural, of history and morals are inseparably blended, with its unchangeable Davidic kingdom, and its prophetic order resting upon the solid rock foundation, as well as with all the intellectual fruits of its literature, points back to one ground to which its roots cleave; in its dark aspect, since Israel in its natural character as a people, ever inclined to heathenism, but was never lost in it, gives a proof that a supernatural power of invincible energy forms the true living ground (foundation) of this people. What other power could this be than the power of the Thorah, whose divine record as an inextinguishable, mene, tekel, upharsin (Dan. v. 5 sq.), in the heart of the people, ever again breaks through, and whose existence, even when without any confessors, always announces itself through this, that Israel experiences the fatal power of the letter in the destined curses which fall upon it? From this constant struggle in which the Jehovah elements of Israel are involved with its natural elements, we may see that this Thorah had a very ancient objective existence, already before the time of the Judges, since the interchange of punitive judgments and deliverances which the book of Judges describes, has its ground in Israel's changing position to the law of Moses, Judg. iii. 4. It is clear that the law must have been written in order to have escaped the capriciousness of the popular character of Israel, ever inclining to heathenism. Deuteronomy itself thus assigns the cause for the written record of the Thorah, Deut. xxxi. 27. Since Israel's character as a people was not spirit, the law from the beginning onwards must be letter: it must enter over against the natural character of the people until it stands in its peculiar, individual, objective character." DELITZSCH.

God, be thus the product of his law. Moreover if this criticism must concede a Moses at the head of the historical development of the Israelitish people, so the recording of his law by himself belongs to him, from the very historical relations under which he enters and works, since the people were accustomed to see the book referred to even upon the every-day concerns of life, and brought with them from Egypt not merely the knowledge of writing among the priests and the peculiar class of scribes, but throughout the people rather a fondness for writing than a mere facility for it.

§ 5. THE ASSUMED ORIGIN OF DEUTERONOMY CONSIDERED IN ITS LITERARY AND MORAL ASPECTS.

The historical unfitness of the pretended authorship of Deuteronomy is evident from the previous section. But this much still. If a pseudo-Mosaic Deuteronomy must be attempted, is it credible, after what we know of the prophets, that these holy men of God who spake as they were moved by the Holy Ghost, should have used and promoted an attempt of this kind, as a sacred primitive record? It is as profane as it is unhistorical to assign to them such a position of "an unduly excited literary culture and inclination to speak in a prophetic and legislative way" (EWALD).

But that the author of Deuteronomy "shows himself in perfect honesty before the eyes of his readers," as VAIHINGER expresses himself; that his "Moses" is simply "a form of clothing" (BUNSEN), as in the Proverbs and in the Preacher of Solomon, under which he enriches the decided poetic literature of the Hebrews with a legal writing also, is truly a supposition unique and by itself. But the very singularity of the case from the stand-point of this literature makes it generally suspicious. But there is still a peculiar distinction between proverbial poetry and the giving of the law, as even between Solomon and Moses. The former, in the midst of his apostasy from Jehovah, is surrounded with a certain poetic ideality (1 Kings v.), on account of his wisdom, personal and indeed become proverbial, so that as a literary matter it was easy and natural to personify him. To regard the latter, on the other hand, whose one only divine legitimate position of a servant in the house of God, as the one through whom the law should be given for all time, remains the same in the whole composition of the Bible, from the earliest post-Mosaic section (Deut. xxxiii. 4; xxxiv. 10 sq.) down (comp. § 2) to the New Testament; to regard Moses as a poetic fiction covering a second post-Mosaic law giving, is a literary impossibility, at least upon the region of the sacred Scripture. Finally the so-confident emphatic reference to Prov. i. 1–9, 18, to Ecclesiastes, to the Book of Job, is not at all in place here. It is not "generally agreed" (VAIHINGER) to doubt whether Solomon is the author "of this first part of the Proverbs." The author of Ecclesiastes never names himself Solomon, but much more describes himself as one who lived after Solomon's death (i. 12). And the book of Job makes no particular claim, as to its author, which Deuteronomy does with all earnestness, i. 3, 9 sq.; ii. 17, 31; v. 1; viii. 1; xi. 26, *etc.*

If now we examine the pretended deuteronomic authorship in a moral point of view, RIEHM asserts, "that in and for itself this literary fiction is nothing blameworthy," but has an eye to the distinction between "the purely poetic fiction" of the author of Ecclesiastes, and that of the Deuteronomist, who "in his fiction has the purpose to procure by it a recognition for the new law-book;" which purpose "makes the case somewhat different, gives an appearance of insincerity" to his procedure, although one cannot accuse him "of a conscious acting upon the Jesuitical maxim, that the end justifies the means, and of a conscious purpose to deceive." How large a share of consciousness we may ascribe to him, such passages of Deuteronomy themselves as these, iv. 2; xiii. 1; (xii. 32); xxxiii. 4; xxxiv. 10 sq.; and xviii. 20, clearly show. With what freedom and knowledge, even of the actual Moses, he speaks, *e. g.* with regard to his prayer, iii. 23 sq.! If he draws "from entirely lost sources," which he in good faith held to be genuinely Mosaic, whence his appropriate accurate acquaintance with the Mosaic and pre-Mosaic time generally, and with its special features in parti-

cular, arose, still there is no moral explanation for the method of statement intentionally left uncolored by the time in which he actually wrote. How very different already the author of the book of Judges represents the similar facts, Judg. ii. 3; comp. Deut vii. 22! Whoever has power "so artfully to transplant himself into the situation of Moses, that the whole synagogue, and the entire Christian Church, with all its high spiritual functionaries and keen-sighted heads, have held him to be Moses" (HENGSTENBERG), cannot escape the reproach that he has labored with great earnestness, and is not barely a self-deceiver, but "a very artful deceiver" of others. We settle the case as it lies, if we issue to the deuteromist, nothing beyond an appeal "to the law and the testimony." For it claims to be the supplementary, completing Mosaic law-giving. And this remains the case—only that there figures in the collection of the "pentateuch writings," besides the Deuteronomist, a "pre-elohist," and an "Elohist," and a "Jehovist,"—although VAIHINGER still speaks solemnly of his "harmonist," of one indeed who "as a prophet and moved by the Holy Ghost," brings the entire pious farrago "into the harmony before us." This sounds comical truly when this "spirit of external and internal historical criticism" first separates this work of the Holy Spirit into its certainly very human origin. How "the word of God can remain in its eternal strength and purity" (!!!), while it concerns itself only about "its dress," is difficult to perceive. It is written in the decalogue for every Israelite, and much more for the pious in Israel, one of whom the deuteronomist as well as the harmonist must have been: Thou shalt not lift up the name of Jehovah thy God to a vain thing, the lie and deceit.

[KLEINERT: *Das Deuteronomim und der Deuteronomiker*, Leip., 1872, discusses in a very clear, able, but in some respects unsatisfactory, way the questions: What is the chief portion of Deuteronomy? In what relation the language in Deuteronomy stands to the central books of the Pentateuch? Whether the deuteronomic law-giving could have arisen in the time of Josiah, Manasseh, Hezekiah? Whether the deuteronomic law in its present form was composed by Moses? In what time we are to place the codification of the deuteronomic laws? And whether the parts of Deuteronomy which precede and follow the Mosaic part, or the law, take their origin in another time than the law itself?

He holds, in distinction from nearly all others, that the author of Deuteronomy never claims that it was composed by Moses in its present form, but simply that he wrote "this law" (extract in a book-form); and that this law, found in chap. v.–xxvi., more exactly chap. iv. 44—xxvi. 15, is the main part of the book, to which the author refers in both the preceding and following chapters. The author, whoever he may be, recognizes this kernel or central portion as essentially the law-giving codified and left by Moses in the land of Moab. Comparing the characteristic features of Deuteronomy with those of the foregoing books, we may say briefly, that as the latter are theocratic and symbolical, so the former bears a human, or rather a religious and ethical stamp: in those the ruling principle is the holiness of God; in this His patience and grace. There it is the cultus and priesthood which are prominent; here the divinely chosen organization of the national life. Chronologically this part of Deuteronomy occupies a middle position between what seems the earlier, fundamental portion of the central books, Ex. xx.–xxiii. 34; Lev. xviii.–xx., and the remaining parts, to which KLEINERT assigns no date, as beyond his purpose in this inquiry. In this respect Deuteronomy holds a three-fold relation to the central books: first, as it embraces legal enactments taken in idea and form from the earlier law, but arranged and presented according to its own ruling principle; second, as it enlarges and completes legal enactments found in the earlier law; and third, as it gives in a simpler form a whole circle of legal enactments, which are afterwards amplified and extended in Leviticus and Numbers.

Having thus determined its relative position, he proceeds to discuss the question as to the time of its origin. The external occasion upon which the idea with the critics of a late origin rests, is found in the discovery of the law-book under Josiah, 2 Kings xxii.; 2 Chron. xxxiv. Whether it was Deuteronomy, or the whole Pentateuch, which was so discovered, it is certain that Deuteronomy was an essential portion of it If it arose at the time of Josiah, then surely we should expect that it would be carefully adjusted to the relations at

that time. But we find, on the contrary, that it bears clear testimony to its own earlier existence, as *e. g.* in the command for the destruction of the Canaanites, which was appropriate to the earlier periods, but was entirely out of place at a time when the Israelites were struggling for their very existence with the mighty world powers; in the command to destroy the Amalekites, who were a dangerous foe at the time of Moses and the Judges, but whose power was broken in the wars with Saul and David, who were so feeble that a force of five hundred men, 1 Chron. iv. 43, completely destroyed them at the time of Hezekiah, and in regard to whom therefore a command of this nature issued one hundred years after their destruction would be most inappropriate; in the direction as to the oneness of the sanctuary which would have been both useless and unsuitable at the time of Josiah, since Hezekiah had already destroyed every vestige of the high-places, which might draw the people away from Jerusalem; in the marked Egyptian coloring in the deuteronomic legislation, which would have been natural at an earlier time, but not at the time of Josiah,—so that Ewald was forced to the strange conjecture that Deuteronomy was composed by a Jewish exile in Egypt—and in other like references. This testimony drawn from the book itself is confirmed by the plain, unquestionable references to Deuteronomy both by historical and prophetic writers, as Hosea and Amos, long before the time of Josiah; by the fact that all the conditions, both historical and moral, for the origin of a new law-giving in the name of Moses, are wanting in the time of Josiah; while there is really no satisfactory reason in favor of so late a date. The same reasons, in the main, lie against the supposition of its origin either under Manasseh or Hezekiah.

Was it then in its present form composed by Moses? Or, in what time are we to place the codifying of the deuteronomic law? Kleinert gives a separate discussion to each of these questions. But they are really one. He thinks it clear, that while Mosaic laws lay at the basis of Deuteronomy, it is itself in its present form the work of another. All the conditions as to time, and the character of the book itself, point to the period of the Judges as the only one in which Deuteronomy could have received its present form. After a full and learned discussion of these points, and of the further question, whether the parts of Deuteronomy preceding and following this central portion are to be attributed to the same time and author, which he answers, on the whole, in the affirmative, Kleinert closes his essays with a recapitulation of the results attained, as he believes, *viz.*, that Deuteronomy consists of a central part or kernel left by Moses in its fundamental form written down, but explained, enlarged and enforced by oral discourses (iv. 45—xxvi. 15); that to this central part there is added the book of the Covenant, embracing the blessings and the curses mainly found from xxvi. 16—xxx. 20; and to this still a cluster of sayings in circulation among the tribes as Mosaic, and entitled the blessing of Moses, xxxiii. to the end; the whole preced d by an historical and hortatory introduction, i. 4 44. This four-fold book, discourses, law, covenant and blessings, is the work of one writer; and this writer he identifies with Samuel.

Upon this work of Kleinert the following observations may be in place:

1). That the discussion is carried on with a very free spirit indeed, but still with an evident and hearty reverence for the word of God. His position is peculiar to himself. He regards himself as, on the whole, occupying a position against the modern "critics," although cheerfully recognizing the valuable results of their labors, and in many minor points coinciding with them. He presents his work as a solution of the difficulties which the critics have raised, but does not seem aware that his very solution opens new difficulties which remain to be solved.

2). It is satisfactory to those who hold the Mosaic authorship, that after starting with the strange denial of that which even the critics freely concede, *viz.*, that Deuteronomy as a whole claims to be from Moses, he reaches as the result of his inquiries a conviction that it is from one author,—who presents himself indeed, and his work, to us in different aspects, in different parts of it,—but in all as one who must have been near to Moses, who must have shared largely in his views and spirit; and who seeks the very ends with respect to Israel, which Moses had so much at heart. His argument that Deuteronomy could not have originated under Josiah, or indeed after the division of the kingdom, or under Solomon or David,

is masterly and complete, and his statement of his own position is indeed very clear and fair.

3). But he walks with the same entire confidence in his own methods and results, which mark the whole modern German criticism. Whatever may be true in regard to the theories of others, there is no question as to his own. He treads everywhere upon solid ground. The results which others have reached, whether in favor of the Mosaic Authorship or against it, are dismissed with an ex-cathedra air and tone which, to say the least, seems illy suited to investigations like these.

4). The arguments which KLEINERT uses so well against the later origin under Josiah, *etc.*, might, to a great extent, be fairly urged against his own view, were it not that he includes in his hypothesis the Mosaic Authorship essentially, of the central part or second discourse of Deuteronomy. He himself admits, after the full and elaborate discussion of the Critical hypotheses, that nothing has yet occurred which would exclude the composition of Deuteronomy in the time of Moses: that there are several things indeed which, with a great appearance of truth, could be urged in its favor, things which plainly harmonize with the time of Moses, as, *e. g.*, the position of Israel to the neighboring nations, the Egyptian coloring in some legal enactments, and yet the strong position in opposition to Egypt; the statement as to the ceremonial life of Israel before crossing the Jordan, (Deut. xii. 8), the appointment of the cities of refuge, *etc.*, *etc.* It seems clear that these and the like points are not only consistent with the supposition of the Mosaic Authorship, but that they harmonize better with the time of Moses than with any other. The same thing is true surely with respect to the command for the destruction of the Canaanites, and with the peculiar character and design of the laws of war, Deut. xx The fact that in Deuteronomy there is a greater fulness and detail in regard to the household and family relations; that the people are warned against removing their neighbor's landmarks; and especially that there is a marked change in the terms used to describe the judicial officers and functions, does not necessarily imply that the people were already established in the promised land, when Deuteronomy was written, and that we must therefore trace it, at least as to its present form, to another author than Moses. Changes like these, if they could not have grown up in the lapse of the thirty-eight years, between the earlier commands and institutions and the deuteronomic discourses, may yet be satisfactorily explained from the different position of Moses, when these discourses were spoken, and the obviously different ends in view. He is no longer here providing for passing emergencies, for the necessities of the people in their needs and wanderings, when the division into thousands, hundreds, *etc.*, was so exactly suited to their case, but giving directions which should cover the whole future, providing institutions which should be adapted to the settled permanent state. It is natural therefore that here he should use terms like "the elders of the cities," instead of "elders of the people," the very instances upon which KLEINERT lays such stress, which seem to carry in themselves a reference to this permanent position in the land.

It is just the change which a wise law-giver like Moses would make in the terms he chooses; just the freedom which we should expect to find on the supposition that both books came from one hand, but which we should not expect on the supposition that Deuteronomy was written by another person than Moses.

5). But in questions of this kind the external evidence ought not to be utterly ignored. It constitutes a presumption surely in favor of the Mosaic Authorship, that this book, in its present form, was held by the Church in all ages to be the work of Moses, until very recent times. The Jews so received it. See the references to Philo, Josephus, and the Talmud, in SMITH'S *Bib. Dict.*, Art. *Pentateuch.* The Apostle Paul, quoting from Deuteronomy xxxii. 21, ascribes it to Moses. "Moses saith I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you." The Apostle Peter, filled with the Holy Ghost, said: "Moses said unto your fathers, A Prophet, *etc.*," referring here indeed to one of those passages in Deuteronomy which have been urged as proofs of its later origin. For a fuller list of the N. T. passages which refer to Deuteronomy, see below, § 7. It is remarkable that our Lord Himself, in His sore conflict with the tempter, should draw His weapons in every case from the book of Deuteronomy, from which He quotes as it was received in His

day, *i. e.*, as the undisputed work of Moses. Surely He was not imposed upon, nor can we conceive of it as possible that He would lend the weight of His authority to an assumption not grounded in truth. It needs something more than mere diversities of style, seeming anachronisms and glosses, apparent differences of statement,—which yet in nearly all cases are satisfactorily explained,—to shake our confidence resting upon such a basis. Especially as the whole tone and character of the book go to show that it came from Moses. Its solemn monitory and yet tender and cheering tone, the deep sympathy between the speaker and those whom he addresses, everywhere apparent; the readiness with which he includes himself with them, even in their errors and punishments; the ease and naturalness with which past events in their history are used to illustrate and enforce his admonitions, the obvious appropriateness in these discourses in all their provisions and details to the relations in which Moses and the people were now placed, all tend to confirm the Mosaic Authorship of this book. Even the admitted difficulties themselves may be fairly urged in favor of its antiquity. He who turned away from the glittering honors of the Egyptian court, and chose affliction with the people of God, who had brought that people so near to the promised land as their inheritance, who yet carried with him, in the very recollection of his own experience of their unbelief and obstinacy, a full and painful sense of the dangers which lay before them, pours out here his tender solicitude for them. It is the father's advice to his children; the wise law-giver's provision for their future necessities; the inspired prophet's counsels and admonitions. No unprejudiced reader would rise from its perusal with any other conviction than that it came from Moses, and the whole result of recent discussions, and of the assaults of the "Modern Scientific Criticism," is to confirm rather than shake this conviction.—A. G.].

§ 6. THE MOSAIC FEATURES AND ORIGIN OF DEUTERONOMY SHOWN FROM ITS PECULIAR STYLE AND METHOD.

Apologetics finds itself in the favorable position, that it can, not only disprove or explain the appearances urged as against Moses, although it may not fully answer every question of that nature, but believes the Mosaic origin of Deuteronomy to be supported through a multitude of peculiarities. HENGSTENBERG abridges thus: "There never occurs a single expression which is not suited to the condition of Moses at that time; the point of view is the same throughout the book; the situation is ever the time at the borders of the land of promise. There is no single reference, overstepping the limits of history, to what in later time was the central point in the life of the people, to Jerusalem and its temple, and the Davidic kingdom. The near approaching possession of the land is presupposed in general, but the special features in the relation of the Israelites to the conquered land are not described. The principal foe is, throughout, the Canaanites, who from the beginning of the period of the Judges retire into the background, and after Judg. v. never play an important part. There is a sufficiently accurate knowledge of the primitive historical relations of the nations, who came into notice at the time of Moses. Comp. chap. ii. in reference to the geography of the region at the last period of the march; chap. i. 1 sq. Above all the constant reference to Egypt; in the reasons for kindness towards servants drawn from thence, v. 15; xv. 15; xvi. 12; xxiv. 18; in the threatenings of the peculiar sicknesses of Egypt, xxviii. 27, 35; in the promises of deliverance from them, vii. 15; xxviii. 60; in the description of Canaan by comparison with Egypt, xi. 10, in which occurs a very striking representation of the old Egyptian agriculture, to which the monuments afford full confirmation. If Deuteronomy was not written by Moses, then there is here an instance of the most refined literary deception, and that in an age which did not possess the art required in such a supposition." DELITZSCH: "Deuteronomy claims to be Mosaic, and notwithstanding HUPFELD's objections, must be regarded as such; and this may the more readily be done, since the truth of its own testimony, the results of which are not fully felt before investigation, is confirmed by a surprising conjunction of internal and external testimonies. It is rich in Egyptian references, which could only be looked for in a book written by the hand of Moses, and indeed upon the borders of Egypt and Palestine. Without laying too great importance upon the rigid, comprehensive prohibition of all image worship, iv. 15-18, upon the command to wear the law as an amulet

upon the hand and brow, vi. 8 sq.; xi. 18-20, comp. Ex. xiii. 16, upon the command to engrave it upon the chalk-plastered stones, xxvii. 1-8, having Egyptian usages as co working factors in their origin, the book is elsewhere full of Egyptian references; xx. 5 to the business of the scribe in the representation of the Egyptian mode of warfare; xxv. 2, to the Egyptian bastinado; xi. 10, to the Egyptian mode of irrigating the land; xxii. 5, (the prohibition of disguises) to the customs of the Egyptian priests in holding solemn processions in the disguise of gods; viii. 9, to the Egyptian mining. Moreover it comes to view among the curses, vii. 15; xxviii. 60, that according to xxviii. 68 Egypt represents to the author all the future oppressors of Israel; xxix. 11 points to Egyptians serving among Israel; the thought 'thou wast a servant in Egypt,' runs as a motive to kindness, through Deuteronomy v. 15; xxiv. 18, 22; above all there meet us references to the residence in Egypt, vi. 21 sq.; vii. 8, 18; xi. 3, and at times in the laws themselves,—while such a reference in the time of Manasseh would have been extremely rare,—as in the law of the king, xvii. 16; finally the like antiquity of the language with that of the other books. To the antiquity and genuine Mosaic peculiarities of Deuteronomy belong also his love of figures of speech, xxix. 17; xxviii. 13, 44; xxix. 18; and of comparisons, i. 31, 44; viii. 5; xxviii. 49. The most surprising results will appear if one should compare Deuteronomy, the book of the covenant, the decalogue, Ex. xix.-xxiv., and the 90th Psalm with one another: *e. g.*, Ex. xxiv. 17 with Deut. iv. 24; ix. 3; Ex. xix. 4 with Deut. xxxii. 11; Ps. xc. with Deut. xxxii.; Ps. xc. 17 runs through the whole of Deuteronomy ii. 7; xiv. 29; xvi. 15; xxiv. 19; xxviii. 12; xxx. 9. [See also here SMITH'S *Bible Dict.*, Art. *Pentateuch.*—A. G.]. The authorship of Deuteronomy by Moses is as certain as the authenticity of any book of Scripture." SCHULTZ remarks "that Moses in an entirely natural way speaks of the mountain of the Amorites, i. 7, 19, 20, while in the book of Joshua the current name already is the mountains of Judah (xi. 16, 21)," and still further that the defining the boundaries "from Gilead," iii. 16, indicates "the personal stand-point of Moses," that the impression of the strong cities of Bashan, iii. 4, 5, is the fruit of "his very lively sympathy," just as "the accurate knowledge of localities, x. 6 8," is not merely to be admired, but cleaves still to him, "fresh in his soul" as the effect of water in the desert. "While the contest with the Canaanites, which he places, *e. g.*, chap. vii, so prominently before us, entirely vanishes, a more decided hostility manifests itself against the Edomites, Moabites, and Ammonites, since the time of David and Solomon. Even the prophets speak directly against Edom, Amos ix. 12; then Isa. xi. 14, and chaps. xxxiv. and lxiii., *etc.*, *etc.* Deut. ii. 4 sq.; 9 sq.; 18 sq., enjoins the very contrary course." (BLEEK indeed appeals in reference to this to xxiii. 8 sq., but proves only that "these deuteronomic discourses were not first conceived after the destruction of Jerusalem"). "Not only are these particular statistics here in place, which would have been entirely superfluous in a later time, *e. g.*, the rigid command against the Canaanites, chap. vii., the destination of the cities of refuge, xix. 1 sq., the writing of the law upon the stones upon Ebal, xi. 29 sq.; xxvii. 2 sq., the blotting out of the remembrance of the Amalekites, xxv. 17 sq.; but still further, and what is more important, a great part of the discourse on the law has a tone and emphasis which is only natural at the time of Moses, but would have been entirely pointless at the time of Manasseh or Josiah. In chaps. vi.-xi., among the most beautiful and glorious parts of the book, the warning is against worldliness as a consequence of the possession of the land with its abundant pleasures, against a false tolerance toward the Canaanites, against pride on account of riches, or of self-righteousness on account of victory." "The opposition against the worship of idols is not so direct as in every later author. He cautions first against the consequences of worldly pride and false tolerance; he presupposes in this regard, a pure state of the community, such as did not exist in the best times in Israel before the exile; he warns at most barely against the roots of apostacy, trusts the community itself with the executive power against it, xvii. 3 sq., fixes punishments to it, chap. xiii., which would have been purely impossible at the time of Manasseh," *etc.*, *etc.*

§ 7. THE MANIFOLD IMPORTANCE OF DEUTERONOMY.

With the Mosaic Authorship of Deuteronomy, which even the criticism must allow in its own way, since the pretended Deuteronomists appear under a Mosaic title, the importance of this book, especially for the Old Testament, is manifestly declared.

Regarding the peculiar person of the law-giver, it was his testament, upon which he had impressed, as never elsewhere, his personality, for the lasting remembrance among his beloved people, Ex. xxxii. 32.

Regarding the law-giving, it forms its perfect completion, and that in a form not only popular, but so impressive and affecting that it could not possibly fail to make an impression upon the life of Israel, especially upon the elect among the people.

From this last point of view it appears very unsatisfactory when DELITZSCH supposes that after "a man like Eleazer" (Num. xxvi. 1; xxxi. 21) had written the Pentateuch in whole and in part, "another like Joshua (Deut. xxxii. 44; Josh. xxiv. 26), or one of the elders upon whom rested the spirit of Moses (Num. xi. 25), and some of whom outlived Joshua (Josh. xxiv. 31), supplemented this work," and leaves to such a one the incorporation of Deuteronomy into the Thorah. Against this "peculiar codification," first, "soon after the possession of Canaan," KURTZ raises these questions: "Is it not pla n that in the present collection of the Pentateuch, the history serves the purpose of a support and introduction to the law-giving? And does there not lie in the great deeds of God in the Exodus and the conclusion of the covenant at Sinai a sufficient reason and demand for the recording of these deeds and their historical preparations and surroundings for the remembrance of the future generations (comp. *e. g.* Ex. xii. 26 sq.; xiii. 8)? And does not the year's residence at Sinai offer the fittest time and leisure to begin such a work?" and finally holds it as more probable that "the author of the earlier and primitive history is identical with the recorder of these groups of laws (a priestly man, Aaron himself, or one of his sons), who carries on his work during the march from Sinai down to time then present, and hence keeps it in advance step by step with the advancing history." But KURTZ also removes the supplementing of this fundamental writing, and the present formation of the Pentateuch, to a "prophetic author" of the time of Moses; at all events, one who could not have lived "beyond the last days of Joshua, and the first years of the period of the judges." In SCHULTZ's view, "this completer is no other than Moses himself, the author of Deuteronomy, but the so-called fundamental writing, the tradition which welled up in the primitive times, now gradually poured itself into a more definite form." Moses, "who, according to Ex. xviii., was overburdened, had handed over the recording of the deeds, the laws, to Aaron his prophet, or even to Joshua, his companion, who must have rendered to him certainly a service similar to that which in later times Baruch rendered to Jeremiah." But whoever it may have been, he naturally wrote in the style which was then usual, and which had been used throughout the traditional sacred history. A new style made itself efficient first in the new creating Spirit in Moses. While the older history, especially the more remote it lies, gave occasion to greater supplements, there was little in the law to complete or revise. But indeed in the inspection and collection of this gradually growing work, there arose a necessity for a more hortatory and impressive heart-affecting completion, which, well-arranged, and as a summary, at the same time points back to the earlier laws, and more expressly forwards to the near entrance upon the possession of Canaan. And thus he might have nearly completed for himself in writing that part of Deuteronomy which relates to the laws before he came to utter it orally."

If we recognize in Deuteronomy the closing part of the whole, which falls of itself into five books without any artificial division, as DELITZSCH asserts, so that BERTHOLD holds the five-fold division to be as old as the book itself, the Mosaic origin of Deuteronomy favors strongly the Mosaic origin of the Pentateuch in general. This is the peculiar importance of Deuteronomy with reference to the Pentateuch.

The thirty-eight years' punitive wandering in the desert, whose chasm in the Pentateuch the critics feel so painfully, gave Moses full time to collect the established laws, written certainly

soon after their publication, if not before; to trace their causes in the history and connect them with them, and to codify Exodus, Leviticus and Numbers. We may concede to him also all possible aids. For all depends upon the Spirit. Perceiving from his daily experience the importance—indeed the necessity—of an exposition of the law for the people, he projects the plan of Deuteronomy: for which, looking backwards, he yields himself up to the idea of a work throughout parallel to that of Genesis. The revolt of the company of Korah (Num. xvi.–xviii.) in connection with the confirmation of the Aaronic priesthood in its rights,occasioned by it, occurring at this time (comp. xviii. 2 sq., 21 sq.), may help us to explain what is peculiar to Deuteronomy, as it introduces the matter in a truly human way; namely, the setting forth prominently the general levitical character of the priests and of that connected priestly character of the Levites. Comp. Num. xvi. 8–11. The laws also given during that same punitive period, as they are given with reference to Canaan (Num. xv. 2, 18) to supplement and perfect the earlier prescribed sacrificial rites, appear as the first germs of that work which has similar supplements and completions for its definite aim. Comp. also Deut. xxii. 12 with Num. xv. 37 sq., especially the entirely deuteronomic omission of the direction in Num. xv. 39–41.

"It may easily be shown," remarks EWALD, "that no writing could have exercised a stronger influence either upon the life of the people, or upon the mass of its writings." "The importance of this writing of the more recent and more complete prophetic view of the law,is for the Old Testament in many respects the same with that of the Gospel of John for the New Testament."

The importance of the Thorah, and especially of Deuteronomy, has been presented to advantage by DELITZSCH after HENGSTENBERG in a convincing form from the post-Mosaic literature. The entire historical writings from the book of Joshua on pre-suppose the Thorah of Moses as a book. To regard these references as anachronistic adornments of the ancient history is shown by the whole remaining situation as a base falsehood. How is it possible that Deuteronomy should first see the light under Josiah, when already a century earlier the prophecy rests upon Deuteronomy in preference to the other books of the Thorah? How well acquainted Amos is with Deuteronomy is evident from chap. ii. 9; iv. 11; ix. 7. Hosea, richer in primitive historical recollections, runs through the whole Thorah (vi. 7; xii. 4 sq.; xiii. 9, 10), not excluding Deuteronomy (xi. 8; comp. with Deut. xxix. 22*), whose primitive words, although mingled in the glowing stream of bold prophetic speech, we may detect in many passages (iv. 13; comp. Deut. xii. 2; viii. 13 with Deut. xxviii. 68; xi. 3 with Deut. i. 31; xiii. 6 with Deut. viii. 11–14). Isaiah begins his prophecies with words from the mouth of Moses, Deut. xxxii. 1. The tone of Deuteronomy, once struck, sounds through the whole discourse, vers. 2–4, as a Mosaic from Deut. xxxii. and xxxi.; vers. 5–9 rest almost throughout upon Lev. xxvi. and Deut. xxviii.; vers. 10–14 contain the strong language of the laws for sacrifices and feasts from Exodus to Deuteronomy, and even in vers. 15–31 we may recall many passages in the Pentateuch, and especially in Deuteronomy (CASPARI *Beitrage*). The same thing is true of the discourse of Micah vi.—vii. 13, a companion piece to Isai. i., especially of the 6th chapter. All the other chief references of the book of Micah to the Pentateuch converge here, the historical (ii. 12 sq.; vii. 15–17), the legal (ii. 8), and the threatening (ii. 4, 10; iii. 4; vii 13). In Deut. xxxii. 1, comp. xxxi. 28; xxx. 19, and iv. 26, Moses had cited the heavens and the earth to hear his words, that they might bear witness against the entrance of apostacy in Israel. This testimony Micah demands from the mountains and hills, chap. vi. 1 sq., as the firm foundations of the earth. What the Lord utters in His judicial controversy, vi. 3-5, is the compend of the historical portions of the Pentateuch from Exodus onwards (especially Num. xxii.—xxiv.); the expression: "house of bondmen" from Egypt, is taken from Deut. vii. 8; xiii. 5. In the answer which the people make to the Lord (vi. 6 sq.), it presents precisely what he had appointed as the means of atonement in the law. In vi. 8 the prophet points clearly to a passage in Deuteronomy, and cites it almost literally (Deut. x. 12 sq.).

The closing punitive threatening in the controversy (vi. 13-16) appears in Lev. xxvi.;

* Hosea v. 15; comp. Deut. iv. 29.

Deut. xxviii. sq., *etc.* While DELITZSCH examines the literature of the time of Solomon merely with reference to Genesis (*Comm. upon Genesis, 2d Ed., p.* 13 sq.), the following passages referring to Deuteronomy may be adduced in proof. The "wisdom which marks this time more than others," the "popular, general, human direction and tendency" corresponds pre-eminently with Deuteronomy (§ 1) as with Genesis. If Genesis offers to the author of the book of Job the relations of the primitive time, still he does not color his discourses merely from this source. In chap. i. 10 the genuine Mosaic designation of human activity appears, which is usual in Deut., chap. ii. 7; xvi. 15; the image used in v. 14; xii. 25 is altogether Deuteronomic; see xxviii. 29; comp. also Job xx. 16 with Deut. xxxii. 33. As the mode of expression in particular cases is derived from Deuteronomy (comp. Job. v. 18; x. 7 with Deut. xxxii. 39; Job vi. 4; xxxiv. 6 with Deut. xxxii. 23; Job vii. 4 with Deut. xxviii. 67; Job viii. 8 with Deut. iv. 32; xxxii. 7), so the description generally uses Deuteronomic motives; comp. Job xv. 20 sq. with Deut. xxviii. 65 sq.; Job xv. 27 with Deut. xxxii. 15; Job xvii. 6; xxx. 9 with Deut. xxviii. 37; Job xxxi. 10 with Deut. xxviii. 30; Job xlii. 10 with Deut. xxx. 3. The problem with whose solution the book of Job is concerned presupposes so profound a view of the justice of Him who only is holy towards His creatures (vi. 10; xxi. 14; xxii.; xxiii. 12), especially towards sinful man (iv. 18; xv. 15; xiv. 4), and over against this of their injustice towards him, which only the knowledge of the internal character of the law at the hand of Deuteronomy could give, since further, according to his whole tendency, he lingers or dwells in the patriarchal state, the au hor chooses the precise deuteronomic terms and definitions; *e. g.* xxiv. 2 sq.; vi. 27; comp. Deut. xix. 14; xxvii. 17, 19; Job xxii. 6 sq.; comp. with Deut. xxiv. 6, 10 sq.; Job xxxi. 26 sq. with Deut. iv. 19; xvii. 3. In the well-known character of the proverbial poetry, the references to Deuteronomy from the beginning onwards are entirely natural, and are to be expected. In the very first chapter of Proverbs, *e. g.* to Deut. vi. 6 sq.; xi. 18 sq. As to the Psalms, DELITZSCH says well: "The whole fifth book of the Psalter is the answer of the church to the words of Jehovah in the fifth book of the Thorah;" as HENGSTENBERG has well called "Deut. xxxii. the *Magna Charta* of the prophecy," and then closes: "We might go still further back to the times of the Judges. To a certain extent admitted, this song of victory of Deborah is manifestly formed upon original passages from Deut. xxxiii., as from Gen. xlix., or freely reproduces them. In short all the history, prophecy, proverbs and poesy of Israel is grounded upon the laws of Moses, and exists in them."

The importance of Deuteronomy for the special prophetic institution is already manifoldly apparent, *e. g.* § 1, and the same is clearly intimated in the significant use which Christ makes of Deuteronomy in His personal history. Comp. Matt. iv. 4, 7, 10 with Deut. viii. 3; vi. 16, 13. We must recall also the citations already alluded to, as Heb. xii. 29 from Deut. iv. 24; ix. 3; 1 Cor. viii. 4 from Deut. iv. 35, 39; Mark xii. 29 sq.; Matt. xxii. 37 sq.; Luke x. 27 sq. from Deut. vi. 4, 5. But this brings us to the wider New Testament import of Deuteronomy.

"The first and greatest commandment," remarks HENGSTENBERG, "is contained only in the fifth book of Moses, vi. 5; x. 12." Still further, Christ says to the Jews, John v. 46: Had ye believed Moses, ye would have believed me, for he wrote of me. Without regarding now the reference of this verse to Deut. xxxi. 26 sq., if it does not refer to Gen. iii. 15; xlix. 10, it is certainly spoken with reference to Deut. xviii. As He thus takes the first and greatest commandment from Deuteronomy, so in like manner He confirms His own exalted being from the authority of Moses, as the writer of Deuteronomy. Comp. Luke xxiv. 27.

Among other citations of Deuteronomy in the New Testament (comp. the Sept.) are the following: John vii. 24; James ii. 1 (Deut. i. 16, 17; xvi. 19); Rev. xxii. 18, 19; Matt. v. 18 sq. (Deut. iv. 2; xiii. 1); James iv. 8 (Deut. iv. 7); Heb. xi. 6; xiii. 5 (Deut. iv. 29, 31; xxxi. 6); Gal. iii. 19 (Deut. v. 5); 1 John iv. 10 (Deut. vii. 8); Acts vii. 51 (Deut. ix. 7, 24; x. 16); Heb. xii. 18, 21 (Deut. ix. 15, 19); 1 Tim. vi. 15 (Deut. x. 17); Acts x. 34 (Deut. x. 17); 2 Cor. vi. 15 (Deut. xiii. 13); 1 Peter ii. 9 (Deut. xiv. 2; xxvi. 19; xxviii. 9); Matt. xxvi. 11; John xii. 8 (Deut. xv. 11); 1 Tim. vi. 11 (Deut. xvi. 20); Matt. xviii. 16; John viii. 17; 2 Cor. xiii. 1; Heb. x. 28 (Deut. xvii. 6 sq.; xix. 15); Acts iii. 22; vii. 37;

John i. 21, 45; vi. 14; Matt. xvii. 5 (Deut. xviii. 15); Heb. xii. 19 sq (Deut. xviii. 16; v. 24 sq.); John xii. 49 (Deut. xviii. 18); Acts iii. 23; John xii. 48; Luke x. 16 (Deut. xviii. 19); 1 Cor. v. 13 (Deut. xix. 19; xvii. 7); Matt. v. 38 (Deut. xix. 21); Matt. xxvii. 24 (Deut. xxi. 6 sq.); Gal. iii. 13 (Deut. xxi. 23); John viii. 4 sq. (Deut. xxii. 22); Matt. xii. 1 sq. (Deut. xxiii. 26); Matt. v. 31 sq.; xix. 8 sq. (Deut. xxiv. 1); James v. 4 (Deut. xxiv. 14 sq.); 2 Cor. xi. 24 (Deut. xxv. 3); 1 Cor. ix. 9; 1 Tim. v. 18 (Deut. xxv. 4); Matt. xxii. 24 sq. (Deut. xxv. 5); Gal. iii. 10 (Deut. xxvii. 26); Rom. xi. 8 (Deut. xxix. 4); Heb. xii. 15 (Deut. xxix. 18): Rom. ii. 29 (Deut. xxx. 6, 10, 16); Rom. x. 6-8 (Deut. xxx. 11 sq.); Rom. iii. 19 sq (Deut. xxxi. 26); Acts ii. 40 (Deut. xxxii. 5); Rom. x. 19 (Deut. xxxii. 21); Rom. xii. 19; Heb. x. 30 (Deut. xxxii. 35); Rom. xv. 10; Rev. xix. 2 (Deut. xxxii. 43).

Finally the importance of Deuteronomy for us, after the position which Christ and His Apostles held with reference to it cannot be merely of an antiquarian nature. In Deuteronomy we come to the more profound and perfect view of the Mosaic law, as in the fragmentary civil portions,the moral idea is dominant, and the complete ceremonial portions bear the stamp of religious ideas, so the moral portion has throughout a religious and ethical nature or theocratic character. Hence the spiritual character of the law which Paul ascribes to it, Rom. vii. 14, 12, is fully justified. Thus we cannot, especially in the light of Deuteronomy, look into the soul of the law of Moses, and into the interior life of Israel defined and shaped by this law, namely, its typical forms, as Moses, Joshua, Samuel, Elijah, viewed as forerunners of the obedience of faith of Christ, without having this historical look complete itself at once also doctrinally and morally. For the law, and pre-eminently the fifth book, is "Thorah," *i. e.*, doctrine, instruction. The doctrinal importance of Deuteronomy for us is surely at first an historical importance, in so far as we regard,—and indeed from the two chief parts in Deuteronomy, distinguished the one by commandments, and the other by "the prophets," a distinction which we meet again upon the lips of the Redeemer,—the dogma of sacred history, as a divine training and preparing of humanity in Israel for Christ. ("In possession of a land favoring in its physical conditions their independent existence in a simple, moderate prosperity, and yet demanding continual culture, the people, true to its constitution, in the fear and love of God, in this faithfulness alone being strong and certain of all blessing and victory, in the consciousness of its destination far surpassing all worldly policy and splendor, the bearer and preserver of the divine salvation for the world, of the blessing for the entire race, entering into converse with God for its own enjoyment, and as representing the rest of the world (Micah iv. 1 sq.; Isa. lxvi. 18 sq.), must be a priestly people, free from the lust of political conquest, and entangling worldly alliances, lying as a lion in its lair, (Ezek. xix. 2) never seeking foreign aid or salvation, but rather recognizing, abhorring, and rejecting their manifold corruptions under every disguise, and yet with all its moral strictness, bound even to strangers and enemies by the duties of humanity, and thus a people free, strong, and happy in quiet contentment with its own divine prerogatives, existing among the revolutions and luxurious growths and developments of the God-forgetting nations, as a strictly separated sanctuary of God, a people to whom belongs not the present, but the certain future, *etc.*, Deut. viii. 1 sq.; xxviii. 1 sq. But the whole external structure and form within which this divine binding together of the practical righteousness and prosperity under the legal constitution is contained, does not appear as a mere shell, existing in and for itself, but as a frame and form holding a spiritual internal life,destined for future development, and in its very structure bearing intimations and promise of this; an internal life which in this external framework first sinks itself into the elements of the (ordinary, natural, worldly) life, then breaks through these external ligaments and bands, as a power exalted above the worldly life, by prophecy, in which the promise strewn hitherto as scattered seed-corn now wins a firm organic position, and progressive culture and influence, in the economies both of the outward and inward life; the scattered sparks are gathered into one light, which illuminates the dark wastes to the clear light of a perfect day, when, and as it brings with itself the independent bearer of light, 2 Peter i. 19, *etc.*" (BECK, *Chr. Lehrwissensch.* I.) But since the law, especially in its deuteronomic exposition, which indeed introduces the Christian—the sermon on the mount in which Christ takes up His prophetic office, is the fulfilling and

completing parallel to Deuteronomy in which Moses closes his prophetic office—has an eternal significance (Matt. v. 18 sq.), the doctrinal importance of Deuteronomy cannot be merely historical, but rather the dogma of sacred history is also the dogma of the *ordo salutis*, the way of God in humanity is at the same time the way of eternal salvation for individuals. As LUTHER says: "But this explanation of the fifth book contains peculiarly nothing else than faith in God and love to our neighbor, for therein lies all the law of God," and the *Heidelberg Catechism* teaches man to recognize his misery from this. For "this is the design of Moses that he should reveal sin through the law, and put to shame all the pride of human power, when he teaches that we should fear, trust, believe, love God, and neither cherish nor endure any evil passion or hatred toward our neighbor. When nature hears that this is right and requisite, it is confounded, and sinks in terror; for it finds neither trust nor faith, neither fear nor love, towards God, and neither love nor innocence toward our neighbor, but vain unbelief, suspicion, disregard and hatred toward God, and vain ill will and lust towards our neighbor; thus death stares such sinners in the face, feeds upon them here, and consumes them in hell; so that they must be brought to recognize their obstinate blindness, to feel their inability to all good and helplessness, and thus through the law become conscious of their need, and constrained to seek something farther than the law and their own strength, *i. e.*, the grace of God promised in the future Christ. Thus Moses himself has intimated that his office and instruction should endure until Christ, and then cease, when he says, Deut. xviii. 15: A prophet, *etc.* This is the noblest word, and indeed the very kernel in all Moses, which also the Apostles place conspicuously, and use to confirm the Gospel and to lay aside the law." LUTHER (*Vorr über d. A. T.*). The doctrinal importance of the deuteronomic law, in a moral point of view, should not less be treasured and guarded, as to what concerns the Church and the State, than what belongs to the family and the individual life. Comp. LANGE, *Intro. to the O. T.*, §§ 9 *and* 12. The exposition and application of the book to individuals, will perhaps point out also the homiletical importance of Deuteronomy. "For," (LUTHER says) "there are many who think of themselves as if they were masters herein, who place a low estimate upon Moses and the whole Old Testament, as if the Gospel was sufficient for them, *etc.* But it is certain that, as the worldly-wise say, Homer is the father of all poets, a fountain, indeed a sea of all skill, wisdom, and eloquence, thus our Moses is also the true fountain and father of all the prophets and books of Holy Scripture, *i. e.*, of all heavenly wisdom and eloquence."

§ 8. THE DIVISION OF DEUTERONOMY AND SURVEY OF ITS CONTENTS.

After KURTZ, DELITZSCH has shown in a striking way the tenfold division of Genesis. SCHULTZ points out the same "ruling force of the significant number ten" in Deuteronomy through its "arrangement upon the decalogue." (LUTHER: "Thou wilt give to this little book the right name if thou shalt call it a very ample and clear extension and revelation of the Ten Commandments").

Chap. i. 1–5: Introductory narrative, title of the whole work. Speaker, auditory, place and time.

I. Chap. i. 6–iv. 40: The first discourse, introductory discourse, retrospect to the departure from Sinai, explanations, exhortations, warnings.

Chap. iv. 41–43: Pause of the first discourse; separation of the cities of refuge.

Chap. iv. 44–49: Title for an introduction to the second discourse.

II. Chap. v. 1–xxvi. 19: Second discourse; the peculiar essential part of the book.

Chap. v. 1–vi. 3: The text of this discourse is the decalogue as the kernel of the law, the foundation of the covenant, and the fundamental condition of all salvation.

Chap. vi. 4–xi. 32: An exhortation—under the exposition of the first two commandments, with a repeated emphasizing of the exodus from Egypt, with a recalling to mind of the march through the desert, with a special use and application of the residence at Sinai—to fear and love God, to obedience to the law.

Chap. xii.—xxii.: Exposition of the commandments, from the third to the tenth, with the appropriate supplements.

Chap. xxiii. 1—xxvi. 19: The perfection of Israel.

Chap. xxvii. 1–8: Pause after the second discourse; the arrangement of the monumental stones.

Chap. xxvii. 9–26: Transition to the last, third discourse.

III. Chap. xxviii.—xxx.: Blessings and curses, and the renewing of the covenant. Closing discourse.

Chap. xxxi.: Pause or rest of the third discourse: the surrender of office and work.

Chap. xxxii.—xxxiv.: Supplements: Song, blessings, and death of Moses. (Comp. J. P. KINDLER, *bibl. Tabellen*, 1 Liefr., Sulzbach, 1841.)

§ 9. THEOLOGICAL AND HOMILETICAL LITERATURE UPON DEUTERONOMY.

For the more or less comprehensive Bible-works, as well as for the Theological and Homiletical literature generally, comp. LANGE, *Introduction to the Old Testament*, Am. Ed., Vol. I., pp. 2, 62 sq., 101, 116 sq.

Partly from this list, and partly supplementing it, we here name: LUTHER: *Expositions of the Fifth Book of Moses* (WALCH, III. p. 2017 sq.). CALVIN: *Commentary upon the four last books of Moses in the form of a harmony*. P. TOSSANI: *Deutsches Bibelwerk*. POOL: *Synopsis*, I. p. 694 sq. J. PISCATOR: *Questions upon the Pentateuch*, 1624, p. 898 sq. BERLENBURGER BIBEL: I. p. 685 sq. *The English Biblework of* TELLER, II. p. 659 sq. J. D. MICHAELIS: *Deutsche Uebersetzung des A. T. mit Anm. für Ungelehrte*, IV. 2. CORN. A. LAPIDE (Catholic): *Comm. on the Pentateuch*, 1616, p. 953 sq. BONFRERIUS (Catholic): *Pent. Comm. Illustr.*, 1625, p. 903 sq. *The Biblia Hebraica*, by J. H. MICHAELIS. CALMET (Catholic): *Comm. lit. in V. T.*, 1789, II. 524 sq. J. A. OSIANDER: *Comm in Pent.* J. CLERICUS: *Comm. in Pent.* J. GERHARD: *Comm. in Deut.* ROSENMUELLER: *Scholia in V. T.*, II. p. 325. DATHE: *Pentateuchus*, p. 601. The DERESERSCHE (Catholic) *Bibelwerk*. RICHTER: *Erkl. Hausbibel*, I. BAUMGARTEN: *Theol. Commentar zum Pent.*, II. p. 417. SCHULTZ: *Das Deuteronomium*, Berlin, 1859. KNOBEL: *Die B. B. Numeri, etc.*, Leipsic, 1861. KEIL: *Biblical Commentary upon the books of Moses*, Leipsic, 1862. [CLARK'S *translation by James Martin*, Edinb., 1865.] *The Jewish translations of the Bible, with annotations by* JOHLSON, Frankfort, 1831; and HERXHEIMER, 2d Ed., Bernburg, 1854.—Upon special parts: HENGSTENBERG: *The most important and difficult passages in the Pentateuch*, I. p. 221; also the third volume of the *Beitrage*, and the *Christology*, 2d Ed., I. p. 110. KURTZ: *History of the Old Covenant*, II. (BRAEM: *Israel's Wanderings*, 1859.) VOELTER: *Das hei. Land*, 1855. HESS: *Geschich. Moses.* MAYER: *Die Rechte der Israel., Athener und Rom.*, I., II. P. CASSEL: *in the weltgesch. Vorträgen*, I.; *Der Midrasch und die Gesetzes Ende.* JER. RISLER: *History of the Exodus.*—Homiletical: G. D. KRUMMACHER: *Die Wanderungen Isr.*, 3d Ed.; *Auszüg aus des sel. Ordinarii der Evang. Brüderkirche Reden* (ZINZENDORF) *über bibl. Texte*, III. 1317 sq.—Upon the Song, chap. xxxii.: W. A. TELLER: *translation of the Blessings of Jacob, etc.*, Halle and Helmstadt, 1766. HORRER: *The National Songs of the Israelites*, Leipsic., 1780. HERDER: *Spirit of the Hebrew Poetry*, I. 1. JUSTI: *The National Songs of the Hebrews*, Marburg, 1803–18. EWALD: *Year-book of Biblical Science*, VIII. G. VOLCK: *Mosis canticum cygneum dissertatio*, Nordlingæ, 1861. KAMPHAUSEN: *The Song of Moses*, Leipsic, 1862. SACK: *Die Lieder u. s. w.*, Barmen, 1864, p. 64 sq. Upon the Blessings of Moses, chap. xxxiii.: HERDER: *Letters upon the Study of Theology*, I., *The Sixth Letter.* GRAF: *The Blessings of Moses*, Leipsic, 1857. L. BODENHEIMER: *The Blessings of Moses.* Crefeld, 1860.

[Additional Literature.—HAEVERNICK'S *Introduction*, I., p. 473. KEIL: *Introd. to the Old Testament.* KLEINERT: *Das Deuteronomium und der Deuteronomiker*, Bielfeld and Leipsic, 1872.—In England and America: MACDONALD: *on the Pentateuch*, 1861. WORDSWORTH: *The Holy Bible, with Notes*, Vol. I., 2d Ed., London, 1865. A work of much pa-

tristic learning, sometimes admirable in its replies to the objections of the critics, but valuable mainly for its happy use of the Sept. in its relations to the New Testament. GRAVES' *Lectures on the Last Four Books of the Pentateuch.* RAWLINSON: *on the Pentateuch, in Aids to Faith*, Essay VI., 1862. COLENSO: *The Pentateuch and Book of Joshua Critically Examined.* DAVIDSON: *Introduction to the Old Testament.* Both of these latter writers reproduce more or less fully the theories of BLEEK, VAIHINGER, EWALD, and the other German critics of that class. Prof. J. I. S. PEROWNE: SMITH'S *Dictionary of the Bible, Art. Pentateuch*, with Prof. BARTLETT'S valuable additions in the American Edition. *The Bible Commentary*, Vol. I., Part II., London, republished in New York. This most recent contribution to the English literature on the Pentateuch is a sound and scholarly work; and while not holding fully with SCHROEDER and others as to the arrangement of Deuteronomy, it favors essentially the same plan. ROBERT JAMIESON, A. R. FAUSSET, and DAVID BROWN, *Critical and Explanatory Commentary.* BUSH: *Commentary on the Five Books of Moses.* MOSES STUART: *Critical History and Defence of the O. T. Canon.* GREEN: *The Pentateuch Vindicated.* Prof. BARTLETT'S *Articles on the Mosaic authorship of the Pentateuch* in the *Bibliotheca Sacra.* April and July, 1863, and July and October, 1864. The *Commentaries* of SCOTT and HENRY are too well known to need any special reference here, and have not been used in this work although rich in practical suggestions, because they are found in most libraries.—A. G.]

DEUTERONOMY:

OR THE

FIFTH BOOK OF MOSES.

THE TITLE FOR THE ENTIRE WORK AND INTRODUCTION TO THE FIRST DISCOURSE.

Chapter I. 1–5.

1 These *be* the words which Moses spake unto all Israel on this side [on that side]
Jordan in the wilderness, in the plain over against the Red *sea* [suph], between Pa-
2 ran, and [between] Tophel, and Laban, and Hazeroth, and Dizahab. (*There are*
eleven days' *journey* from Horeb by the way of mount Seir unto Kadesh-barnea.)
3 And it came to pass in the fortieth year, in the eleventh month, on the first *day* of
the month, *that* Moses spake unto the children of Israel, according unto all that the
4 Lord had given him in commandment unto them; After he had slain Sihon the
king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which
5 dwelt at Astaroth in Edrei: On this side [on that side] Jordan, in the land of
Moab, began Moses to declare[1] this law, saying:

TEXTUAL AND GRAMMATICAL.

[1] Ver. 5. [בֵּאֵר, to dig, to inscribe upon stone, as Deut. xxvii. 8. Hence Haevernick and Wordsworth understand here, to write down. But as the idea is, to bring to light, to make clear, our word, "explain," seems to meet all the necessities of the case.—A. G.]

EXEGETICAL AND CRITICAL.

1. Ver. 1. Although אֵלֶּה by itself might refer to the foregoing books, still the words, ver. 1, to which attention is called, are those which follow vers. 3–5. The subscription to the book of Num. xxxvi. 13 does not indeed exclude discourses upon the law, but it forms so far a conclusion to what precedes, as that contains, not the words of Moses to the people, but the word of God to Moses (§ 1). In any case, the foregoing books cannot be characterized—and the inscriptions or subscriptions refer only to what is characteristic—by "the words which Moses spake," *etc.*, which is an expression peculiar to Deuteronomy. The connection with the foregoing books is therefore by way of distinction or contrast, but scarcely, however, as in the passage cited by Keil, Gen. ii. 4; rather as vi. 9. The distinguishing feature is made the more prominent, since the locality in both cases was the same plain of Moab. The connection which Knobel, Hengst., Jobla., favor, is incorrect. Vers. 1–5 are a title to Deuteronomy, a condensed statement of the contents, author, audience, place, and time of the whole book, and at the same time a significant introduction to the first discourse.

2. Ver. 1. The hearers: **All Israel.**—The people as such. Significant for the selection arrangement, presentation, and aim of the subject matter—the popular character of Deuteronomy. Jewish interpreters think that the elders of the people as the nearest circle of hearers are meant—but why reject those who would be witnesses and could have heard? Hess: "the congregation of the people, or some important and representative part of it, heads of families, judges," *etc.* Jahn (*Introd.*) says correctly—"there is perhaps no other book in whose publication so wide a publicity was observed." ["All Israel," all the congregation, are phrases used frequently in the Bible to describe any national gathering. See 1 Sam. vii. 3; xii. 1, 19; 1 Kings viii. 2; xiv. 22, 55, 62," *etc.* Wordsworth.—A. G.]

"The local determinations are also very significant" (Schultz), and indeed the more so from the very massing of local names, with which Knobel knows not what to do, but which

even Onkelos and the Jewish tradition, although with a too limited understanding, refer to the "transgressions" of the people [and hence the book is called the book of reproofs—A. G.]. **On this side Jordan.**—Schroeder renders: **the other side**, vers. 1 and 5; comp. *Introd.* § 4, I. 12. [The phrase indicates nothing as to the position of the writer—whether he dwelt on the one side of Jordan or the other. Although a standing designation of the district east of the Jordan, it is used also with reference to the western district. Comp. Gen. l. 10, 11; Josh. ix. 1; Num. xxii. 1; xxxii. 32; Deut. iii. 8, 20, 25. The context usually makes the sense of the phrase clear. See *Bib. Comm.*, p. 801.—A. G.] The place was one for recollections, and therefore for warnings. Schultz says justly "the true sense is not already on the other side of Jordan, but still there." So also, still "in the wilderness," iv. 46; "in the valley over against Beth-peor" (iii. 29); here, ver. 5: "in the land of Moab;" Num. xxxvi. 13: "in the plains of Moab." The comparison of these precise statements shows certainly that the local idea rules ver. 1; that at the beginning of Deuteronomy the locality treated rather as a situation, becomes rhetorically introductory to the succeeding discourses. Thus **the wilderness**, in its moral and historical import with Egypt, on the one hand, and Canaan, on the other. **The plain** (arabah), which is geographically the whole valley of the Jordan from its sources to the Dead Sea, which indeed originally made no break in the valley, this extremely hot desert tract on both sides of the Jordan, stretching down to the Ailanitic gulf, naturally embraces also the plains of Moab. Comp. Deut. iii. 17; iv. 49; xi. 30; Josh. xii. 1. But in a special sense this plain begins at the southerly end of the Dead Sea, "a long, sandy plain" (Laborde), stretching from thence to the Red Sea; and it can only be used in ver. 1 in this narrower sense, since the description, in **the plain**, following the more general term, "in the wilderness," is certainly a limiting and more closely descriptive term. While this description of the peculiar plain or wilderness well serves to recall to mind the catastrophe which doomed Israel to the "way of the wilderness" (Deut. ii. 8); presents vividly the locality which was preëminently the cradle of the new, as it was the grave of the old generation; connects the present where (in Moab) with the immediately preceding how; its main reference is still, according to the contents and method of Deuteronomy, the retrospect to the first giving of the law. As the localizing of the present position was possible through the broader meaning of the term "Arabah"—here בָּעֲרָבָה; Num. xxxvi. 13, בְּעַרְבֹת—so its narrower sense gives the needed point of union with the wider past. It is in entire accordance with this view, if the Arabah reaches to Ailah, that the next still closer description, over against Suph, follows. **Over against Suph** [A. V.: over against the Red Sea].—Knobel thinks that the *pass es sufah*, or some place in its neighborhood, is meant,—not, however, Zephath, Judg. i. 17; Num. xiv. 45; xxi. 3, which Ritter connects with this pass. But then so purely a geographical and generally obscure a statement is scarcely in harmony with the specific sense of the whole description. It is much better to regard סוּף as an abbreviation of יַם־סוּף. Germ.: *Schilf—Schilfmeer sedgesea.* Deut. i. 40; ii. 1. LXX.: *πλησίον τῆς ἐρυθρᾶς θαλάσσης.* Vulg.: *in solitudine campestri contra mare rubrum.* Either because the Red Sea is so called from the great quantity of sea-weed (Keil, Gesen.), which Schultz claims only for its northern portion; or perhaps the whole sea takes its name from some important place of this same name, as Knobel conjectures, and in this way explains the absence of the article in יַם־סוּף. In any case, we are not to refer it specially with Hengstenberg to the Ailanitic portion, the gulf of Akabah, since the Arabah is viewed much more as over against the gulf of Suez (if not the Red Sea generally). The short, abbreviated **Suph**, ver. 1, harmonizes with the concise, pregnant style in the titles. According to Keil, not "a closer designation of the Arabah" (Hengstenberg), but a more definite characterizing of the wilderness generally, as Israel "still found itself over against the Red Sea, after passing which it entered the wilderness," Ex. xv. 22. It characterizes the situation generally as over against Egypt; the exodus from it, but specially "the northern part of the western fork of the Red Sea, in view of the place where the redemption from Egypt was completed" (Schultz). **Between Paran**, ver. 1.—As before the short form "Suph," so now also the simple "Paran," instead of the usual "wilderness of Paran." In Num. x. 12, this place is mentioned as the first station after the breaking up from Sinai; and since it was a station so well known, and occupied so long a time, since Kadesh lay in it, Num. xii. 16; Deut. i. 46, the abbreviated form "Paran" is all-sufficient. The Arabic name—"*Et Tih*," *i. e.*, the wandering, as the Bedouins call it—explains satisfactorily the mention here of this more precise designation of the rejection of the first (Num. xiii.), and the new arrangement with the second generation (Num xx.). To this latter reference follows naturally: **and Tophel.**—Germ.: "*and between Tophel*," the present "Tufail" or "El Tofila," "Tafyleh," situated at the Edomitic mountains, where a hundred fountains, pomegranate and olive trees, figs, apples, apricots, oranges and nectarines of a large kind, are found; and the inhabitants supply the Syrian caravans with the necessaries of life. Comp. Deut. ii. 28, 29. Thus a place of refreshment (Schultz), in distinction both from the desert eastward, and Paran under the same broad parallel westward. **Laban, Hazeroth, Dizahab.**—These places, of which little is known, are here connected together, as the better known Hazeroth intimates, and the immediately following remark in ver. 2 clearly teaches, from the chief reference, to which the description is ever striving, the back reference to the first law-giving at Horeb. Whether "Laban" (Sept.: *Λοβόν*) is the same as Libnah, Num. xxxiii. 20, and Dizahab (Sept.: *Καταχρύσεα*), the gold mines upon the Ailanitic gulf, "Minah el Dsahab," Mersa Dahab, "Dsahab," parallel to Sinai, may be questionable; but the more indefinite name, Hazeroth [enclosures], which lay in the way from Sinai, Num. xxxiii. 17, 18, points us to the region

about the mountains of Sinai as their location. Thus Moses spake to all Israel—this is the origin of Deuteronomy—while the Jordan and Canaan still lay before the people (so much, surely, the specified localities assert), and the impression of the wilderness was still prevailing. The Arabah—of which the plains of Moab, the present residence of Israel, reminded them—brings up afresh the most remote recollections,—of Suph, where the Egyptians were drowned (Ex. xv. 4), while Moses, the leader of Israel, had been once rescued from the Red Sea (Ex. ii. 3 sq.)—and, with the Exodus from Egypt, connects the whole long wandering, between Paran, where the wanderings began, but at the same time also the new order which led them at its close into the inhabited land (Tophel); and of Sinai where the law was given, and from whence, had they been obedient, the direct course had led them quickly to Canaan.

3. Ver. 2. In this latter sense we are to take the statement of ver. 2 as to the way and time which leads on to the others in ver. 3. It is either historical, that Israel actually spent so long a time, or simply a note, that no longer time is necessary to reach the southern limits of the promised land. **The way of mount Seir** (Seghir) is still the way to Mount Seir; although it only follows the general direction of this mountain, it thus runs along it, and leads to it. The special goal is **Kadesh-barnea**, Num. xxxii. 8; Deut. i. 19; probably the "Kudes" (Ain Kades) discovered by ROWLAND in 1842. Comp. WINER, *Real.* "Horeb" stands here, as throughout Deuteronomy, for Sinai, the general name for the particular, Deut. xxxiii. 2. Comp. Hengstenb. *Auth.* II., p. 397 sq.

4. Ver. 3. With **Horeb** the back-reference reaches the first law-giving (comp. xxviii. 69), and the local determinations of Deuteronomy now, therefore, receive their completion through the pregnant and precise time statements in ver. 3. Eleven days were sufficient, or might have been sufficient, and they were now in the 40th year since the exodus. At the **first of the month**—thus the day of the new moon. USHER reckons it a Sabbath day, the 20th of February, 1451 B. C. According to JOSEPHUS, Moses died at the last new moon of this year. But the reference to the "last moments" of Moses (SCHULTZ) does not come into view here. On the contrary, indeed, since he speaks "from his own subjective views and impulses" (BAUMGARTEN), it is stated with the utmost emphasis that all is spoken according to the commandment of Jehovah for the people. The active moving personality makes the limits of the commands a law to itself, so that in general only repetitions and expositions find place in the discourses, and even the enlargements, the continuations, the repetitions, are put in new peculiar settings on the ground of a divine command.

5. Ver. 4. Deuteronomy is no mere "book of reproofs" (§ 1). Although the time and places, as they have been previously given, must remind the people of their sin, yet the truth as well as the holiness of God shines clearly therein, and the title and introduction can only reach its end when the two victories, ver. 4, have been first recorded and praised, "the pledge and earnest of future victories" (BAUMGARTEN). Comp. with "Sihon," Num. xxi. 24, and with "Og," Num. xxi. 33 sq. **After he had slain.**—Moses in the name of Jehovah. **Amorites.**—A gentile noun from Emor (Amor), Gen. x. 16; xiv. 7,—important here, because all the Canaanites bear this name, Gen. xv. 16; Deut. i. 20, 21. **Heshbon.**—The capital city, of which IRBY and MANGELS (1818) found there still significant ruins, in two cisterns or pits, with human skulls and bones (Gen. xxxvii. 20). Roman coins of Heshbon under Caracalla show a temple of Astarte or a Deus Lunus, with a Phrygian cap, the right foot resting upon a rock, the right hand holding a pine cone and the left a spear, wreathed about with a serpent. See RITTER's *Geog.* **Bashan** (Batanäa, El Botthin).—Also upon the eastern side of the Jordan, but further north, Deut. iii. **Ashtaroth and Edrei**, the two residences of Og, Josh. xii. 4; xiii. 12, 31. KEIL explains the absence of the "and" which is found elsewhere from the "oratorical character" of the discourse here. Sept. and Vulg. insert it. Since the overthrow of these kings is the characteristic thing here, and Edrei is the place at which it occurred, Deut. iii. 1; Num. xxi. 33, the connection may well be "After he had slain—in Edrei." [So also *Bib. Comm.*—A. G.] **Ashtaroth.**—"A region of flocks" (Deut. vii. 13; xxviii. 4), but at the same time closely resembling the name of the well-known goddess Astarte (Ashtoreth),—at the foot of the present Tell Ashtereh, in which there is excellent pasturage, and many goats and camels are found. Whether the same with Ashteroth Karnaim, Gen. xiv. 5, is questionable. "Edrei," the present "Dera," "Draa," a few wretched basalt huts upon a hill; or, perhaps, the other "Edhra," Deut. iii. 10.

6. Ver. 5. The foregoing introductory retrospect began with **on that side Jordan**, and now ver. 5 goes back again to the same point; but at the same time, since it is now directly introductory to the following discourse, he adds the present scene, over against the land of Canaan, the Holy Land, **in the land of Moab**, used here, KEIL says, "rhetorically for the usual phrase, in the plains of Moab." If every beginning is difficult, the "undertaking" of Moses, to speak on his own part after God had spoken, involves more than a mere beginning. But this primary signification of the word appears still, Josh. xvii. 12; Judg. i. 27, 35, and also in Gen. xviii. 27. The connection gives the more distinctive shade of meaning. In this connection there is so little of mere chance, or of his own pleasure, that SCHULTZ and KEIL point even to "an inward divine pressure." If it does not intimate the humility of Moses, or point out how he still once more, before the entrance of Israel into Canaan, strove to bring the law before the minds of the people, the idea may be this: he began, although his goal stood near at hand. It was ever a new valedictory discourse, down to the song and the blessing, according to the method of Deuteronomy. It was an undertaking, less on account of the work imposed upon him, for which he was fitted if any one, than because he could only begin, but knew not whether he could finish, xxxi. 1 sq., 24 sq. It was thus a venture with reference to the hindrance through the approaching end of

life—בֵּאֵר, Piel, to explain, Sept. διασαφῆσαι, Vulg. *explanare*. Thus to make clear, to expound,—*this law*, to wit, the well-known law in the following method. [Beer: the word implies the preexistence of the matter on which the process is employed, and thus the substantial identity of the Deuteronomic legislation with that of the previous books.—*Bib. Comm.*—A. G.]

DOCTRINAL AND ETHICAL.

1. "From Num. xx. comp. with Num. xxxiii. 38, 39, the death of Aaron occurred within the last eight months of the 40th year. It is therefore in close connection with the preceding books that the beginning of Deut. places us in the eleventh month of the same year. We see that in the last part of Num. every thing refers to the approaching entrance into the promised land Joshua is already appointed the leader, in the place of Moses. The men are named who should complete the division of the land. It is clear that it is a point of time of extraordinary import, since the people of Jehovah, after long chastisement, stand now a second time upon the borders of its land, while the divinely chosen law-giver and regent prepares for his near departure; and we can scarcely wonder that this decisive point of time should be marked by the earnest, warning words of Moses, by the second law-giving, and the renewal of the covenant of Sinai." Ranke.—"To the respect in which he was held, from the mighty deeds which God had wrought through him in Egypt and in the desert is now added the reverence of great age An old man of 120 years, who has now outlived nearly the whole nation, he enters the congregation." Hess.—"Moses has finished his life-work, and the hour when he must be gathered to the fathers of his people is near at hand. As he is permitted from the top of Mount Abarim to view with his bodily eye the land into which his people were soon to enter, so also in prophetic illumination, with the eye of the Spirit, he sees the future of his people in that land, the temptations, the dangers, and the errors to which they would be exposed. He knew that the safety and prosperity of Israel depended alone upon its faithfully and unchangeably cleaving to the law of God, of which he had been the mediator and revealer, and that there was still in it, in its yet unbroken or partially broken native dispositions, a strong disinclination to the law, and a stronger drawing to the heathenism from which it had been torn away by its gracious calling. This saddened him, and impelled him to bring before the new generation once more the gracious dealings of God with their fathers, the fruits of which they were about to inherit, and to impress and enforce the law upon their minds once more. With the feelings with which a dying father gathers around him his sons for the last paternal warnings and exhortations, Moses, in the foresight of his end near at hand, gathers around him his people, whom he had hitherto with a father's faithfulness led and instructed, whom he had fostered and cherished with a mother's tenderness, and who, from now on, without him, without his constant, faithful leading and discipline, were to enter upon a great, rich, but also most dangerous future." Kurtz.

2. The emphasis which in every way is given to the wilderness calls our attention to its theological significance. It is perhaps true, as Baumgarten suggests, that "the desolate plain in which Israel had spent so much time," in distinction from the "starting point, the mount of Horeb," and the "goal, the highlands of Canaan," represents "the whole last past, including the present, as a state of imperfection and preparation." But on the one hand, it is not the "last past, including even the present," but rather the whole past from Egypt, all of which bears the character of "the wilderness," which is spoken of here, and, on the other hand, this "residence in the valley" symbolizes the object, the purpose of God in this providence (humiliation), as objectively the trial and subjectively the knowledge, which were also designed and held in view by God. Deut. viii. 2. The theological significance of the wilderness is generally and specially pedagogical. After the oppositions, world and redemption, bondage in Egypt, and freedom, the residence there, and the exodus thence until the Red Sea was passed, the reconciliation of these oppositions, *i. e.*, the instruction and training of the people of God in faith, was necessary. As thus instructed only was Israel fitted for its judicial work upon the people of Canaan, and for the possession of the promised land. The wilderness, which was peculiarly fitted for this end, as far as locality and means of training were concerned, was the divine national school of Israel. Only in this significance is it perfectly clear that the temptation which results in knowledge and confirmation, and thus is to be regarded as a proving or testing, Deut. viii.; while in other cases it is presented as a punishment, Num. xiv. 33.

3. This school character of the wilderness—not a school for "turning nomads into agriculturists," but with which the "production of a new generation" goes hand in hand—is in some measure stereotyped for the kingdom of God by the frequently returning 40 days. Moses was 40 days and nights in Horeb, Ex. xxiv. 18; xxxiv. 28; Deut. ix. 9, 18; x. 10. Elijah was 40 days and nights in the wilderness on the way to Horeb, 1 Kings xix. 8. It was a school-time for the prophets, as the appearance of John the Baptist in the wilderness was generally preparatory for Israel, and the 40 days and nights, Matt. iv. 2, show us the Son of God, after His completed home-life (Luke ii. 51, 52), in the school for His official life.

4. As the second tables of the law which Moses hewed, Ex. xxxiv., so his second abode on Horeb foreshadowed the Deuteronomic law-giving. As if Moses, with whom God had spoken on Sinai, as with no other, was to the second generation what Jehovah was to the first. Luther: "It was named, the other law, not because different from that which was given upon Mount Sinai, but because it was repeated through Moses a second time, with a new covenant, and renewed before those who had not heard it as first given. For those who had heard it from the Lord Himself had perished in the wilderness."

5. If repetition is *mater studiorum*, recollection

as it animates the title to Deuteronomy, the introduction to the following discourses, is the practical means, the more plastic the more practical, first to excite gratitude to God here, but secondly, also, to self-knowledge, without descending into which abyss there is no ascent to the true knowledge of God. The consciousness of guilt generally grows stronger and more personal with the obligation to thankfulness, especially for those who in the existing love to God recognize the first love as one predominantly of feeling and fancy (Ex. xv.). to whom in direct connection with the praises, the innermost nature of man, his self-deception and hypocrisy, discloses itself more and more, and who learn to perceive that the consciousness of redemption once experienced must prove, and confirm itself also, in the consciousness of the daily providence of God. (From Egypt and the daily bread for the day).

6. The norm of the Mosaic discourses, the commandments of God, shows the word of God in the narrower, but therefore for us also in the wider sense, both as immediate and mediate, to be the rule of doctrine and life. "He gives therewith the true way of prophecy, and indeed of every reformation." SCHULTZ. We have here also the critical principle of the historical reformation of the 16th century. The Lutheran and Reformed Churches are historical denominations, but reformation is the constant duty of the Church, and reformation is different from mere restoration.

HOMILETICAL AND PRACTICAL.

Vers. 1–5. The past of a people: 1. a glass of its present; 2. as instructive for its future. The past dealings of God with a people should—1. excite it to gratitude; 2. humble it; 3. encourage it to confidence. The forgetfulness of a nation in reference to its past is—1. a religious, 2. moral, 3. a political fault. The retrospect of a past life a teacher—1. of our sins, 2. but also of the faithfulness of God. In the review of a portion of time closed up—*e. g.*, the old or past year—we learn, 1. the goodness of God which we should praise, 2. our own guilt which we should confess, 3. the patience of God which should lead to conversion. With the look backwards, comes the look within and around, and then also the look outwards and upwards. Recollection! consideration! praise! Knowest thou not that the goodness of God leadeth thee to repentance? The significant turning points in human life. The seriousness, painfulness, and blessedness of recollection.

Ver. 1. All for the people, hence also for the whole people. As the reference to Canaan is the decisive one for Moses, so the look to heaven ("the other side of Jordan") should be to us The journey through the wilderness—the school-time for the inward man.—Ver. 2. Our hindrances in the inward and outward life come from disobedience to God. Disobedience hastens quickly, but obedience comes sooner to the goal. From Horeb to Kadesh-Barnea, through the law comes the knowledge of sin, and the sentence of death.—Ver. 3. In the love of God we do not leave school-life before the proper time. According to the commandment of God, should be the rule of our words as of our acts and lives. All according to the divine word! Faithfulness to the word: holding fast to the end, ever finding a word suited to those trusted in our care, in every word, judging ourselves by the word of God Homiletics, what it should be.—Ver. 5. How the children of God begin right with respect to their end.—The Phœnix out of the ashes.—The faithful holds on preaching, testifying, teaching, and never wearies.—The glorious question of CALVIN in his last days: "Do you wish that the Lord, when He comes, should find me idle?" (comp. the preface to the last revision of the Institutes, 1559), in which he speaks of himself "as one near to death:" "but the more oppressed with sickness, the less will I spare myself, that I may bring the work to its conclusion." Thus he speaks of his writings, that God had granted him grace "earnestly and conscientiously to go to his work, so that he had not in one single instance knowingly distorted or incorrectly explained a passage of Scripture."—The work of the true preacher is still to-day the exposition of the law of God; he is therein literally ever a beginner. As it is a work of humility, so also of courage.—The trumpet should give no uncertain sound, 1 Cor. xiv. 8, 9.—Moses has sought to put the law in the hearts of the anointed people, and expounded it for them. The exposition and practical carrying out of the commandments of God is a constant effort of the Church necessary to its own health and safety.

R. GELL: "In these words we have the title, ground and contents of this fifth book of Moses."

CALVIN: "God does not, as earthly kings are wont to do, enrich His law with new commands, as taught by experience, but will help the slow and crude sense of His people."

LUTHER (ver. 3): "He repeats here, so that one should preach nothing among the people of God which he is not certain is in the word of God. It is necessary indeed that every one should be constrained to announce or declare the word of God. He does not say what was suggested to him, but what the Lord commanded him."

G. D. KRUMMACHER: "God says by the prophet Hosea: I will lead them in the wilderness, and says this not as a threatening, but as a fatherly discipline, and adds therefore: and will speak friendly unto them. Thus it is in a spiritual wilderness. It consists in removing all supports on which man might place his confidence other than God, and thus shutting him up to rest his hope alone upon the living God. He will never do this so long as he has around him or with him that which draws him into idolatry, and hence it must be taken from him. This removal of all creature supports is partly outward and partly inward. and at times both outward and inward. Thus with David when he fled from Absalom, 2 Sam. xv. The latter as with Abraham, King Jehoshaphat; Paul in Asia, 2 Cor. i.; Peter upon the sea. With Job both occur. The disciples felt it when they saw Jesus dead, even upon the cross. Sometimes it occurs at once, and then ceases; but more frequently it comes by degrees

and proceeds to a greater and greater extent. This removal has distinguishable degrees. In one case, a promise or a recollection of some past experience, or the like, is left; in another, all is taken, Ps. lxxxviii. Thus the Lord leads us, but only to empty us of all self-confidence and win us to a naked confidence in Him, 2 Cor. i 9. An urgent demand for humility and watchfulness against any self-exaltation, Prov. xviii. 12. But also a word of sweet consolation: God can lift thee up again." "The Church is in the wilderness, where on every side errors gain the upper hand, and the pure word seldom: where temptations to frivolity and worldly thoughts increase; where heavy persecutions and defections occur; where the wise virgins sleep with the foolish, and serious earnestness in the service of God, threatens to become extinct; and thus our time may be regarded as one peculiarly fruitless, with all our bustle and noise over our mission and Bible unions." "Moreover, it seems to me remarkable that wilderness, in Hebrew, comes from a word which means both to speak and to lead, so that to be in the wilderness and under leading, in Hebrew, amounts nearly to one and the same thing."

BERL. BIB.: "Obedience is the principal thing in every household of God. This Moses demanded in the law, to this Christ urges in the gospel, and to this end the Holy Spirit writes a new law in the heart, which is even typified in this book."

Ver. 2. Mark the incalculable injury of unbelief.—WURTB. BIB.: "A Christian teacher should neglect no time or occasion to teach the word of God, but should use special diligence, that he may instruct youth thoroughly in the knowledge of God, 2 Tim. iii. 14; iv 2. A teacher also should not grieve to repeat often, for such repetition makes the hearer more certain, Phil. iii. 1; 2 Pet. i. 12. Whoever speaks in the Church ought not to speak his own wisdom, or the speculations of reason, or the comments of men, but the oracles of God." CHYTRAEUS.

SCHULTZ: "He will say: This I have done for thee; what wilt thou do for me? Comp. last words of Jacob, Gen. xlix.; of Joshua (Josh. xxiii. 24); of David, 2 Sam. xxiii The older interpreters have already drawn the parallel between Deuteronomy and the farewell words of Christ." Even GEDDES remarks: "The whole discourse is one of the most beautiful which ever fell from human lips. Wisdom, appropriateness, overwhelming eloquence, and the paternal solicitude of the lawgiver, are apparent throughout the whole."

I. THE FIRST DISCOURSE.

CHAPTER I. 6—IV. 40.

1. The command of God for the breaking up from Horeb—and the promise. (Vers. 6–8.)

6 The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in
7 this mount: Turn you, and take your journey, and go to the mount of the Amor-
ites, and unto all [his neighbors—see marg.] *the places* nigh thereunto, in the
plain, in the hills, and in the vale, and in the south, and by the sea-side, to the
land of the Canaanites, and unto Lebanon, unto the great river, the river Eu-
8 phrates. Behold, I have [given] set the land before you: go in and possess the
land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give
unto them and to their seed after them.

2. The corresponding precautions which Moses took. (Vers. 9–18.)

9 And I spake unto you at that time, saying, I am not able to bear you myself
10 alone: The Lord your God hath multiplied you, and behold, ye *are* this day as
11 the stars of heaven for multitude. (The Lord God of your fathers make you a
thousand times so many more as ye *are*, and bless you, as he hath promised you!)
12 How can I myself alone bear your cumbrance, and your burden, and your strife?
13 Take[1] you wise men, and understanding, and known among your tribes, and I will
14 make them rulers over you. And ye answered me, and said, The thing which thou
15 hast spoken *is* good *for us* to do. So I took the chief of your tribes, wise men, and
known, and made [gave] them heads over you, captains over thousands, and cap-
tains over hundreds, and captains over fifties, and captains over tens, and officers

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 13. הָבוּ, give, place, set.—A. G.]

16 among your tribes. And I charged your judges at that time, saying, Hear *the*
causes between your brethren, and judge righteously between *every* man and his
17 brother, and the stranger *that is* with him. Ye shall not respect persons [regard
faces] in judgment; *but* ye shall hear the small as well as the great; ye shall not
be afraid of the face of man; for the judgment *is* God's: and the cause that is too
18 hard for you, bring *it* unto me, and I will hear it. And I commanded you at that
time all the things [words] which ye should do.

3. The actual breaking up from Horeb, and arrival in Kadesh-barnea; the encouragement to the promise. (Vers. 19–21.)

19 And when we departed from Horeb, we went through all that great and terrible
wilderness, which ye saw by the way of the mountain of the Amorites, as the Lord
20 our God commanded us; and we came to Kadesh-barnea. And I said unto you,
Ye are come unto the mountains of the Amorites, whi h the Lord our God doth
21 give unto us. Behold, the Lord thy God hath set [given] the land before thee:
go up *and* possess *it*, as the Lord God of thy fathers hath said unto thee; fear not,
neither be discouraged.

4. The Spies. (Vers 22–25)

22 And ye came near unto me every one of you [all ye], and said, We will send men
before us, and they shall search us out the land, and bring us word again by what
23 way we must go up, and into what cities we shall come. And the saying pleased me
24 well:[1] and I took twelve men of you, one of a tribe: And they turned and went up
25 into the mountain, and came unto the valley of Eshcol, and searched it out. And
they took of the fruit of the land in their hands, and brought *it* down unto us, and
brought us word again, and said, *It is* a good land which the Lord our God doth
give us.

5. The unbelief notwithstanding all assurances and experiences. (Vers. 26–33.)

26 Notwithstanding, ye would not go up, but rebelled against the commandment of
27 the Lord your God: And ye murmured in your tents, and said, Because the Lord
hated us, he has brought us forth out of the land of Egypt, to deliver [give] us
28 into the hand of the Amorites, to destroy us. Whither shall we go up? our bre-
thren have discouraged [melted] our heart, saying, The people *is* greater and taller
than we; the cities *are* great and walled up to heaven; and moreover, we have
29 seen the sons of the Anakims [sons of the giants] there. Then I said unto you,
30 Dread not, neither be afraid of them. The Lord your God which goeth before
31 you, he shall fight for you, according to all that he did for [with] you in Egypt
before your eyes; And in the wilderness, where thou hast seen how that the Lord
thy God bare thee, as a man doth bear his son, in all the way [the whole way]
32 that ye went, until ye came into this place. Yet in this thing [word] ye did not
33 believe the Lord your God, Who went in the way before you, to search you out a
place to pitch your tents *in*, in fire by night, to shew you by what way ye should
go, and in a cloud by day.

6. The judgment of God. (Vers. 34–40.)

34 And the Lord heard the voice of your words, and was wroth, and sware, saying,
35 Surely there shall not one of these men of this evil generation see that good land,
36 which I sware to give unto your fathers, Save Caleb the son of Jephunneh; he
shall see it, and to him will I give the land that he hath trodden upon, and to his
37 children, because he hath[2] wholly followed the Lord. Also the Lord was angry
38 with me for your sakes, saying, Thou also shalt not go in thither. *But* [*om. But*]
Joshua the son of Nun, which standeth before thee, he shall go in thither. Encou-
39 rage him: for he shall cause Israel to inherit it. Moreover, your little ones, which
ye said should be a prey, and your children, which in that day had no knowledge
between good and evil, they shall go in thither, and unto them will I give it,

[1] [Ver. 23. It, the word, was good in mine eyes.—A. G.]

[2] [Ver. 36. Margin: lit. fulfilled, to go after Jehovah.—A. G.]

40 and they shall possess it. But [And] *as for* you, turn you, and take your journey
into the wilderness by the way of the Red sea.

7. Fruitless attempts. (Vers. 41–46.)

41 Then ye answered and said unto me, We have sinned against the Lord, we will go
up and fight, according to all that the Lord our God commanded us. And when
ye had girded on every man his weapons of war, ye were ready [made light][1] to go
42 up into the hill. And the Lord said unto me, Say unto them, Go not up, neither
43 fight; for I *am* not among you; lest ye be smitten before your enemies. So [And]
I spake unto you; and ye would not hear, but rebelled against the commandment
[mouth] of the Lord, and went presumptuously [were presumptuous and went]
44 up into the hill. And the Amorites, which dwelt in that mountain, came out
against you, and chased you, as bees do, and destroyed you in Seir, *even* unto Hor-
45 mah. And ye returned and wept before the Lord; but the Lord would not
46 hearken to your voice, nor give ear unto you. So ye abode in Kadesh many days,
according unto the days that ye abode *there*.

8. The new beginning. (Chap. II. 1–3.)

1 Then we turned, and took our journey into the wilderness by the way of the
Red sea, as the Lord spake unto me: and we compassed mount Seir many days.
2, 3 And the Lord spake unto me, saying, Ye have compassed this mountain long
enough: turn you northward.

9. The exceptions (vers. 4–23): Edom (vers. 4–8): Moab (vers. 9–15): Ammon (vers. 16–23).

4 And command thou the people, saying, Ye *are* to pass through the coast of your
brethren the children of Esau, which dwelt in Seir; and they shall be afraid of
5 you: take ye good heed unto yourselves therefore: Meddle not with them; for I
will not give you of their land, no, not so much as a foot-breadth [the treading of
the sole of the foot]; because I have given mount Seir unto Esau *for* a possession.
6 Ye shall buy meat [food] of them for money, that ye may eat; and ye shall also
7 buy water[2] of them for money, that ye may drink. For the Lord thy God hath
blessed thee in all the works of thy hand: he knoweth [careth for] thy walking
through this great wilderness: these forty years the Lord thy God *hath been* with
8 thee: thou hast lacked nothing. And when we passed by from our brethren the
children of Esau, which dwelt in Seir through the way of the plain from Elath, and
from Eziongaber, we turned and passed by the way of the wilderness of Moab.
9 And the Lord said unto me, Distress not the Moabites, neither contend with them
in battle:[3] for I will not give thee of their land *for* a possession; because I have
10 given Ar unto the children of Lot *for* a possession. (The Emims dwelt therein in
11 times past, a people great, and many, and tall as the Anakims; Which also were
12 accounted giants, as the Anakims; but the Moabites call them Emims. The Ho-
rims also dwelt in Seir before-time, but the children of Esau succeeded them [dis-
lodged and], when they had destroyed them from before them, and dwelt in their
stead; as Israel did unto the land of his possession, which the Lord gave unto
13 them.) Now rise up, *said I*,[4] and get you over the brook Zered: and we went over
14 the brook Zered. And the space in which we came from Kadesh-barnea, until we
were come over the brook Zered, *was* thirty and eight years; until all the genera-
tion of the men of war were wasted out from among the host, as the Lord sware
15 unto them. For [And] indeed the hand of the Lord was against them, to destroy
16 them from among the host, until they were consumed. So [And] it came to pass,
17 when all the men of war were consumed and dead from among the people, That
18 the Lord spake unto me, saying, Thou art to pass over through Ar, the coast of
19 Moab, this day: And *when* thou comest nigh over against the children of Ammon,

[1] [Ver. 41. וַתָּהִינוּ. Most modern commentators adopt the rendering of Schröder, connecting it with the Arabic word of the same sense. It is merely a conjecture, however, and the context would seem to favor the rendering in our version. —A. G.]

[2] [Chap. II. Ver. 6. Lit. dig water, buy permission to dig water. Bib. Comm.—A. G.]

[3] Ver. 9. [Margin: use not hostility against them; but the text is better here.—A. G.]

[4] [Ver. 13. Omit *said I*. The words are still the words of God to Moses, and connect it with ver. 9.—A. G.]

distress them not, nor meddle with them; for I will not give thee of the land of the
children of Ammon *any* possession; because I have given it unto the children of
20 Lot *for* a possession. (That also was accounted a land of giants: giants dwelt
21 therein in old time: and the Ammonites call them Zamzummims; A people great,
and many, and tall as the Anakims; but the Lord destroyed them before them;
22 and they succeeded [dislodged] them, and dwelt in their stead: As he did to the
children of Esau, which dwelt in Seir, when he destroyed the Horims from before
them; and they succeeded [dislodged] them, and dwelt in their stead even unto this
23 day: And the Avims which dwelt in Hazerim [villages] *even* unto Azzah [Gaza],
the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in
their stead.)

10. The first victory and possession. (Vers. 24—chap. iii. 22.)

a. *The promise of victory* (vers. 24, 25).

24 Rise ye up, take your journey, and pass over the river Arnon: behold, I have
given into thy hand Sihon the Amorite, king of Heshbon, and his land: begin to
25 [*om.* to] possess *it*, and contend with him in battle. This day will I begin to put
[give] the dread of thee and the fear of thee upon the nations *that are* under the
whole heaven, who shall hear report of thee, and shall tremble, and be in anguish
because of thee.

b. *The victory over King Sihon.* (Vers. 26–37.)

26 And I sent messengers out of the wilderness of Kedemoth unto Sihon king of
27 Heshbon with words of peace, saying, Let me [I will] pass through thy land: I
will go along by the highway, I will neither turn unto the right hand nor to the
28 left. Thou shalt sell me meat [food] for money, that I may eat; and give me wa-
29 ter for money, that I may drink: only I will pass through on my feet; (As the
children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did
unto me;) until I shall pass over Jordan into the land which the Lord our God
30 giveth us. But Sihon king of Heshbon would not let us pass by him: for the
Lord thy God hardened his spirit, and made his heart obstinate [firm], that he
31 might deliver [give] him into thy hand, as *appeareth* this day. And the Lord said
unto me, Behold, I have begun to give Sihon and his land before thee: begin to
32 [*om.* to] possess, that thou mayest inherit his land. Then Sihon came out against
33 us, he and all his people, to fight at Jahaz. And the Lord our God delivered him
34 before us; and we smote him, and his sons, and all his people. And we took all
his cities at that time, and utterly destroyed [banned][1] the men, and the women, and
35 the little ones of every city; we left none to remain: Only the cattle we took for a
36 prey unto ourselves, and the spoil of the cities which we took. From Aroer which
is by the brink of the river of Arnon, and *from* the city that *is* by the river, even
unto Gilead, there was not one city too strong for us: the Lord our God delivered
37 [gave up] all unto us: Only unto the land of the children of Ammon thou camest
not, *nor* unto any place [the whole side] of the river Jabbok, nor unto the cities in
the mountains, nor unto whatsoever the Lord our God forbade us.

c. *The victory over King Og.* (Chap. III. 1–11.)

1 Then [And] we turned, and went up the way to Bashan: and Og the king of
2 Bashan came out against us, he and all his people, to battle at Edrei. And the
Lord said unto me, Fear him not; for I will deliver [I have given] him, and all
his people, and his land, into thy hand; and thou shalt do unto him as thou didst
3 unto Sihon king of the Amorites, which dwelt at Heshbon. So the Lord our God
delivered into our hands Og also the king of Bashan, and all his people: and we
4 smote him until none was left to him remaining. And we took all his cities at
that time, there was not a city which we took not from them, threescore cities, all
5 the region of Argob, the kingdom of Og in Bashan. All these cities *were* fenced
[fortified] with high walls, gates, and bars; beside unwalled towns a great many.

[1] [Ver. 34. מתם. The meaning and construction of this word are doubtful; but the weight of authority and the absence of the article are both in favor of connecting it with מות, and of rendering mortals, men generally. "We took all his cities, and laid under ban every city of mortals." What was laid under ban was of course destroyed.—A. G.]

6 And we utterly destroyed [laid them under ban] them, as we did unto Sihon king
7 of Heshbon, utterly destroying the men,[1] women, and children of every city. But
8 all the cattle, and the spoil of the cities, we took for a prey to ourselves. And we
took at that [this] time out of the hand of the two kings of the Amorites the land
that *was* on this [that] side Jordan, from the river of Arnon unto Mount Hermon;
9 (*Which* Hermon the Sidonians call Sirion; and the Amorites call it Shenir;)
10 All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and
11 Edrei, cities of the kingdom of Og in Bashan. For only Og king of Bashan remained of the remnant of giants; behold, his bedstead *was* a bedstead of iron; *is* it
not in Rabbath of the children of Ammon? nine cubits *was* the length thereof, and
four cubits the breadth of it, after the cubit of a man.

d. *The first possession.* (Vers. 12–22.)

12 And this land, *which* we possessed at that [this] time, from Aroer, which *is* by the
river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reu-
13 benites and to the Gadites. And the rest of Gilead, and all Bashan, *being* the
kingdom of Og, gave I unto the half-tribe of Manasseh; all the region of Argob
[with respect to the whole Bashan], with all Bashan, which was called the land
14 of giants. Jair the son of Manasseh took all the country of Argob, unto the coasts
of Geshuri, and Maachathi; and called them after his own name, Bashan-havoth-
15, 16 jair, unto this day. And I gave Gilead unto Machir. And unto the Reuben-
ites and unto the Gadites I gave from Gilead even [both] unto the river Arnon,
half the valley, and the border, even [and] unto the river Jabbok, *which is* the
17 border of the children of Ammon: The plain also, and Jordan, and the coast
thereof, from Chinnereth even unto the sea of the plain, *even* the salt sea, under
18 Ashdoth-pisgah [cliffs of Pisgah] eastward. And I commanded you at that [in
this] time, saying, The Lord your God hath given you this land to possess it; ye
shall pass over armed before your brethren the children of Israel, all *that are* meet
19 for the war [the strong ones].[2] But [only] your wives, and your little ones, and
your cattle, (*for* I know that ye have much cattle,) shall abide in your cities which
20 I have given you; Until the Lord have given rest unto your brethren, as well as
unto you, and *until* [thus] they also possess the land which the Lord your God
hath given them beyond Jordan: and *then* shall ye return every man unto his pos-
21 session which I have given you. And I commanded Joshua at that [this] time,
saying, Thine eyes have seen all that the Lord your God hath done unto these two
22 kings: so shall the Lord do unto all the kingdoms whither thou passest. Ye shall
not fear them: for the Lord your God he shall fight for you.

11. Moses' prayer not heard. (Vers. 23–29.)

23, 24 And I besought the Lord at that [in this] time, saying, O Lord God, thou hast
begun to shew thy servant thy greatness, and thy mighty hand: for [*om.* for] what
God *is there* in heaven or in earth, that can do according to thy works, and accord-
25 ing to thy might? I pray thee, let me go over, and see the good land
26 that *is* beyond Jordan, that goodly mountain, and Lebanon. But the Lord was
wroth with me for your sakes, and would not hear me: and the Lord said unto
27 me, Let it suffice thee; speak no more unto me of this matter. Get thee up into
the top of Pisgah, and lift up thine eyes westward, and northward, and southward,
and eastward, and behold *it* with thine eyes: for thou shalt not go over this Jordan.
28 But charge Joshua, and encourage him, and strengthen him: for he shall go over
before this people, and he shall cause them to inherit the land which thou shalt see.
29 So we abode in the valley over against Beth-peor,

12. Moses' exhortations. (Chap. IV. 1–40.)

a. *To the consideration of the law generally.* (Vers. 1–8.)

1 Now therefore hearken, O Israel, unto the statutes and unto the judgments, which
I teach [am teaching] you, for to do *them*, that ye may live, and go in and possess

[1] [Ver. 6. See chap. ii. 36.—A. G.]
[2] [Ver. 18. Sons of strength.—A. G.]

2 the land which the Lord God of your fathers giveth you. Ye shall not add unto
the word which I command you, neither shall ye diminish *aught* from it, that ye
3 may keep the commandments of the Lord your God which I command you. Your
eyes have seen [see still] what the Lord did because of Baal-peor: for all the
men [every man] that followed Baal-peor, the Lord thy God hath destroyed them
4 from among you. But ye that did cleave unto the Lord your God, *are* alive every
5 one of you this day. Behold, I have taught you statutes, and judgments, even as
the Lord my God commanded me, that ye should do so in the land whither ye go
6 to possess it. Keep therefore and do *them:* for this *is* your wisdom and your un-
derstanding in the sight of the nations, which shall hear all these statutes, and say,
7 Surely [only] this great nation *is* a wise and understanding people. For what na-
tion *is there so* great, who *hath* God *so* nigh unto them, as the Lord our God *is* in
8 all *things that* we call upon him *for?* And what nation *is there so* great, that hath
statutes and judgments *so* righteous as all this law, which I set before you this day.

b. *To a remembrance of the law-giving at Horeb.* (Vers. 9–14.)

9 Only take heed to thyself, and keep thy soul diligently, lest thou forget the things
which thine eyes have seen, and lest they depart from thy heart all the days of thy
10 life: but teach them thy sons, and thy sons' sons: *Specially* [*om. Specially*] the day
that thou stoodest before the Lord thy God in Horeb, when the Lord said unto
me, Gather me the people together, and I will make them hear my words, that
they may learn to fear me all the days that they shall live upon the earth, and
11 *that* they may teach their children. And [Then] ye came near and stood under
the mountain; and the mountain burned with fire unto the midst [the heart] of
12 heaven, with darkness, clouds, and thick darkness. And the Lord spake unto you
out of the midst of the fire: ye heard the voice of the words, but saw no simili-
13 tude; only *ye heard* a voice [a form ye saw not beside the voice]. And he de-
clared unto you his covenant, which he commanded you to perform, *even* ten com-
14 mandments; and he wrote them upon two tables of stone. And the Lord com-
manded me at that time to teach you statutes and judgments, that ye might do
them in the land whither ye go over to possess it.

c. *That they should lay to heart the nature and method of the law-giver.* (Vers. 15–31.)

15 Take ye therefore good heed unto yourselves [for the sake of your souls]; (for ye
saw no manner of similitude on the day *that* the Lord spake unto you in Horeb out
16 of the midst of the fire;) Lest ye corrupt *yourselves*, and make you a graven image
17 [idol image], the similitude of any figure, the likeness of male or female, The like-
ness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in
18 the air [heaven], The likeness of any thing that creepeth on the ground, the like-
19 ness of any fish that *is* in the waters beneath the earth: And lest thou lift up thine
eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even*
all the host of heaven, shouldest be driven to [shouldest become alienated, and]
worship them, and serve them, which the Lord thy God hath divided unto all na-
20 tions under the whole heaven. But [And] the Lord hath taken you, and brought
you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of in-
21 heritance [for a possession], as *ye are* this day. Furthermore, the Lord was angry
with me for your sakes, and sware that I should not go over Jordan, and that I
should not go in unto that good land which the Lord thy God giveth thee *for* an
22 inheritance: But I must die in this land, I must not go over Jordan: but ye shall
23 go over and possess that good land. Take heed unto yourselves, lest ye forget the
covenant of the Lord your God, which he made with you, and make you a graven
image, *or* the likeness of any *thing* which the Lord thy God hath forbidden thee.
24, 25 For the Lord thy God *is* a consuming fire, *even* a jealous God. When thou
shalt beget children, and children's children, and ye shall have remained long in
the land, and shall corrupt *yourselves*, and make a graven image [idol image], *or*
the likeness of any *thing*, and shall do evil in the sight of the Lord thy God, to
26 provoke him to anger; I call heaven and earth to witness against you this day,
that ye shall soon utterly perish from off the land whereunto ye go over Jordan to
possess it: ye shall not prolong *your* days upon it, but shall utterly [certainly] be

27 destroyed. And the Lord shall scatter you among the nations, and ye shall be left
28 few in number among the heathen, whither the Lord shall lead [drive] you. And
there ye shall serve gods, the work of men's hands, wood and stone, which neither
29 see, nor hear, nor eat, nor smell. But [And] if from thence thou shalt seek the
Lord thy God, thou shalt find *him*, if thou seek him with all thy heart [thy whole
30 heart], and with all thy soul. When thou art in tribulation, and all these things
[words are found] are come upon thee, *even* in the latter days, if thou turn to the
31 Lord thy God, and shalt be obedient [hearken] unto his voice; (For the Lord thy
God *is* a merciful God;) he will not forsake thee, neither destroy thee, nor forget
the covenant of thy fathers, which he sware unto them.

d. *The consideration of the superiority of Israel through its law.* (Vers. 32–40.)

32 For ask now of the days that are past, which were before thee, since the day that
God created man upon the earth, and *ask* from the one side of heaven unto the
other, whether there hath been *any such thing* as this great thing *is*, or hath been
33 heard like it? Did *ever* people hear the voice of God speaking out of the midst
34 of the fire, as thou hast heard, and live? Or hath God assayed to go *and* take him a
nation from the midst of *another* nation, by temptations, by signs, and by wonders,
and by war, and by a mighty hand, and by a stretched-out arm, and by great ter-
rors, according to all that the Lord your God did for you in Egypt before your
35 eyes? Unto thee it was shewed, that thou mightest know that the Lord he *is* God:
36 *there is* none else beside him. Out of heaven he made thee to hear his voice, that
he might instruct thee: and upon earth he shewed thee his great fire; and thou
37 heardest his words out of the midst of the fire. And because he loved thy fathers,
therefore he chose their [his] seed after them [him], and brought thee out in his
38 sight [with his face] with his mighty power out of Egypt; To drive out nations
from before thee, greater and mightier than thou *art*, to bring thee in, to give thee
39 their land *for* an inheritance, as *it is* this day. Know therefore this day, and con-
sider *it* in thine heart, that the Lord he *is* God in heaven above, and upon the
40 earth beneath: *there is* none else. Thou shalt [And] keep therefore his statutes and
his commandments which I command thee this day, that it may go well with thee,
and with thy children after thee, and that thou mayest prolong *thy* days upon the
earth, which the Lord thy God giveth thee, for ever.

EXEGETICAL AND CRITICAL.

1 Vers. 6–8. As Moses spake "according to all that the Lord commanded him" (ver. 3), so here we have at the very first the word and command of the Lord, ver. 6 sq.—The standpoint **at Horeb**, is the most fitting for Deuteronomy in its popular reference, since Israel itself received its national form as a people through the Sinaitic law-giving. **Jehovah our God**, in the mouth of Moses, who stands in connection with both generations of Israel, expresses with respect to God what the words: **spake unto us** express with respect to Israel. Comp. v. 2 sq. Israel is one whole, the old with the new, but so also Jehovah is the one and the same covenant God. The succeeding words of the Lord complete the narrative, Num. i. 1 sq.; x. 11 sq.—**Enough**.—Nearly a year was long enough for the legal preparation of Israel. The abode at Horeb is emphasized as long (רַב) rather, because that which was necessary for Israel could not be secured in any briefer time.—Ver. 7. **Turn you** (i. 40; ii. 3, with לָכֶם), the direction of the face; **take your journey**, the breaking up and departure; **and go**, the arriving at the goal. The three imperatives are used to impress the strong desire of the Lord to give Canaan to the people.—As the **land of the Canaanites** shows, these condensed descriptive terms serve to give the peculiar features, and indeed a very complete and attractive picture of the promised land, as the goal of the journey. The **mount of the Amorites**, afterwards the mountains of Judah and Ephraim, is the first feature of Canaan which greets the eye of one coming from the south, and is indeed as a highland (comp. Doct. and Ethical, § 2, vers. 1–5), with the addition: **all its neighbors**, the "backbone" (Keil) of the whole land. For the Amorites, comp. ver. 1–4. For the plain, ver. 1. If the Arabah following the eye includes the valley of the "Dead Sea and the Jordan" (Schultz) throughout, we can scarcely take **the hills** as the Mount of the Amorites, but rather as the remaining mountains, especially as the hill region of Galilee, the second member of the mountain system of Palestine, to which follows appropriately in order the **vale** (Schephelah) from Carmel down to Gaza, and the **south** (the Negeb) the district stretching from the wilderness to the cultivated and fertile land, from the south end of the Dead Sea over to the region below Gaza; so that **and by the sea side** (Gen. xlix. 13; Luke vi. 17) must include the entire Mediterranean Coast up to Tyre, and at the same time, after the now following comprehensive description as **the land**

of the Canaanites. Lebanon (white mountain from the snow). the last member of the mountain system of Palestine, gives the characteristic finish to the description. The special mention of Lebanon and the extension of the eastern limit to the Euphrates are not to be taken "as an oratorical fulness of expression" (KEIL), but as the gleaming out of the divine promise. Gen. xv. 18; Ex. xxiii. 31; Deut. xi. 24. Unto the great river, the river Euphrates (from the sweet water, or the rapid flow). But "the people were led captive to the very land to which as free and rightful possessors they should have gradually advanced" (SCHULTZ). Comp. Deut. xii. 20 and also 2 Sam. viii. 3, 6; 1 Kings v. 1, 4. To such a wide outlook, ver. 7, corresponds the lo or **behold** of ver. 8.—They have only to possess the land already given by God (נָתַתִּי, perf.).—**I have set the land before you.**—"The possession of it should therefore be both certain and easy" (HERXHEIMER). Jehovah is the God of Israel not first since Horeb (ver. 6), but already through the patriarchs. References Gen. xii. 7; xiii. 15; xv. 18; xvii. 8; xxiv. 7; xxvi. 3, 4; xxviii. 13; xlviii. 4. A sacred objectivity appears here, where God speaks of Himself in the third person. So also Moses speaks of himself in the Pentateuch.—Since the **giving** is one already completed by God, so it makes no essential distinction between **unto them and their seed after them.**—The distinction is only one of time: **to them,** in the promise. hence sworn, **to their seed** in the actual gift. The legal title of the successors to Canaan, depended upon the patriarchs. It was legally. validly given to them, their seed inherited it from them.

2. Vers. 9–18. It belongs to God to go before; the part of Moses now follows. This is an order of arrangement, not a chronological order. **At that time,** ver. 9. is the same as at Horeb, ver. 6 (comp. ver. 18 with Ex. xviii. 5; xvii. 6). **And I spake** in no way excludes the counsel of Jethro (Ex. xviii. 17 sq.), but rather pre-supposes his very words (§ 4, i. 9).—[It is probable that Moses received Jethro's suggestion, took it to God, received the divine approval, and then proposed it to the people, which was specially suited to his purpose in this address. At that time, in Moses' view, includes the year's residence at Horeb. And hence there is no inconsistency between the narrative in Exodus and the statement here. The transaction may have been commenced before the law was given, and concluded afterwards.—A. G.]—Compare the לֹא־אוּכַל לְבַדִּי with לֹא־תוּכַל לְבַדֶּךָ, Ex. xviii. 18; ver. 12; אֶשָּׂא with וְנָשְׂאוּ, Ex. xviii. 22.—As ver. 6 **to us,** so here: **to you.**—In Gen. xii. the promise of the land was closely connected with and dependent upon the promise of a great people. Moses here makes prominent the fulfilment of this promise, and that the promise of the land had thus received a visible pledge, ver. 10 sq. Hence the literal reference in ver. 10 to Gen. xxii. 17; xxvi. 4; xv. 5; xvii. 2. Hence also in ver. 11 the wish for a thousand-fold increase, with which was connected the wish for a **blessing** according to Gen. xii. 2. With this agrees the **God of your fathers.** This fulfilment obviously renders some arrangement necessary, through which the physical enlargement may become moral also, may be formed into a legal organism, so that as in connection with the divine law-giving, so also in and through this human arrangement or institution, all that which is needful for Israel's journey to Canaan, especially for its possession of the same, and as a consequence its settlement therein may be provided. Ver. 12. A resumption of ver. 9. For **bear,** comp. Heb. i. 8. The fact that מַשָּׂא occurs also in Num xi. 17 does not justify the inference, that the appointment of the Judges here must be connected with the appointment of the Seventy elders there.—[The time and place are both different, and although there is a resemblance in the expressions which Moses uses, it is entirely natural that he should use them on both occasions. We are constantly doing the same with all the variety and flexibility of modern languages. It would be strange indeed if they should not occur in the narratives of entirely different events.—A. G.]—(V. GERLACH), **your cumbrance** is the people itself; **burden,** their concerns which they laid upon Moses; **your strifes,** וְרִיבְכֶם, with a vivid recollection of Ex. xviii. 13 sq., the litigated questions and interests.

Ver. 13. **Take** (give) **for you men.**—Those who should in this trust act for their good must proceed from themselves. Or they should themselves give what they need (Judg. i. 15). The fuller description of these men corresponds to Ex. xviii. 21 sq. While Jethro dwells more upon the moral qualities, Moses brings out into prominence the technical qualifications for the office. **Wise,** in reference to the fear of God; **understanding** for the definite peculiar cases; **known,** with respect to the whole people; their good report among them. (VULG.: *quorum conversatio sit probata.* Comp. Acts vi. 3; 1 Tim. iii. 7.) **Among your tribes** belongs to the whole clause, the entire demand.—**Rulers,** comp. ver. 15; Ex. xviii. 25. [Shebet, the word used in Deuteronomy for tribe, designates the tribe as a political corporation; Matteh, which occurs frequently in the other parts of the Pentateuch, but never in Deuteronomy, is used in reference to its genealogical stems and branches. WORDSWORTH.—A. G.]—Ver. 14. A recognition of the proposal of Moses on the part of the people, and ver. 15 a recognition of the natural relations of the people on the part of Moses. **The chief of your tribes,** *i. e.* those who were found at the heads of the several tribes. Since the tribal institution thus lay at the foundation, the arrangement into 1,000, 100, 50, 1C, aids only in cases where unusual numbers are concerned. Because there will be insight or understanding wherever there is true visdom, the second requisite is here omitted in the enumeration.—**Judges,** from שָׁטַר, connected with שָׁזַר to press together, with שָׁדַר = סָדַר to rank, to dispose in order, so that "shoter" signifies one who sets in order, and connected with this, a writer. as SCHNELL says: "one who is to keep the tribe register, and who

appears in everything where reading and writing give occasion, and especially in all financial transactions." It belongs to those entrusted with the office of Judges, that they should order all for the legal transactions, should see that the judgment in each case is recorded, and should provide for its execution; a scripture guide in every position high or low. Sept. Ex. v. 15, 19. γραμματεῖς, here γραμματοεισαγωγεῖς. It belongs to the judicial function, ver. 16, especially first **to hear**, then **to judge**. For the first he should act and move as between his **brethren**. For the last he has to execute **righteousness** (xvi. 18; John vii. 24). The brotherly open ear must be associated with the incorruptibly closed hand, and indeed before him each one is and remains only "**a man**," whether he deals with "**his brother**" or with a "**stranger**." גֵּר includes settlement, residence in itself, whether temporary or permanent, as *e. g.*, the one who works for wages. As in this relation justice allows no distinction, so neither between the small and the great, *i. e.*, poor and rich, the lowly and the exalted. No face, no person is to be regarded in judgment; נָכַר in Hiph. looked upon with partiality, neither in the hearing nor the judging; and thus especially fear, the most spiritual and yet the most natural and human form of corruption is repudiated. The completion to Ex. xviii. 21. (Self-seeking to the thirst for gain). All human reverence and respect disappears when **the judgment** is set forth with such emphasis as of God (Rom. ii. 11), when the Judge acts for him and is responsible to him (2 Chr. xix. 6). Hence Ex. xviii. 15, 19, inquire of God, and bring before God. The judicial summons of the Arabs to-day is, "thou art cited before the judgment of God;" so also in the Koran. **The cause that is too hard** looks back to Ex. xviii. 26. A hint of the "chief judicial authority" (Schultz), as for the present of Moses, so perhaps in a general way already an intimation of the kingdom. chap. xvii. The hardness or difficulty depends upon the nature of the cause; the solution should be given to the judges (**for you**) and could also be made known to the parties in the case appealed. (It is interesting to notice here the fifty-eight times occurring termination ון in Deuteronomy used only in the older books). Ver. 18. The transition from right-speaking in judgment to right-doing in life, from the judges to the people ("**you**"). Either because Moses points to Ex. xxi. sq., or else gives here a summary conclusion to the passage from ver. 9 sq. The Divine law-giving, the decalogue, is not mentioned in the whole paragraph. But comp. upon iv. 13.

3. Vers. 19-21. **And we departed**, ver. 19. Thus, so far as God and Moses were concerned, everything was ready for the journey to Canaan, but alas! it was not so on the part of the people. Comp. Num. xi. 12. **All that wilderness** here embraces the whole desert generally considered as lying over against Canaan. "The demonstrative הַהוּא and the addition **which ye saw** rest upon the same vivid representation, which lies at the foundation of the peculiar local determinations in vers. 1, 2." (Schultz). Because **all therefore also great and terrible**, comp. viii. 15; xxxii. 10. Stretching from Cairo to the Euphrates, and divided into eastern and western by the Mountains of Edom, it is the western part, the Arabia petræa which is here spoken of. From Horeb northwards, especially in the desert Et-Tih, the region is characterized by fruitlessness, scarcity of water, black chalk hills, boundless plains of blinding white sand, the sport of suffocating west winds, and lying under the heavens glowing as metal. The journey from Horeb to Kadesh, which in ver. 2 is described as **the way of Mount Seir**, is here laid down as **the way of the mountain of the Amorites**. The former is characteristic in the East, the latter in the North, and is moreover expressly pointed out in ver. 7, as the divinely announced goal. **As the Lord our God commanded us.** Moses, ver. 20, refers to this goal, ver. 7, as now attained, and repeats, ver. 21, the promise (ver. 8). **Go up, possess**—"*asyndeton emphaticum.* Comp. ii. 24, 31."—J. H. Mich.

4. Vers. 22-25. As these words of Moses complete the narrative, Num. xiii. 50, what follows down to ver. 46 appears as the completion made by an eye-witness like Moses; so pervading, and at the same time so undesigned and natural is the reference to Num. xiii., xiv. (§ 4, l. 10). While Moses passes over the preceding events recorded, Num xi. 12, he dwells expressly upon that which introduced the catastrophe. וַיָּתֻרוּ in Num. xiii. 21 differs from וְיַחְפְּרוּ־לָנוּ here as a mere passing through, differs from the most careful and thorough exploration. Jehovah speaks for the believer, the people speak from a weak or small faith. **And bring us word (answer) again**, (ver. 25) as a parenthesis, so that וְאֶת—אֶת־ specializes the object *nempe viam*, or *de via*. What way to take, and what fortified places to possess. Ver. 23. Moses approves the desire of the people because it was not unreasonable, and "because the divine help never dispenses with the wise, careful, and zealous use of all human means and strength, but rather demands it." (Kurtz). In Num. it is represented as a command of God, and the more so because God wills that the deep purposes of the heart "should come into the light, and be overcome or controlled." (Kurtz). Canaan was to be conquered and possessed by faith, otherwise the reproach of failure would rest upon Jehovah and His covenant with Israel **Twelve men**, according to Num. xiii.; none for Levi, but two for Joseph, one each for Ephraim and Manasseh. Ver. 24, comp. Num. xiii. 23 sq. **The valley of Eshcol** (from שָׁכַל, שׂךְ dense, interwoven), grape clusters, grapes from near Hebron, whose clusters are said sometimes to weigh from eight to twelve pounds. וַיְרַגְּלוּ Piel; to discover, because going often here and there, thus corresponding to וַיָּתֻרוּ in Num. xiii. 21. The feminine אֹתָהּ refers to the land (ver. 25 or ver. 22) as the suffix ver. 38. Ver. 25, literally, as Num. xiii. 20. **And brought**, sq. between two, bearing the cluster upon a pole, in order to carry it without injury, Num. xiii. 23. What they

brought vouches for their report as to the goodness of the land. Ver. 28 brings out the rest of the report. [It shows upon what slight grounds objections are raised, that the narratives in regard to the spies, which are plainly subsidiary, should be urged as instances of discrepancy. The obvious order here is: the plan originated with the people, was approved by Moses, was submitted to God, and carried out under His express sanction. WORDSWORTH well remarks, "A forger who personates Moses, would have taken good care that his own statements should be seen to be in perfect harmony with the records of Moses himself. The semblances of discrepancies are not marks of spuriousness, but rather of genuineness."—A. G.].

5. Vers. 26-33. This subsequent report corresponds throughout with the narrative in Num. xiii. 27, 28 sq. **Ye would not**, precisely as Matt. xxiii. 37! The inward negative of men to the goodness of God, which then came to a decision in outward act, becomes in experience a rejection by God. Our paragraph relates the decision in act, that in experience, the rejection on the part of God is related in ver. 34 sq. "Moses dwells long at Kadesh, because the prolonging of that preparatory condition in which Israel was still, arose here. The natural corruption even of the chosen people is here shown, and proved a fact of importance for the whole future, since Israel even in the fields of Moab was not yet redeemed therefrom. Thus Moses addresses the Israelites around him, as if they were the authors of the apostacy at Kadesh and the rejected race, while in fact they were the new generation who were preserved in contrast to those rejected (vers. 35-39). BAUMGARTEN. Ver. 27: **murmuring**, to wit, against the command and promise of the Lord, ver. 7. Comp. with ver. 21. רָגַן to chide, mock, Niphal to be peevish, morose. **In your tents** points back to the night, Num. xiv. 1. **Because the Lord hated us**, they said, and think of the leading out from Egypt, as Num. xiv. 2, and look upon the Canaanites also, as Num. xiv. 3. In regard to the first, directly contrary to Ex. xx. 2, but comp. Deut. ix. 28. With this reviling of the very fundamental act of benevolence, this generation yielded up its own existence. **Whither**, sq., to what region of the well-occupied and fortified land shall we turn? **Our brethren**, *viz.*, the spies, who give us brotherly counsel while Jehovah hates us, Num. xiii. 31 sq. **Discouraged**, melted. **Greater** in number, and **taller** in size, and thus stronger. **Great cities** in extent, **and walled up to heaven**. High walls and towers, and mountain fastnesses. Comp. ix. 1, where Moses ironically appropriates the exaggerated utterances of their cowardice. Cowardice and pride go together (Gen. xi. 4), but never faith, to which God in heaven is all (Ps. lxxiii. 25), and nothing on earth reaches to heaven. The living vivid representation, moreover, vouches for its originality. **Sons of the Anakim**, are the descendants of a peculiarly tall, giant-like race. Thus the statement concerning the three sons of Anak, Num. xiii. 22, 23, is completed. Comp. Deut. ii. 10. The encouragement and assurance of Moses, ver. 29 completes the narrative, Num. xiii. 30; xiv. 6 sq., and after ver. 5 was to have been expected. There the narrative treats of Caleb and Joshua, the exceptions among the people, here it treats of Moses in his relation to the people. Comp. vii. 21; i. 21. With ver. 30 comp. ver. 33. A verbal reference to Ex. xiv. 14, 25 for an introduction to what follows. Your own past experience should be that which is most assuring, is Moses' encouragement. Ver. 31 comp. with ver. 19. **As a man doth bear** (is wont to bear and will ever bear). The points of comparison are: the mercy which takes up the faint and perishing; the care which bears them upon the arm, and goes with them through every danger; the wisdom and power which bring them home. Comp. Ex. xix. 4; Isa. xlvi. 3. 4; Acts xiii. 18; Num. xi. 12. Ver. 32: וּבַדָּבָר הַזֶּה **And with** (in) **this word**. The peculiar position of the pause accent intimates so much as this, surely: in spite of, notwithstanding this assurance, or directly, is it credible! **Not believing in Jehovah**. The participle represents the faithless conduct of the people as an enduring, permanent condition: as Jehovah ver. 33 (ver. 30) is represented as going before them. Comp. Ex. xiii. 21 sq., לָתוּר. Comp. Num. x. 33.

6. Vers. 34-40. The long break in the narrative intimated here ver. 34, by the words **And Jehovah heard**, sq., as in ver. 32, by the pause accent, serves to set the disposition of Israel at its full measure and value, and at the same time shows how slow to wrath God was (Gen. vi. 11, 5; James i. 19). The oath in the rejection (Ps. xcv. 11; Heb. iii. 18; iv. 3) as in the promise (vers. 8, 35). Ver. 35. אִם "if"—because in the formula of the oath the second clause is generally wanting, it being clear of itself—here stands for: surely not; **No one**, because the whole body (the generation) is **evil**, in opposition to the **good land**. Comp. Num. xiv. 23, 28. Ver. 36. Caleb is named first (ver. 38) as also in Num. xiii. 30. **Upon which he hath trodden**. Comp. Josh. xiv. 9: **Because he hath wholly followed the Lord**—[lit., fulfilled to go after, E. V. Marg.]. The perfect following is that which holds on when the other falls away. Ver. 37. **Also against me**. Moses certainly distinguishes between the wrath breaking out upon Israel (ver. 34 קָצַף) and the displeasure, the growing anger of Jehovah (hithpael from אָנַף), letting loose upon him also the excluding judgment as it concerned the people. But that he excepts himself from the exception of Caleb, and feels himself to be included under the wrath of Jehovah in a general sense; this genuine Mosaic classing of himself with the people still beloved by him, although in the rejection, can only be intimated. The incident alluded to, Num. xx. 12, falls historically during the second coming of Israel to the borders of the promised land, and with the new generation. In his love for the people, and in the result, Moses connects it with the great catastrophe, Num. xiv. This connection moreover was even then referred to, if not designed, since Moses' name was not mentioned, Num. xiv. 24, 30, 38. The offer of a new people, sprung from himself, was indeed made to him, Num. xiv. 12, but by so much the more was it obligatory upon him, that in his own person, in-

cluded in the punishment with Israel, as in the grace of Jehovah it was illustrious for all Israel, he should sanctify the Lord in the eyes of the new generation. Comp. § 1. Where the rock was, 1 Cor. x. 4, there was the anointed.—**For your sakes,** בִּגְלַלְכֶם, from גלל, to separate, to disjoin; hence a movement like the rolling, breaking waves of the sea, and so here signifies your rebellion, falling away, uproar, and thus expresses the occasion, the cause of Moses' offence, entirely in accordance with Num. xx. 2 sq. Comp. Deut. iii. 26; iv. 21 (§ 4, i. 11); Ps. cvi. 32, 33. It is, however, clear from this how correctly the new generation in the discourses of Moses hitherto has been embraced with the old. The present rejection of the leader, Moses, forms the only difference here between the generations. With Caleb (ver. 36) Joshua also belongs among the exceptions —but his name occurs here (ver. 38) first in this connection, because he at the same time fills the place of Moses.—**Which standeth before thee.**—[A phrase which, as the Bib. Com. says, as it alludes to a leader of the people in the place of Moses, shows how naturally Moses came to speak of his own rejection and its cause here, although it actually occurred long years after, and in connection with another sin of the people.—A. G.]—For the daily humiliation of Moses, but still also in his loving care for Israel, for his daily consolation. But comp. Num. xi. 28; Ex. xxiv. 13; xxxiii. 11; Deut. x. 8; xviii. 7.—**Encourage him.**—Comp. iii. 21, 22. If in יָרַשׁ (vers. 8, 21) the signification, to take possession by conquest, is the prominent thought, so in נָחַל the possession by inheritance. Joshua the executor of the inheritance. Ver. 39. **Moreover, your little ones.**—Comp. Num. xiv. 8, 31.—וְטַפְּכֶם from טפף, not to trip, to take short, quick steps, but as in Isa. iii. 16, to turn back or around here and there, a harsh depreciating expression, to which agrees well the **which in that day had no knowledge.** —While ye know so well what is **good**, and what is **evil** for yourselves, let alone for them. Ironically. **The way of the Red Sea,** ver. 40; comp. ii. 1; Num. xiv. 25. Contrast to ver. 7, by the sea-side.

7. Vers. 41–46. For ver. 41 comp. Num. xiv. 40. It was merely saying, for ye act after as before, directly against Jehovah's command. They saw the loss, from which they would now relieve themselves.—That **we will go up and fight,** *etc.*, borders closely upon the **ye would not go up,** ver. 26. What is said is done as quickly as possible. Each one girds upon himself **his weapons of war**—those which he was wont to wear in battle, especially his sword upon the left thigh (1 Sam. xxv. 13). So lightly did they regard what had occurred. (The Rabbins connect תָּהִינוּ with the הִנֶּנּוּ of the people, Num. xiv. 40.)—[See Textual Note.—A. G.]—The Lord had only to keep pace therewith (comp. Num. xiv. 44). Jehovah warned them to no purpose, ver. 42. Comp. Num. xiv. 42; Deut. vii. 21; xxxi. 17 (Ex. xiii. 15). His declared will meets the same perverse treatment as in ver. 26. There they refused to go up and murmured; here they will not hear, and presumptuously (Ex. xxi. 14) ascend into the hill. Ver. 44. The Amorites are taken for the Canaanites as a whole, but specially for those who inhabited the southern mountain slope, ver. 19 sq.—**And chased you.**—The Amalekites as the first enemy of Israel formerly conquered (Gen. xiv. 7; Ex. xvii. 8 sq.) from revenge, and from their vicinity had joined the Amorites. They are not expressly named here, but are characteristically pointed out, in that violence of their excited revengeful feelings illustrated by the comparison of the "bees" (Ps. cxviii. 12; Isa. vii. 18). With the violence of their defence and pursuit corresponds the destructive character of the result.—**In Seir unto Hormah,** thus to the Edomitic region (1 Chron. v. 42, 43), as the Amalekites were then of Edomitic descent (Gen. xxxvi. 12, 16; 1 Chron. i. 36). A predatory, roving tribe of Bedouins, having their residence between the Egyptians, Philistines, Amorites, Edomites and Midianites. The "Ban-place" (Hormah) used here as also (Num. xiv. 45) by anticipation, according to Num. xxi. 1 sq., caused by the conduct of Amalek there recorded, intimates the thought that as those formerly overcome were now victors over Israel, so the later Ban-place for the Canaanites was first a Ban-place for Israel. Hormah, originally Zephath, Judg. i. 17, Rowland identifies with Sebata, while Robinson locates it at the pass Es Safah. They thus returned, ver. 45, to the place where the ark had remained, and there **wept before Jehovah.** Comp. Prov. i. 24 sq.—After this occurs the nearly thirty-eight years of the divine penal period, for which the double expression: **The Lord would not hearken—nor give ear,** are moreover expressive, portraying all the eventually fruitless attempts and the still enduring, protracted period. A part of the people as Fries (*Stud. und Krit.*, 1854, I.), Kurtz (II., p. 402 sq.) and Schultz think, may have remained in and around Kadesh, and many may have died there, and indeed in order to the re-assembling of Israel, there may have occurred after the lapse of the period fixed by the Lord a second march to Kadesh, where moreover all the paths of the desert meet. But this is not the abode intended in ver. 46; but just as in the narrative of Moses, Num. xiv. 45, the thread is dropped, and first resumed again in chap. xx.; so in the discourse of Moses here we have to regard וַתֵּשְׁבוּ בְקָדֵשׁ as equal to וַיֵּשֶׁב הָעָם בְּקָדֵשׁ, as of a residence of the second generation in Kadesh. Comp. Num. xx. 16; Judg. xi. 17. Kadesh forms a concluding point, which is at the same time a point of union and a beginning point, to which belongs also the verification of the name (the self-sanctification of Jehovah in the judgment), through all which there occurred. Hence the time announcement: **many days—according unto the days which,** designedly commits any more precise determination of the remembrance to the conscience of those addressed.

8. Chap. ii. 1–3. If Moses then, (i. 26 sq.) immediately after his encouragement to the people to hold fast the promise of God (ver. 20, 21) against all fear and terror, distinguishes between himself and the people (comp. Num. xiv. 44), he

now (chap. ii., ver. 1) again includes himself with them as in i. 6–19. The departure is that of the new Israel from Kadesh, after the fruitless message to Edom (Num. xx. 14 sq.). Although this departure is not defined in Num. xx. 22, as it is here, as **by the way of the Red Sea,** because there Hor is regarded as the termination, it is so defined in Num. xxi. 4, and since the journey of Israel to Canaan is ever a journey through the wilderness (comp. i. 1), even for the second generation, so in the literal resumption of the command, i. 40, the death sentence upon the old, is significantly here seen again at the beginning of the new generation, but with the wilderness also; the Red Sea, the redemptive passage through it.—**As Jehovah spake unto me,** while the command i. 40 is still addressed to the people, this direction in connection with Num. xiv., 25, 11, teaches that even now they still went under that judgment, because Israel would not go according to the promise i. 7 sq. The direction to Canaan even now was into the wilderness by the way of the Red Sea. This thorough deuteronomic conception (ch. i. 1 sq.) alone suits the immediate addition as to the compassing of the Edomite mountains; which compassing, according to vers. 2, 3 (comp. ver. 8), can only be regarded as at last the march once more through the Arabah to the Alanitic gulf, upon the western side of the mountains. —**The many days** (v. 1) prepare for the utterance and direction, ver. 3; introduce it, and give the motives to it. Comp. Num. xxi. 4. Ver. 3. A literal reference to i. 6. It is again a beginning, a new beginning; even at a mountain, but much nearer to Canaan, and hence this is not described again (ver. 7); but the simple direction to it is given.—**Turn you northward,** *i. e.* around the southern limits of Seir, to the eastern side of the mountain northwards (iii. 27).—["The people were at Kadesh in the second year of the Exodus, and now again at the close of the thirty-eight years' wandering. The command of vers. 2, 3 relates to their journey from Kadesh to Mount Hor, and so around the south extremity of Mount Seir, and then northwards towards the Arnon." Bib. Com. The refusal of Edom to grant them a direct passage—a passage which they were unable to force, Num. xx. 14–21—compelled them to take this circuitous route.—A. G.]

9. Vers. 4–23. **They shall be afraid of you.**—Ver. 4. The Edomites are the same as Num. xx. 18 sq. (Judg. xi. 17); but their attitude is entirely different. In the refusal of a passage to Israel a half year before, it relied upon the westerly, lofty, precipitous mountains, 3,000 feet high; but now when Israel came upon the other less precipitous side, rather marching around them, or at least only crossing the even now, very indefinite southerly and easterly limits of their land, prudence counsels a different mien—to turn even an evil chance to their own advantage, just as in our own time the mountain dwellers along the caravan route make their gains in supplying the caravans from Mecca with the means of life (vers. 6, 29). Still while the narrative, Num. xx., brings out clearly the want of regard and consideration on the part of Edom, the discourse here brings into view especially the thoughtfulness of Israel, and thus the two accounts complete each other. The considerate course Israel was enjoined to observe towards "his brother" pre-supposes throughout his brother's regardlessness of all such ties. —**Ye are to pass** (participle) **through the coasts,** without their permission (Num. xx. 21). Therefore **take good heed.** *etc.* The disregard of the tie of blood by the Edomites, and indeed the recollection of the Edomitic Amalekites might stir up the Israelites to hostility. Ver. 5. With them, fear with an evil conscience, and here anger with justice, was a spark which might easily be blown into a flame. But Israel takes nothing at the hands of men; it receives all from the Lord. What it takes from them is first given to it by Him (i. 8, 21). The occupation of Canaan is a rule for all time; but even the possessions of other nations (comp. ver. 9, 19) become a pledge to Israel of its own possessions. The two-fold reason: **for—because;** although it stands fast for the present, is still truly merely provisional or temporary (Num. xxiv. 18; 1 Sam. xiv. 47). Edom appears in the prophets as the hereditary enemy of Israel, *e. g.*, Amos i. 11, 12; Isa. lxiii. There is thus an entire historical development between the Pentateuch and the prophets in reference to Edom. —**Not so much as a foot-breadth.** Comp. Ps. lx. 9; cviii. 10 (Acts vii. 5). Ver. 6. Here the regardlessness of the Edomites appears in another light. They not only refused a passage, but when they were constrained to allow it, they did not hospitably offer food and drink to their brethren, but the Israelites were instructed rather to buy from them. שֶׁבֶר, "corn," as that which was gathered from the field, so here, **to buy food, bread;** or שָׁבַר, "to make fast," points to the fixed price, which was determined so that the purchaser has simply to take it at the fixed price—an admirable arrangement here to prevent any strife in the transaction (Num. xx. 19). כָּרָה, literally "to dig," *i. e.* purchase permission to dig for water. The reason, ver. 7, is parallel to the two-fold reason in ver. 5. There it is to give; here, to bless. It corresponds to this higher inward idea, that Israel (ver. 6) should not bargain [or higgle], but pay; it must show itself to Edom as the blessed of the Lord (Gen. xxvii. 27 sq.; xxviii. 3), and needs not therefore to take anything by violence. —**In all the works of thy hand,** *i. e.* "in the grazing which they had carried on in the desert (Ex. xix. 13; xxxiv. 3; Num. xx. 19; xxxii. 1 sq.). and when they had sown and reaped during the longer residences at different stations or traded the products of their skins and arts with the Arabs of the desert" (Keil). יָדַע לֶכְתְּךָ—not merely he knew thy going, *etc.* The special knowledge of God is not a mere vapid theory, nor simply the interest of the momentary perception, but involves care and protection, Ps. i. 6; comp. Deut. i. 31, 19; viii. 4 sq.— **These forty years,** as Num. xiv. 33; comp. Ps. xxiii. 1 sq. Ver. 8 (comp. ver. 4): מֵאֵת from their dwelling-places, the chief region; while in Num. xx. 21 we have מֵעָלָיו, "away from him," his ascents.—**Elath** (Ailah Häle), a port

on the northern extremity of the gulf, at present the castle Akaba, taking its name from the palm groves in the neighborhood.—**Ezion-Gaber,** also a port at the northern end of the gulf, once great and beautiful, but now lost beyond any trace. Since in their march avoiding Edom, they kept away from the cities just named, they passed, turning from the path through the Arabah, through the wady Getum, and along the path which, turning northwards, defines the **wilderness of Moab**, so that they probably followed the usual caravan route to Damascus, between the eastern bounds of the cultivated region and the western limits of Arabia deserta. With the more distantly related Moabites also (**children of Lot**) they were to avoid any oppression or contention in battle; **Ar** (archaic form for עִיר city) lying on the limits and standing for the land, not the chief city (ver. 18) (Num. xxi. 15, 28). "Should they not take Ar, then much less the cities lying farther inward" (Schultz). Vers. 10-12 is a Mosaic parenthesis, and does not belong to the words of Jehovah, as the closing sentence, ver. 12, compared with iii. 20, 21, shows. Moses, indeed, states here historically and more fully the נָתַתִּי of God; but as he mentions the former inhabitants of the land of Moab, and of Seir, the recollection serves the important purpose of encouraging Israel, and so much the more as the possession of Moab and Seir was denied them. **The Emims,** *i. e.*, terrible, fearful. The description **a people,** sq., as well as the comparison **as the,** sq., agrees with the explanation of the name. For the Anakim comp. i. 28. This comparison with a people well known presupposes other contemporaries than, *e. g.*, those under Josiah or Hezekiah. There is no necessity for supposing a gloss, in antiquarian interests, since all agrees so well with the object and method of Moses' discourse, to whom also we should ascribe rather than to any other so accurate an acquaintance with the most ancient history **Rephaim [accounted giants**—E. V.] *i. e.*, tall, giants, ver. 11, the common name for this giant race, of Hamitic or Semitic descent, and who were regarded as the original inhabitants of the land. The **Horims,** ver. 12, are the cave-dwellers of the habitable grottoes of the Edomitic mountains, and of the rock city Petra. [The *Bib. Com.* holds that vers. 10-12, 20-23, and ver. 34, are additions by a later hand, at first standing as foot-notes, and then adopted into the text by some reviser, perhaps Ezra. It urges in favor of this supposition that the removal of these verses does not interrupt or impair the narrative and the clause **as Israel did unto the land of his possession.** The latter, however, is the only argument of any weight, since the mere fact that they may be left out of the narrative without injury to it, in no way proves that they do not belong to it. They are obviously parenthetical, but arise naturally out of the statements of the discourse, and are very pertinent to the author's purpose, which was both to humble and to encourage Israel. The fact that God gave these places to the children of Lot, suggested to Moses the important fact that these children of Lot had dispossessed the race of giants, whose existence in Canaan had filled the minds of the unbelieving Israelites with fears, and in regard to whom the present generation of Israel needed encouragement. But if the children of Lot had been successful, how much more the children of Israel? These are not antiquarian details, but historical facts, having the most important moral bearing. The clause, **As Israel did,** sq., may be explained as prophetical, or as referring simply to the East Jordan possessions. In favor of the prophetic preterite (Green's *Gram.*, § 263, 5 *a*), may be urged, 1) that the construction is certainly admissible; 2) the general prophetic attitude of Moses in these discourses; 3) and chiefly that it well accords with the purpose of this discourse. Moses sees the land as already in the possession of the children of Israel, their strongest enemies dispossessed, and so describes it. To his faith it was as if already done, and his faith would serve to animate and encourage the children of Israel.—A. G.]. **As Israel,** sq., comp. § 4, I., 13. The reference throughout to the land east of the Jordan lies near at hand; i. 4; ii. 24 sq. (Schultz says, "as he has done or will have done, when he has come into the land of his possession"). The perfect as the fut. *exactum*. (Hengstenberg: "The preterite is only in part prophetic. It could not stand unless the transjordanic lands were already taken"), comp. ver. 22. Since the words of God do not end with ver. 9 (as vers. 4 and 5 with vers. 6 and 7) the command to rise up and depart, which marks clearly the Mosaic interpolation, forms the conclusion. The host encamped on the east of Moab now cross the **brook Zered** by the wady El Ahsy, or the wady Kerek, Num. xxi. 11, 12. From the heights on the other side of the valley Kerek there is a lovely view stretching to the Dead Sea, and even to Jerusalem. Hence the statements vers. 14, 15 completing those in ver. 7 are here added. The oath of the Lord, Num. xiv. 28, 29, is literally fulfilled. Comp. i. 34 sq. The divine sentence of death, however, was not fulfilled, surely, in the ordinary method, but also by the extraordinary judgments sent upon them, Num. xvi. 31 sq.; xvii. 12–14; xxi. 6; xxv. 9.—Ver. 16. A once more repeated closing with the old Israel. **The men of war** are those who at that time were twenty years old and upward (Num. xiv. 29) the mustered hosts; (Num. i. 3), as the responsible sinners." Knobel. It is mentioned here still, not so much in relation to the past to show that the punishment had been executed, as to show that it was completed and ended, and thus with reference to the first victory and possession now about to follow. Ammon must first be excepted, and hence **Ar, limits of Moab,** appears again, called also, Ar of Moab (Areopolis) which lay upon the northeastern boundary, formed by the Arnon (Num. xxii. 36; xxi. 14) and was the point of departure for the conquering Israel. Ver. 19. **Over against,** because Israel would thus have before itself the Ammonites dwelling in the wilderness on the farther side of the Arnon, and eastwards from Moab. **Distress them not,** as in ver. 9, and although the clause "in battle" is there made prominent, its absence here does not place Ammon precisely like Edom. Vers. 20-23 similar to vers. 10–12. **Zamzummims** (the evil

thinking, or the humming, noisy people) perhaps the same as the Zusim, a kindred to them, Gen. xiv. 5. Ver. 21. **And the Lord destroyed,** an explanation at the same time of ver. 12. The כַּאֲשֶׁר עָשָׂה here throws light upon the statement there. **And the Avim.**—This race described further, after the kind and extent of their dwellings (villages), is scarcely to be regarded, as KEIL remarks, as "one noticed here only on account of a substantial analogy, but is added by Moses with reference to the **Caphtorim** (Gen. xvi. 14) who are expressly said to have been emigrants or foreigners, and thus stood in similar relations with those Israel now held. This seems to be all the more the ground of this allusion, since it is not here, as commonly elsewhere (Jer. xlvii. 4; Amos ix. 7), the Philistines; and since also **Out of Caphtor** (Crete, or the Nile delta, or the Pontian Cappadocia) designates the place of the exodus, and with it marks this idea, as the explanation of the name of the people. That these villagers dwelling south from Gaza were eventually in the same position with the tribes related to Israel, the Edomites, Moabites, and Ammonites, and were therefore to be spared as they were, does not lie in the text as SCHULTZ supposes. Comp. Josh. xiii.

10. Ver. 24—Chap iii. 22. The Arnon, now the wady Môdjeb, forming the boundary between the Moabites and the Amorites, is the Rubicon for Israel. Num. xxi. 13. But the command to depart expands into a promise reaching far beyond the Amorites. First of all comes the recollection of the former command as spoken in i. 7 sq., 20 sq. Comp. also i. 4 But the **beginning** of Israel has as its escort the certain and all-assuring **beginning** of Jehovah ver. 25. Comp. Phil. i. 6. The tone and style of the discourse is inspiriting, so that we think, Num. xxi. 14 sq., of an original poetic elevation. Comp. xi. 25, and Gen. ix. 2, where there is also a new beginning. Comp. Ex. xv. 14 sq.; xxiii. 27. The trembling and woe of the people even when the mere report only of Israel came, answers as the echo to the dread and fear which were connected with Israel. In other passages, *e. g.*, Gen. xlix. 10; Isa. ii. 2; comp. Deut. iv. 6, the resistless march and gathering of the people to Israel is announced. Both open the way for the prophetic fulfilling of the blessing of Abraham, Gen. xii. 2, 3, and because a blessing, so although it must be prepared in the flesh, yet fulfilled in the spirit, and indeed in the Messiah, who is the Lord of the spirit, *i. e.*, in Christ. **Under the whole heaven** is not therefore an "hyperbole" (KEIL), but used in accordance with the eternal idea of the people and kingdom of God, and so here in this ideal and Christological sense. —From the historical presentation of the kingdom of God in the flesh, and indeed in the Israel of the law, the idea wears necessarily a corporeal form, as in ver. 25, which must correspond to the carnal powers of the world, here of Canaan, vers. 10. 20, where indeed these are mentioned as parallel to the giant races of the earlier time. Although the end of the way of God is spirit, (not corporeal or carnal, which is rather its beginning, as we see in the creation of the world, and also of Israel) yet the spirit of the end breaks through at the very beginning, and the message of Moses, ver. 26, is **with words of peace** (comp. xx. 10) Luke x. 5. **The wilderness of Kedemoth** is that lying easterly from the region of the Amorites defined by this Amorite city (Num. xxi. 18, 23) where there was also a passage over the Arnon which avoided all the dangers of the deep valley. Moses knew well (ver. 24) that God had given Sihon into the hand of Israel, indeed that Sihon had armed himself for the war, but in this divine arrangement, which is at the same time the closing act of the guilt of the Amorites, Israel has only to carry out the judicial sentence of God upon it. Sihon on his own part must enter with entire freedom (ver. 30) which was still his own, in his offence against God. Since the firmest conviction of the self-chosen destruction of a man, need not prevent us from offering peace to him here, much less is Moses to be blamed here, where it is merely the dominion of Sihon which is at stake, and not the soul. **I will go along.** With respect to its end, which was Canaan, (ver. 19), Israel could say this with truth, and it is part of such a passage that they should keep themselves ever **upon the way,** *i. e.*, upon the public highways. Num. xx. 19, 17; xxi. 22. Comp. ver. 28 with ver. 6. **On my feet,** *i. e.*, without any delay. **Did unto me,** ver. 29, refers not to the will but to the acts of Moab and Edom, who could not prevent the passage of Israel. Comp. ver. 12 (xxiii. 8). [All that is said here is that the Edomites and Moabites sold them bread and water. There is no denial, express or implied, of their hostility to Israel, and their desire for his destruction. The passage is in entire harmony with Num. xx. 17, 21, and Deut. xxiii. 3, 4.—A. G.].—The perfect freedom of Sihon in his offence against God, appears from the **would not,** ver. 30. כִּי here as in Num. xx. 18. There was an inward judgment going before the outward execution of the penalty, **for the Lord thy God hardened,** *etc.*, in order **that He might deliver.** The historical event or destiny develops itself out of the moral. (Pharaoh, Ex. iv. 21; vii. 3). Comp. xv. 7; 2 Chron. xxxvi. 13. **As it is this day,** as it actually appears at the present moment. The event already foretold, as it was determined in the Divine will (ver. 24), is still once more brought out (ver. 31) in its divine causality, and directly with respect to Sihon, in order to take away every ground of glory. The divine purpose begins to complete itself in his unwillingness. In ver. 24 it is **begin** to possess, **I will begin to put the dread,** *etc.*, but now it is **I have begun to give.** The possession, indeed, is so certain, so determined, that instead of the usually simple **possess,** ver. 24, we have now (ver. 31) in addition לָרֶשֶׁת and without the possession by battle. That which comes distinctly into view, ver 24, now falls into the background. Ver. 32. Comp. Num. xxi. 23. Ver. 33. Comp. Num. xxi. 24; Amos ii. 9. **His sons.** A completion of the narrative, since they are not mentioned in Numbers. Ver. 34. Comp. Num xxi. 24, 25.—**And utterly destroyed,** (חָרַם in Hiph. separate, set apart from any further use, hence to devote to God, and indeed through destruction). The

whole population was put to death. Comp. vii. 2 sq. Ver. 36. **From Aroer**, the point of departure and the most southern point. This as well as the description **by the brink of the river Arnon**, *i. e.*, upon the edge of the northern precipice of the valley in question, agrees well with the present ruins, Araayr. For a fuller description of the borders formed by the Arnon, **the city** (comp. ver. 9) which is by the river (בַּנַּחַל in the valley, in the Arnon gorge), thus situated as Ar, is here referred to. Ruins are still found upon a hill in a beautiful meadow-ground in the valley, near the junction of the Ledschum, coming down from the north-east, with the Arnon. Ar, as the boundary, is already sufficiently known from ver. 18, and as to its name ('the city' simply) nothing further could be added here to define it. This easterly excluding limit of departure answers well, too, as a transition to the Ammonites lying eastward, also to be excluded or excepted (ver. 37). **Unto Gilead**, here used in the narrowest and original sense, (Gen. xxxi. 88) for the mountain on the north side of the Jabbok (the present Zerka). Ver. 87. Comp. ver. 19.

Chap. iii. 1. Comp. i. 4. The Amorites, to revenge perhaps the slaughter of their kindred giant race by Moab and Ammon, had driven the latter back easterly from the upper Jabbok (Judg. xi. 12; Josh. xiii. 25) and Moab southerly behind the Arnon (Num. xxi. 26). The two Amorite kingdoms which the Jabbok divided, were of Sihon on the South, and of Og on the North, Num. xxi. 83. Comp. ver. 2, with Num. xxi. 34, and ii. 24. The fearful appearance of the king, as well as his fearless awaiting Israel, not far from his strong cities, might cause them to fear. Ver. 8. Comp. with ii. 34; Num. xxi. 85. As the sons are mentioned there, they are omitted here. Ver. 4 celebrates the greatness of the victory. Hence **All his cities** expressed first positively and then negatively. Then follows, thus anticipating ver. 14, the given number (sixty cities) and a fuller description of the district in question. חֶבֶל band, rope, cord; not here what is measured with a measuring line, but what is bound together, forms a whole. אַרְגֹּב so called probably from the nature of the district (רֶגֶב earth-heaps, רֹגֶב stone-heaps). Comp. Arkub. 'Ραγαβᾶ, Rägib (Ritter, XV. 2, p. 1041 sq.). **The kingdom of Og in Bashan**, is not his whole kingdom, but only so far as Bashan comes into view. But since **Bashan**, ver. 14, and indeed **all Bashan**, ver. 13, appears to be identical with **the whole region of Argob**, so "**in Bashan**" here must be taken for the sixty cities which represent, if they do not constitute **the whole region of Argob** (1 Kings iv. 13). Those cities are to be viewed therefore as the original, or essential, peculiar heart of all Bashan, of which Og is said to be king (vers. 1, 8). But since **the kingdom of Og**, ver. 13, is not all included within these bounds, **in Bashan** is added here that the wider portions of that kingdom may not be excluded. It corresponds to this established relation of Argob to Bashan, that as **in Argob** there is a reference to the rough, stony stretch of land in בָּשָׁן (from the black basaltic rock), so also the still existing numerous ruins of cities are another characteristic feature. (Comp. Ritter XV. 2, p. 796). In ver. 5 these Argob cities are described as by an eye-witness. Recent travellers speak of the dark color of the building materials standing in contrast with the heavens, and the green of the surrounding region, of the high walls, and of the strong overtopping towers, *etc.*, *etc.* [The Argob is described by Porter, *Travels*, pp. 241, 242, "As presenting the most singular phenomena I have ever witnessed. Wholly composed of black basaltic rock, which appears to have issued from innumerable pores in the earth, in a liquid state, and to have flowed out on every side until the plain was almost covered. This forbidding region is thickly studded with deserted cities and villages." C. G. Graham, *Cambridge Essays*, 1858, describes these cities. "The streets are perfect, the walls perfect, and what seems most astonishing the stone doors are still hanging on their hinges." The doors and cities are such that travellers are "forced to the conclusion that the people who constructed and inhabited these cities were not only a powerful nation, but individuals of greater strength than ourselves." "This marvellous barrier, rising abruptly from the plain to the height of from twenty to thirty feet, and measuring sixty miles by twenty, amidst which Edrei and the others of the sixty cities were perched," opposed the progress of the Israelites. The victory over a power so apparently impregnably entrenched was signal and impressive.—A. G.]. The doors, in part double doors, of stone slabs, are set by means of sockets deep in the lintel and threshold. The unfortified open cities, without walls, of which a great number are still found, are in ver. 5 cities of פְּרָזִי (from פָּרַז to break through, to spread out), *i. e.*, of the level or flat land. Ver. 6, comp. with ii. 84. Ver. 7, comp. ii. 85. Ver. 8, as ii. 36, a survey of the victory. בְּעֵבֶר הַיַּרְדֵּן is used here where Moses is still speaking, as in i. 1, 5, of the East Jordan lands, and is not the mere art of an assumed narrator. **From the river of Arnon unto Mount Hermon.** Moses thus includes the whole trans-jordanic country, and to put it beyond all doubt, signalizes the southern point of Anti-Lebanon, the northern limit of Canaan, which with its lofty snow-covered summit is seen from afar, by all the names that it wears, well known names indeed which must at that time have come to the ears of Israel. In **Hermon** the reference to "Bann" (חרם) is so clear, so characteristic, and agrees so well with the connection, that we cannot accept the Arabic derivation (lofty peak or ridge). The name Sion (high, upraised, iv. 48), formed from the appearance of the mountain, is descriptive of its lofty height. Between Hermon and Hormah (comp. upon i. 44), the beginning and the ending of the promised land, there is an impressive parallelism. **Sirion** (Sir'jon)=breast-plate, both from the resemblance in form and from the gleam of the ice. **Shenir**—of like significance. ["Hermon is both physically and politically a grand central

point in the geography of Syria and Palestine. From it are derived all the most noted rivers—the Jordan, Abana, and Pharpar, the Orontes and the Leontes. All the great ancient kingdoms converged at Hermon—Bashan, Damascus, Syria, Israel. It was also the religious centre of primeval Syria." Porter. "Hence the careful specification of the names by which the mountain was known, all of which are descriptive." *Bib. Com.*: Stanley, *Syria and Palestine*.—A. G.] Ver. 10 presents in their order the individual parts of this remarkable region. The מִישֹׁר (from ישׁר) is the elevated plain (Sept.: Μισώρ) from Mount Gilead southerly to the Arnon. **All Gilead** is the region between the north and south plain, extending southerly (to Heshbon, belonging to Sihon), and northerly from the Jabbok (to Bashan, belonging to Og). **All Bashan** is defined as reaching to **Salchah**, located upon the eastern border, with a strong castle placed upon a basaltic hill (Josh. xii. 5), and north-westwards unto **Edrei** (comp. i. 4), not the modern "Dera," but "Edrah," or "Zorah." These cities (as in ver. 4) belonged to the **kingdom of Og in Bashan**. The design and tendency of the previous mention of the Rephaim (comp. ii. 10, 20 sq.) was to encourage the new Israel with reference to the old (i. 27), and thus now the fitting remark that with Og all is over with the Rephaim generally, wins its true vividness through the genuine Mosaic allusion—**behold his bedstead**, *etc.* Comp. § 4, I. 14. Hengstenberg: "Og is to some extent a symbolical figure, in whom we have presented to us the Amorite, who is the representative of the entire Canaanitish race, upon whose neck Israel, by the grace of God, should put its feet." If the previous encouragement "not to fear" was essentially to guard against the unbelief or feeble faith of the first Israel, now that the victory is completed, the exhortation rises to exultant thanks. **Behold** is here so much the more in place with reference to the **bedstead**, since Og himself had been seen only by a few. The reference is simply for the contemporaries of Moses, and not in any antiquarian interest. Ritter: "The bedstead is unquestionably his bier, the stately vault of his catacomb, with the more exact statement of the niche for the body of the Rephaite, or of his basalt sarcophagus. It is only one of the numerous sarcophagi in this land of Bashan, in which there remain more monuments of the dead than recollections of the living." But עֶרֶשׂ, literally curving, is a bed upon which one reclines for rest, Amos iii. 12; vi. 4; Ps. vi. 6. **Rabbath**, afterwards Philadelphia, now ruins, was the chief city of the Ammonites. It might have remained there, either as a trophy on the part of the Ammonites of some unsuccessful inroad of Og against them (ii. 21), or which he had left behind him as a humiliating reminder of a successful assault. In either case, occurring long enough before, that it might be well known to Moses. [The *Bib. Com.* supposes that after the defeat and death of Og at Edrei, the remnant of his army fled into the territory of the friendly Ammonites, and took with them the corpse of the giant king.—A. G.] The bed, which was, moreover, designedly made larger than Og, that it might make the impression that he was larger than he really was, was thirteen and a half feet long and six feet broad, if not smaller, since it is the common Hebrew cubit from the elbow downwards which is here meant. It is an interesting fact that Alexander the Great, in his march to India, arranged his camp grounds and cavalry cribs in double number and of unusual size, that he might produce in the inhabitants of the land strange ideas of the size of his army. Iron beds (corresponding to the whole statement here) were no less frequent among the ancients than giant families and individual giants among some of the savage tribes to-day (Australia). (The Rabbins see in the bed of Og his cradle rather than his coffin.) Since the discourse now turns from the double victory, over Sihon and Og, to the first occupation of Israel, the conquered land is now (ver. 12) described, for the purpose of the division, for the first time, as a possession. (ירשׁ no more לכד, as in ver. 4, or לקח, as in ver. 8.) Comp. ii. 36. **Half of Mount Gilead** (comp. ver. 10) is, according to ver. 16 and ver. 18, the southern half, which the tribes of Reuben and Gad had asked (Num. xxxii.). **The rest of Gilead** is the other northern part, the hilly region. **All Bashan** (Hauran and Dschaulan) is included with the rest of Gilead, as together forming **the kingdom of Og** (comp. ver. 4). The fine contrast between the repeated כָּל and חֲצִי introduces the still more significant (ver. 14 sq.), since the half tribe of Manasseh had distinguished itself in a marked way in the conquest. **Argob.** Comp. with ver. 4. לְכָל־הַבָּשָׁן הַהוּא belongs to what follows. Knobel. **With all Bashan**.—[Schroeder renders as to.—A. G.] It includes designedly once more **the whole land of Argob** under this name. The emphatic addition **which was called the land of giants** permits, if it does not suggest, the idea that the remaining Rephaite Og, as king of Bashan, still actually possessed upon the one Amoritic throne the old supremacy of the Rephaim. **Jair**—he whom God enlightens—is marked as the one who obtained **all Argob**, ver. 14. **The son**—*i. e.*, descendant. Machir, the son of Manasseh, had a daughter, whose bastard son by Segub, a descendant of Judah, was the father of Jair (1 Chron. ii. 21 sq.). The descent from Judah is thus clear, but here the descent on the mother's side from Manasseh alone comes into view, since the discourse treats of this tribe here. The limits, **Unto the coasts of the Geshurites and Maachathites**—the inhabitants of two small kingdoms, still independent at the time of David (2 Sam. iii. 3; x. 6), and both lying on the skirts of Mount Hermon. Geshur (bridge), perhaps upon the upper Jordan, at a bridge, or passage, or ford (Keil); or upon the easterly plain (Djedur), as Knobel thinks. It escaped the conquest. Comp. Josh. xiii. 13. Indeed the Geshurites with the Syrians (1 Chron. ii. 23), later in the history ("in the disorders of the period of the Judges"—Keil), took the successors of Havoth Jair, and besides Kenath, the entire sixty cities. [The Geshurites and Maachathites pro-

bably occupied some part of the impregnable district of Argob, and were not expelled by the Israelites, but dwelt among them. They may have risen up and taken a part or the whole of these cities during the period of the judges, although 1 Chron. ii. 23 does not necessarily bear any such interpretation.—A. G.] The second Jair, a grandson (Judg. x. 8), in whom the courage of faith and victory lived again, was only able to regain the one half (30) for the family. While in Num. xxxii. 42 Nobah appears by the side of Jair, as taking **Kenath and its daughters** (cities) and naming them after himself, Nobah; here Jair alone is spoken of, because the **whole land of Argob**, in whose conquest Nobah truly played a second part, fell to his lot. **Havoth Jair**, *i. e.*, Jair's life, Jair's home (from חַוָּה, the antique or Aramaic form for חַיָּה, life). Nobah continued only in the one city Kenath, and even this name appears in Judges x. 1 to have been forgotten already (1 Kings iv. 13; Josh. xiii. 30). For the same reason it is a matter of no importance that the number of the cities of Jair "in the land of Gilead" (in later usage including Bashan also), is given 1 Chron. ii. 22, as 23, since Kenath with its dependencies, with its connected cities (37), completes the larger number. It is the name for the whole which is here in view; hence also **and called them** (אֹתָם. Num. xxxii. 41: אֶתְהֶן), *viz.*, not this or that place, but—אֶת־הַבָּשָׁן after his own name. **Unto this day.** (Comp. § 4, I. 15.) The expression simply says, until now. "It cannot be maintained that this mode of expression is out of place, when only a brief period of time is spoken of. We say of a friend who has lately arrived, and whose departure is possible, he is here until this day." SCHULTZ It is generally and in its nature a relative expression, with reference to a longer or shorter period (Josh. xxii. 3; xxiii. 9), according to the subject in regard to which it is used. In Genesis it embraces centuries. In Deut. xi. 4 it may be rendered as equivalent with all time. The conquest of Jair, with which the name-giving in question is connected, is unquestionably historically cotemporaneous with the conquest of the kingdom of Og. Deuteronomy does not complete or explain the Book of Numbers, but as Num. xxxii. 39 sq. connects the particularizing of the general (Num. xxi. 35) with the division of the conquered land, so precisely here in Deuteronomy (ver. 12 sq.), and also in the prominence of the conquest on the part of Jair (ver. 14), as Num. xxxii. 39 on the part of Machir; which was necessary if the division to these persons should not want a historical right or basis. Just as in Num. xxxii. 41–42, so also here in Deuteronomy it is only the name-giving by Jair of the place conquered by him which comes into view. HENGSTENBERG therefore says very finely that this addition, "until this day," which is wanting in Num. xxxii., is illuminated by the נָתַתִּי, of ver. 15. It is certainly in the mouth of Moses no mere time limitation, but intimates that amidst the fleeting and transitory things of men, as in this particular case, even with the names effaced, the name-giving by Jair, and with it the actual fact, continued even to the present hour, and Jair held his ground; but this fact must not be denied its weighty sanction. While ver. 15 expressly says, **I gave unto Machir**, it comes to Jair more by the way, as it were, more in the assent to the name, and the possession in question. It sounds a little too strong, perhaps, when HENGSTENBERG says, "Every grant of a possession proceeds from Moses, with the full authorization of the supreme liege Lord. Through His **until this day** He utters His fiat, and imparts to the acts originally completed by Jair the authentic approbation." **Until this day** finally belongs to those numerous בָּעֵת הַהִוא which meet us in Deuteronomy. See i. 9, 16, 18; iii. 4, 8, 12, 18. The time is made prominent—the old and the new time. Moses, too, would mark the *status quo* in a testamentary way at the time while he was still there. [HENGSTENBERG, in his admirable discussion of this phrase, calls attention to the fact that a considerable time had elapsed between the conquest and the utterance of this discourse by Moses,—from Num. xxi., to the eleventh month of the 40th year; that the phrase is used with reference to a shorter or longer period, according to circumstances, both in profane writers and in the Scriptures; that the objectively brief period here is a very important and critical period; and to the fact that Deuteronomy generally places a wide distinction between itself and the earlier books. It begins a new section, to which all that precedes is past. "At this time" occurs repeatedly, without regard to whether it was months, years, or even decades. And so until this day. The phrase is not a gloss of a later writer, but a genuine Mosaic phrase, falling in with the whole position of things, and with the spirit of the book.—A. G.] **Machir** (ver. 15) stands naturally for his family, as in Num. xxxii. 40 it is the children of Machir. See Num. xxvi. 29. For **Gilead** comp. ver. 13. Moses passes from this individualizing of the half tribe of Manasseh to the particular description of the common possession of Reuben and Gad. Vers. 16–17. The description of the land proceeds **from Gilead** (as ii. 36) as the highest part of this region. The Arnon limits are defined more exactly by **half the valley and the border.** SCHROEDER: the middle of the river and the border—*i. e.*, either reaching to the middle of the river and including half the water, a very important possession for the herdsman, **the border** being the adjacent region of the valley, the pasture ground in the valley, and not merely the brink of the valley, as in ii. 36; or to the middle of the valley which the river Arnon forms, and at the same time is the boundary. The immediately following **border of the children of Ammon** is in favor of the latter view, although both interpretations are essentially alike. This was the southern limit. **The river Jabbok**, *i. e.*, Wady Zerka, a narrow, deep gorge, through which this foaming stream chafes its way to the Jordan, forms the north-eastern boundary, separating these tribes from the Ammonites, as the Ar does from the Moabites. Ver. 17. **The plain also** [SCHROEDER: the Arabah] **gave I** to these shepherd tribes, *i. e.*, the Ghor, the upper part of the present Wady El Arabah (comp. i. 1), as is evident from the succeeding

and Jordan and the coast thereof—either Jordan with its easterly margin or valley setting, or, what is decidedly preferable, the Jordan as the boundary. Thus the Jordan depression or valley **from Chinnereth** onwards—the city (Josh. xix. 35) from which the Sea of Gennesaret takes its name. Num. xxxiv. 11. יָם-כִּנֶּרֶת. The derivation from Chinnor, or the harp, the ten-stringed Greek *κινύρα* (originating in Asia and spread by the Phœnicians), as that by KURTZ from the rushing water-falls, must be abandoned, since כִּנּוֹר from the root כן (*genu*, knee), to bend, curve, agrees well both with the arched or oval stringed instrument, and, alluding to the depression, with the most probable position of the city Chinnereth. KNOBEL says: "A beautiful and fruitful depressed plain about an hour long and twenty minutes broad, called according to Josephus *γεννησάρ*, gave its name to the sea. The name cleaves to this depression, and especially to its chief town, which appears to have been situated at the place. Khan. Minyeh." Gennessaret is certainly formed from Chinnereth, and not derived, as KURTZ thinks probable, from גַּנָּה a garden. Since Chinnereth here corresponds to the Salt Sea, it must be taken for the sea with its surroundings (as the sea of the Arabah designates the Dead Sea), as it lies enclosed northerly and southerly by the Arabah, or as it closes it (the Ghor) on the north. The further definition: **under Ashdoth Pisgah eastwards**, agrees well with this view, since we are thereby directed north-eastwards above and away from the Salt Sea. Ashdoth, under the slopes (אֶשֶׁד, literally, closing together), hence the place where the torrents meet, their confluence (Num. xxi 15; אֶשֶׁד, plural אַשְׁדוֹת) at the foot of the mountain. Pisgah, from פָּסַג, to separate, the mountain range east of the Dead Sea, perhaps to the Wady Hesban, but especially the northern part.—To this first occupation follows now, ver. 18, the obligation of the two and a half tribes who inherit it, who are here addressed with the others: **you**, just as the present generation is always taken together with the first. Moreover, all Israel is the possessor of the East Jordan land, ii. 12. בְּנֵי-חָיִל are the people which the strong have conceived and born, the sons of strength; thus not all fitted for war (not כָּל-אַנְשֵׁי הַמִּלְחָמָה, as in ii. 14, 16), but from these the specially brave, a selection armed before the Lord, Num. xxxii. 20 sq. In Josh. iv. 12, 13 they are 40,000 men, and thus 60,000 were left for the protection of their herds and the women and children. Comp. ver. 19 with Num. xxxii. 1. The connection of the words: **as you so (!) also they**, makes it clear that the possession **beyond Jordan** is for both parts of the people. Since בְּעֵבֶר is always on that side, never this side, the case stands alike both for the two and a half tribes and for the others. Moses appears to intimate that those shall in no respect have the preference over these. Even in this point there is one Israel. If the two tribes and a half have objectively their possession on that side of Jordan, so also the other tribes not less, to wit, from the standpoint of the two tribes and a half, for they also are on that side of Jordan. This subjective stand-point determines the use of this designation in the case before us. As the two and a half tribes were addressed, ver. 18, with reference to all Israel, so this same reference appears in the address to Joshua, ver. 21, who then comes into prominence, and is indeed emphatically named. Comp. Num. xxvii. 18 sq.—**And I commanded.**—Here as there both appointments are for the time after his death.—**Thine eyes have seen**, are seeing. I need only refer thee to thyself, and what is still before thine eyes (iv. 3; xi. 7). Since the conquered lands of the two kings were still lying before the sight, the discourse passes from the kings to the **kingdoms**. Comp. ver. 22 with i. 29, 30

11. Vers. 23-29. As the command, the prediction, the encouragement to Joshua, ver. 21, are no mere repetition of i. 38, but rather its execution, so neither is ver. 28 a mere repetition of i. 37. The very brief allusion there is now completed in the most express and hearty way, and this fuller statement connects itself here with the previous mention of Joshua, as inversely the introduction of Joshua there connects itself with the divine judgment upon Moses. But the prayer of Moses pre-supposes the judgment of God. The following verses even have a wider theme than i. 37. The divine judgment was for Moses the thorn in the flesh (2 Cor. xii.). The prayer of Moses belongs to Deuteronomy first according to its subjective character, and then from its importance for the new generation, and the impression it makes upon them (comp. Ex. xxxii.; Num. xiv.; xxvii. 15 sq.). With ver. 24, comp. ii. 25, 31. He holds before Him the beginning, since he longs to see the completion. **Thy greatness** and **mighty hand**; so also **thy works** and **thy might**.—Ver. 25. The goodness of the land, הַטּוֹבָה, as the mountainous district of Canaan rises into vision, passes over into the idea of the beautiful. The style reveals the genuine Mosaic directness of perception. We would have brought the terms together, and said: the glorious land, this glorious mountain!—**Beyond**, on that side of Jordan; used here as in ver. 20, from the subjective stand-point, and in full accordance with the subjective character of this whole paragraph.—**And Lebanon**, of which the Arabic poets say: Winter sits upon its head; spring plays around its shoulders; and summer sleeps at its feet. Comp. upon i. 7 (xi. 11).—Ver. 26. The וַיִּתְעַבֵּר in connection with אֶעְבְּרָה-נָּא and בְּעֵבֶר in ver. 25, seems like a play upon words. (Let me go over, over the Jordan, I prayed to Him, but He came over me.) The hithpael denotes the ebullition, and thus does not, any more than אנף, i. 37, set forth the aspect of feeling. While the energy of the will lies in the אנף, it comes out here first in the **would not hear me**. Indeed this latter is the peculiar and main thing here, behind which, as merely explanatory, the anger is kept back. Hence also it is not so full and expressive as i. 37, but is simply **for your**

sakes. He does not hearken to me, and I must hearken to him. רַב־לָךְ (Gen. xlv. 28; Num. xvi. 8; Deut. i. 6; ii. 3) in the sense of 2 Cor. xii. 9. Let what I have said to thee be sufficient for thee. בַּדָּבָר הַזֶּה, in this uttered, and therefore settled matter. The command, ver. 27, reminds us typically of the ecstasy of Paul into Paradise, 2 Cor. xii. 4. Comp. also iv. 21. **The top of Pisgah**, according to xxxiv. 1, is Nebo. יָמָּה, seawards, because the Mediterranean was westwards. צָפוֹן, where the night gathers and darkens, with ה paragogic northward. תֵּימָן, just as יָמִין (from יָמַם=ימן, to shine), the day (יוֹם), the light side of the day, southwards. מִזְרָחָה with ה, paragogic, from זרח, to break forth, the breaking forth of the light, eastwards. For the rest, comp. Num. xxvii. 12 sq. Comp. ver. 28 with i. 38; iii. 21; xxxi. 7. In ver. 29, which closes the foregoing historical introduction, and forms the transition to what follows, we have a more precise observation of the locality of Deuteronomy. **In the valley over against Beth-Peor**, *i. e.* in the plains of Moab (iv. 46; xxxiv. 6). The φογώρ of the Sept. is a mountain (iv. 3) nearly northward along the Abarim heights. The city in question was located on this mountain, perhaps about six miles easterly from Libias over against Jericho. Comp. i. 5.

12. IV. 1-40. The general introduction, i. 1-5, was followed by the historically introductory portion. That which now follows shares in this introductory character, but has a prevailing dogmatic nature. Chap. iv., ver. 1. The law generally according to its contents. חֹק, the firmly fixed, designates the statutes, the definition of the law in all its aspects, as moral, ecclesiastical and civil; מִשְׁפָּט designates what according to these statutes in all relations is right: thus that by the judge directed and pronounced right. These two general designations in their conjunction here, as they are joined in Lev. xix. 37. include the whole law.—**To do them, that**, *etc.*—The object of the law, and hence of instruction in the statutes and judgments, is practice, the yielding of fruit unto life.—**Live**.—This is the practical goal, viewed in reference to Canaan, and then to **the fathers**, who failed to inherit it through their disobedience, although it was promised to the patriarchs. [“This general entreaty is pointed by special mention and enforcement of the fundamental principles of the whole covenant (vers. 9–40), the spiritual nature of the Deity, His exclusive right to their allegiance, His abhorrence of idolatry in every form, His choice of them for His elect people. For a fuller elaboration of these topics, see chaps. xxvii.—xxx. They follow, however, so naturally in the history just narrated, that the Orator could not, so to say, pass from it, even for a time, without pausing to urge them briefly here.” Bib. Com. The discourses are closely connected, of one spirit, and from the same author.—A. G.] (ii. 14 sq.; comp. iv. 38 sq.) Ver. 2. The dignity and honor of the law (**the word which I command you**.—because Moses spake unto the children of Israel according to all, *etc.*; i. 3; iv. 5) forbid, first of all, any addition, as a false orthodoxy usually precedes Rationalism and Nihilism, and a false pietism,unbelief. Herxheimer: “The later allowed enlargements or diminution of the law, however, happened according to the traditional exposition, for the preservation of the Mosaic law, through enclosing and precautionary statutes, or at times necessary abrogations, for the purpose of saving them in their true or higher sense. Other traditional expounders refer the prohibited enlargement or diminution here merely to the number and form of the commands by Moses, as they were put into practice, *e. g.* they should not divide the priestly blessing into four utterances.” Comp. xii. 32 (xiii. 1).—**That ye may keep**; parallel with the “to do them,” ver. 1, but not the same. **Keep**, since “what I command you” are the **commandments of Jehovah**. It is not merely the keeping, preserving them which is spoken of (xxxiii. 9), Schultz, but the keeping of them in their integrity and completeness.—Ver. 3. *Demonstratio ad oculos*, with respect to what was said, especially as to the life-giving fruits of obedience to God. Ver. 1. **Your eyes have seen** [lit. **seeing**]. Comp. iii 21. The participle retains its present signification, since the breach in Israel, made by the divine destruction, still continued, and the seeing are those standing the test. Ver. 4. **At Baal-peor**.—What Jehovah did there is sufficiently explained through the following: **for all the men**, *etc.*—Comp. Num. xxv.—**Baal**.—The Phœnician male divinity (the sun in its fructifying power). The surname **Peor**, at which this Moabitic idolatrous service was observed (derived according to the Rabbins from an allusion to the licentious rites connected with this service, or from the wide, open, lustful mouth which the image of this divinity wore), is in this case the explanation of the name of the mountain and city at which this cultus was established (iii. 29), or the mountain, as is frequently the case, has given its name to the city and the idolatrous cultus.—הלך אחרי (Ex. xxiii. 2; Gen. xxiv. 5, 8) marks in a striking way the fact that the Israelites going out from their own camp were deserters. (A general biblical expression of the religious service as following; the profession of idolatrous service as a turning away from the ark of Jehovah. God the teacher, man the disciple. The walk, the religious profession.)—מִקִּרְבְּךָ, as in ii. 14, 15.—Ver. 4. **Ye that did cleave**.—דָּבַק בְּ, to fasten, cleave to; used of the closest, most intimate communion (Gen. ii. 24): here in distinction from those who went after Baal, ver. 3 (even the fathers, perhaps the mothers, whom they left, and joined themselves to Jehovah), but in a significant distinction from Num. xxv. 3. **Jehovah**, *etc.*, points to the kernel of all fulfilling of the law, as a living union (x. 20) with the Lawgiver Himself, from which springs, as here, its fruit, life, ver. 1, and life enduring (חַיִּים). Comp. v. 3.—Ver. 5. A new beginning, with **behold**, because it points to the experience of ver. 1. But **I have**, *etc.*, points at the same time to the earlier law-giving (Lev. xix. 37), which indeed is only clearly explained in

Deuteronomy (i. 5.).—**Commanded me,** *etc.*, i. 8. The לעשות takes up again the point presented in ver. 1, but mainly f r the sake of the connection, and hence without the mention of life, but simply the possessi n of Canaan as the goal, for God has another end in view in the law, which appears in ver. 6. (הארץ בקרב, ver. 5, points back to מקרבך in ver. 8.) The prominent thought, hence שמר stands before עשה, leads us back to ver. 2, **to that ye may keep,** sq. Israel, when through the possession of Canaan it should have localized itself in the midst of the land, must hold fast the law in its integrity, and therewith its own dignity, in its practice truly, but especially over against other nations with their human laws. Since this practical keeping is the thing of chief importance here, this is the purport of the reason **for this,** sq. For themselves life, for others the impression of wisdom and understanding. This is the second goal or end of the law. **Wisdom and understanding,** or insight for the higher and lower life, as in i. 18. **In the sight of.** Schroeder, **for the eyes of the nations.** *A demonstratio ad oculos*, as in ver. 8. A complete parallelism. Comp. ii. 25. The transition from עם to גוי, like that from λαός to ἔθνος, is worthy of notice. Through the terms people and nation, the heathen declare that Israel as a people is of like birth and privileges with themselves. And in this comparison from the heathen side the form is used in ver. 7, **who hath God** Schroeder: **gods, so nigh,** sq. The plural, point ng to the polytheism of heathenism, and really comprising all that is named God in the Elohim of Israel, who is **Jehovah his God.** The origin of the law, the law-giving, to which we pass in ver. 9 sq., presupposes such a nearness of God to Israel, *i. e.*, such a relation of revelation. This relation is a covenant relation, and hence the illustrative clause, which embraces not only the peculiar exigencies, but the general position of Israel to God, sounds like the N. T. Abba cry in Rom. viii. The parallel clause, ver. 9, closes what is said concerning the law in general, (**righteous as all this law,** sq.); for a great people, even in an external sense, should it remain (and the fundamental meaning of צדק is to be firm) requires the rule of righteousness. Israel's greatness is now essentially the spiritual, that of the divine covenant in the law. The transition to the law-giving at Horeb is effected by the finally commanded **keeping** of the law, in this case a self-keeping in a doubled form or expression. As in ver. 1, so here, it is the life, (נפש the breathing) which is concerned. What was seen at Horeb was essentially **words** (את־הדברים) vers. 10, 12, 13. All that was visible at Horeb served to make it unquestionable that these were spoken by God. Thus the "seeing" these **words** is the vivid conviction that the law-giving truly proceeded from God Himself; and this conviction thou must hold fast, (**lest thou forget**) and indeed cherish with love (**lest they depart from thy heart**) and so transmit it to their descendants (**teach them thy sons**) vi. 7; xi. 19. It is not the nature and state of the heavenly Law-giver which is here spoken of, as Schultz supposes, but after the previous description of the law in general, he now emphasizes the experienced divine origin of the law, and with it the origin and ground of Israel as a people. Ver. 10 As the Redeemer came in the fulness of the time, so the **day** for the law-giving at Horeb deserves notice. **When the Lord said,** sq. They stand there by virtue of a divine call. Comp., moreover, Ex. xix. The particular individual mountain, ver. 11, probably Jebel Musa (Kurtz II., p. 256) is distinguished from Horeb, the range as a whole. [The particular mountain is now thought to be Ras. Sufsafeh. The recent surveys of the peninsular all tend to identify this peak as that from which the law was given. For the arguments see Stanley, *Sinai and Palestine*. Smith's *Dict. Art. Sinai.*—A. G.]. Ver. 11. Ex. xix. 17. A continuing (partic.) fire symbolizes the act. **To the midst (heart) of heaven,** the heavenly (Ex. xx. 19), the sublimity, with respect to those standing **under the mountain,** and **upon the earth** ver. 10. The fire lifting itself from the black ground of the **dark clouds,** (Ex. xix. 18) is the expression of revelation, of a knowledge (a light) in the darkness of this fallen world, which knowledge embraces in itself at the same time the consuming (fire) judgment of the self-condemnation unto the salvation, and of the condemnation by God to the destruction. of the sinner. The great energy of this law-giving in its two-sided results. The darkness was there, but Jehovah spake only **out of the midst of the fire,** ver. 12 (ver. 15; v. 22). The additional remark **Ye heard the voice,** sq., prepares the way for the following paragraph. How fitly also **the words** remain as the expression of the Spirit. Comp. on the other hand with regard to Moses himself, Num. xii. 8. It is not a general revelation of God, but that revelation of God made to Israel, and indeed to the whole people, which is here spoken of. This fact renders it clear that there is no theory of revelation given here. Ver. 13. **The covenant** is designated as **his,** and as such every idea of reciprocity is removed. In ברית (from ברת to divide, to separate (to choose, ברה to decide, ברא to create, to fix, appoint) we have the pure act of the will of God. Hence the explanation through **the Ten, (Commandments) words,** Ex. xxxiv. 28, in which also we have the more exact definition of **the words,** ver. 12. Such an announcement includes, naturally, **the commands** on the part of God, and must have, on the other side, **the doing** of the people as its result. This is the purpose of God, and hence the written, fixed form. **on two tables of stone:** chap. x. 5, 19; Ex. xxxiv. Israel does not contract with Jehovah, but it is the will of God, in this way to provide for his coming into communion with Himself. Ver. 14 throws light upon i. 18, since the decalogue law-giving was even there presupposed, although there truly, as here, it is the mediation of Moses in the inculcating and expounding of particular **statutes and judgments,** which comes into view (Ex. xxi. sq.). Even there, but especially here, the deuteronomic procedure of Moses is intimated as one at that time already prepared. **At that (in this) time,** the same as in i. 18. **That ye might do them in the land,** sq.,

confirms the translation of i. 18, **which ye shall do** (Schroeder), **not should** [as in A. V.].—Ver. 15. Comp. ver. 9. לנפשתיכם for your good, *etc.* That which follows now as to the nature of the Most High Law-giver, and the mode of His worship, is simply a Mosaic deduction from what has gone before, through which Israel is made certain beyond any doubt of the divine origin of the law. Comp. ver. 12; Ex. xx. 4. Ver. 16. תַּשְׁחִתוּן from שחת in Piel, and of like signification with the here (vers. 25, 31) used Hiphil (as is often the case, *e. g.*, אבד *periit* Piel, and Hiphil *perdidit*) to slay, destroy, corrupt (Ex. xxxii. 7; Deut. ix. 12) to be supplemented here not by walk, conduct, but by yourselves. Ye should not corrupt, destroy your life (ver. 1)—פֶּסֶל from פסל (פצל), to hew, especially the idol-image, because the heathen carved them in wood, stone, and the like. (Sharpe calls the art of the sculptor "the true pillar of religion among the Egyptians"). The multiplying of similar expressions in the following particulars is to prevent any uncertainty, to cut off any possible exception. תְּמוּנָה from מון, כין signifies that which distinguishes, form, shape, appearance. Vers. 12, 15. סֶמֶל like פֶּסֶל is perhaps an overlaid gilded image. **Any figure,** sq., figures, namely, of any kind which represent the carving of idols, whether a likeness of man or of beast, in order to represent the appearance of God. תַּבְנִית from תָּבַן to bend together, model, pattern, image. It is the image worship which is spoken of. The specification, vers. 16-19, passes from Egypt (animal worship) to Canaan (star worship), in an entirely historical way, but without even hinting at a history of idolatry. Heathenism comes into view, not as to its gods, the objects of worship, but after the form of its cultus, which was an image service, and to which Israel could not conform itself with respect to Jehovah. Thus the sun, moon, and stars, ver. 19, appear not as divinities, but because, as they unfold upon the deep blue heaven all the charm of their lights, beside the representation through men first mentioned, they seem themselves peculiarly enticing, as if an image cultus, established by God Himself. וְנִדַּחְתָּ from נדח (נדד) to separate signifies to remove, to turn away. The ceremonial homage, farther, the entire service, rendered to the stars as the representations of Jehovah, was thus an apostacy from Jehovah (who had given the stars that they should serve men, not that men should serve them, xviii. 14), and would also conform Israel to **all the nations** (heathen) **under the whole heaven,** while through its very leading out of Egypt (ver. 20) it occupied a peculiar position with respect to Jehovah. (The Egyptians worshipped the stars as sense images of the gods, the sun as Ra, the moon as Joh. or Isis. Sharpe). The meaning of the clause, **which the Lord thy God hath divided,** sq., cannot be as Schultz and Keil hold, "for veneration, *i. e.*, to permit that they should choose the same for their objects of worship;" for 1) the question is not here of strange gods, as xxix. 25; 2) if this was the question, still it would not be always true that the sun, moon, and stars, were given to all nations under the whole heaven for their veneration; 3) it is not said in xxix. 25, nor in Rom. i. 21 sq., that God has arranged and distributed the idolatrous heathen service, but in the first only that Israel should not go after strange gods, because Jehovah was their portion, and in the last, that the moral corruption of the heathen is the Divine judgment upon their religious errors and wanderings. The designedly chosen expression חָלַק brings out into a suggestive contrast the Lord of heaven, which was divided unto all the nations, with the Lord of hosts which was the portion of Israel (**Jehovah thy God**). Comp. Ps. xvi. 4-6. ["The great Legislator may be regarded as taking, in the passage before us, a complete and comprehensive survey of the various forms of idolatrous and corrupt worship practiced by the surrounding Oriental nations, and as particularly and successively forbidding them every one. The chosen people of God are not to regard with superstitious reverence one of their own race, male or female; nor to fall into the low nature worship of which they had seen so much in Egypt, and to which they had once since, in the sin of the Golden Calf, shown a bias; nor yet to be beguiled by the more subtle cosmic religionism of some of the Syrian tribes." Bib. Com.—A. G.] Ver. 20. The opposition between Israel and the other nations is here made apparent still more by what Jehovah had done, and His purpose in doing it, in delivering Israel out of Egypt as an **iron furnace,** *i. e.*, a furnace for the smelting of iron, a striking image of the hardship suffered there, and of its moral import, (Isa. xlviii. 10). **For a people of inheritance.** As Jehovah was the inheritance of Israel from the fathers, so Israel of Jehovah, Ex. xix. 5. The possession of Canaan as an inheritance forms the third period. **As ye are** [Schroeder, **as it is**] **this** day (comp. ii. 30) refers to what Jehovah had done in the purpose designated, according to which the passage into Canaan was viewed as already accomplished. Ver. 21. The grief of Moses appears again on this occasion, and for the third time. Comp. i. 37; iii. 26 (and 2 Cor. xii. 8). Here as in the first passage we have הִתְאַנַּף־בִּי and the same definiteness, namely, here עַל־דִּבְרֵיכֶם, while there, for your tumult and rebellion. The oath is added here after the analogy of i. 34, almost indeed as if Moses would include himself entirely in the divine judgment there uttered. Comp. upon i. 37. (Herxheimer: "I must warn you against idolatrous service in Canaan, all the more since I cannot enter there." Abarb.: "As he was disciplined, so much more must they be." The conclusion of ver. 21, on the other hand, comprises or sums up the method both of i. 37 and iii. 25 sq. Comp. ver. 22 with Gen. xlviii. 21; l: 24. Comp. ver. 23 with vers. 9, 13, 16 (ii. 37). Comp. ver. 24 with ver. 11, and Ex. xxiv. 17; Deut. ix. 3 (Heb. xii. 29). קַנָּא (v. 9; vi. 15) gives the ethical explanation of the previous figure (Ex. xx. 5). The farther exhibition of this way and nature of the Most High Law-giver, appears in two aspects, in vers. 25-28, and vers. 29-31. Ver. 25: Here as

elsewhere in Deuteronomy, the eye of Moses, undimmed by age, is clearly seen. Israel on the contrary, when it grows old, will also become cold to the zealous love of Jehovah, and so provoke His equally zealous anger. The address changes from **thou** to **ye**; regards Israel as this people of Jehovah (ver. 20) to whom He is his God (ver. 24), or directs itself to particular individuals among the people, the men concerned here, fathers and children, and grandchildren. **In the land** which ye shall then possess, and as to which ye shall forget how ye came to possess it. Comp. upon ver. 16 (23). Ver. 26. Begins the conclusion. Comp. viii. 19; xxx. 19; xxxii. 1. **Heaven and Earth**. Not with reference to Lev. xxvi. 19, for it is not an avenger, but **witnesses**, which are here in question; not to angels and men, since the latter especially could scarcely come into view as witnesses, but because the heavens and earth had alike heard the discourse of Moses and were everywhere, and thus were witnesses continually at hand. Knobel: "He speaks in the name of the Lord of the world.' For the rest comp. v. 1, 9, 15; vii. 4; The certainty and the suddenness of the destruction are made prominent. Comp. ver. 40; xxx. 18; Ex. xx. 12. Ver. 27. It is only as near Jehovah, and as this definitely gathered people, that Israel can remain in the land. With its forsaking of its God, is involved the loss of the promised land, and its dispersion among the nations, and since such dispersion is the dissolution of its distinct nationality, so it explains the extermination and destruction denounced in ver. 26. The discourse speaks of people and nations, as Assyrians and Chaldeans, but not of any particular dispersion. **And ye shall be left few in number**. (Gen. xxxiv. 30). Not "that they should so far perish through want and suffering," Keil, but in their dispersion reckoned as few over against the numbers of the heathen. (Comp. upon vers. 7, 8), xxviii. 64; Jer. xlii. 2. The threatening here is different from that in Lev. xxvi. יְנַהֵג Piel, indicates both from the significance of the word, and from the connection, not a gentle leading, but a driving and urgent pressure (Ex. xiv. 25) xxviii. 36; Gen. xxxi. 26. Ver. 28. Their sin their punishment. The punishment with respect to Jehovah, whom they have forsaken, is that they shall serve gods who, because **after the work of men's hands** (Ps. cxv. 4):—for God Himself is formless, and has given His word, but no image of Himself—can neither exercise the sacred attributes of Jehovah (**neither see nor hear**) nor the common functions of poor man (**nor eat, nor smell**, with an allusion to the food and incense worship of the heathen) Ps. cxxxv. Ver. 29. If vers. 25-28 declare the method of Jehovah as the jealous God with respect to His anger, the energy of His holiness, so now we have the other side, the energy of His love which does not forsake Israel. The seeking does not intimate any "abject begging," Schultz, but rather the working of grace, which cannot leave itself without a witness, and utters its testimony through this necessity of the heart. He who permits himself **to be found** also works efficiently that they shall seek Him. The seeking is the promise of the finding. Not in vain does Moses intimate to Israel that **Jehovah remains thy God**. משם, ver. 29, and שם ver. 28, correspond the one with the other. **Thy**, namely the God of Israel, so that the people attain again a self-consciousness as a people, and as the people of Jehovah, and can be addressed as **thou**, sq. **Thou shalt find**, according to the connection, Jehovah, but placed here designedly, without an object, since ver. 31 declares what they shall find in Jehovah. Necessity teaches the remnant, the holy seed (Isa. vi. 13) the prayer, for the necessity, external and internal sorrow, will come upon him (לְךָ). As וּמְצָאוּךָ explains the preceding בַּצַּר, so with the כֹּל we come to **the latter days** [Schroeder, **the end of days**]. בְּ here corresponds to the בְּ in the beginning. xxxi. 29. In the kingdom of God last times are ever times of need. (See Matt. xxiv.; Luke xxi.; 2 Tim. iii. 1). The אחרית is the counterpart to the ראשית (xi. 12). As now in the beginning of days the Sabbath was the end (Gen. ii. 1-3) so here also by the end of days is meant the Sabbath solemnity, Heb. iv. 9, the "Messianic time of completion," Keil. Comp. Hos. iii. 5; Isa. ii. 2; Acts ii 17; Heb. i. 1, 2; 1 John ii. 18. The expression (Num. xxiv. 14; Gen. xlix.) has indeed according to the prophetic time period of the speaker, a more or less Messianic form. The entire fitness of the words to the connection, to the time relations following, without any intimation of the idea of the Messiah or of His kingdom, is characteristically Mosaic. It would not have been so fitting at the time of the prophets. It utters only the idea of Israel. And as the idolatrous service merely was included in ver. 28, so in ver. 30 simply the returning to Jehovah, and the hearkening **to His voice** (ver. 12). **Come upon thee, find thee,** looking back to the **thou findest** (ver. 29); thou the help, the need, the tribulation, thee. The condition and the time for the return of Israel are arranged in parallel clauses, (ver. 30), *i. e.*, when the distress, the curse of the law, is completed, then also will the time of Israel be completed, then will be **the end of days**, and as the threatening will be fulfilled, so also the promise, the return to the Lord. Thus there is revealed a future of Israel, when through its returning obedience to the law, (and **hearkening to his voice**, ver. 30, Matt. v. 17; vii. 24 sq.) it makes effective in humanity, the peculiar idea of its nationality, see ver. 6 sq. (comp. upon ii. 25). Since salvation comes from the Jews, (John iv. 22), the national Israel may be considered a spiritual, which in that respect is the completion of Israel, when through the ingrafted fulness of the Gentiles in the place of the hardened portion, which takes place more and more, "all Israel shall so (in this way) be saved," Rom. xi. 26. (Moreover as ver. 28 is fulfilled according to Jer. xliv., so also ver. 29 indeed, according to Jer. xxiv., in the better part, the selection of Israel in the exile. The latter gave the key to the exile, so that under the Maccabean princes, the heathen spirit was generally rejected by the people as anti-national). The foundation for such a future is given in ver. 31, with a reference to Ex. xxxiv. 6, where an analogous

apostacy of Israel had previously occurred. אֵל רַחוּם to be tender, graciously inclined, parallel to אֵל קַנָּא. ver. 24, according to the other side, of his being, of the jealousy as love. יַרְפְּךָ permit to sink or fall, xxxi. 6, יַשְׁחִיתֶךָ. Comp. on ver. 16. He will not, as thou wouldest thyself, (Hos. xi. 8, 9). Comp. ver. 23. The covenant of Jehovah there spoken of is here the covenant with the fathers, as the explanation **which he**, sq., shows. Lev. xxvi. 42, 45; Gen. xvii., and xxvi. 3, 4. As the eye has been turned by ver. 6 to the other nations, so should (ver. 32), the time since their creation, and the space in which their history moves, be inquired of with respect to Israel. Comp. xxxii. 7. Ver. 33 relates especially to the revelation of God at Horeb. **Elohim** is not here any more than in ver. 32, any particular deity, but God in the general, (ver. 12). It is not the superiority of God over the gods which is spoken of, but of Israel in the wide humanity under the whole heaven. The **hearing** was already something perhaps unheard of, now also the living after the hearing. Ver. 34. **Or hath God assayed**, sq., only made the attempt (SCHULTZ, KEIL) now even to do **with temptations** what God did to Pharaoh in order to lead out Israel, vii. 18, 19; xxix 1, 2; vi. 22. [The temptations are obviously the plagues miraculously sent upon the Egyptians as the following clause shows.—A. G.]. **To go and take him**, sq., the most personal forth-stepping and in-bringing. **Nation from the midst of nation.** As ver. 32 goes back to the universal humanity, so here the conformity of Israel to the generality of nations. Egypt is intended. **By signs and wonders** (HAEVERNICK on Ezekiel, p. 160 sq.). Comp Ex. vii. 3; **by war**, Ex. xiv. 14; xv. 3; **by a mighty hand, and stretched-out arms** (v. 15), Ex. vi. 6 (xiv. 8); **by great terrors**, Ex. xi. 6; xii. 30 sq.; xiv. 20, 24 sq. The redemption from Egypt even to its completion in the march through the Red Sea is thus specifically described. Comp. i. 30. In all this which Jehovah had done for Israel, before their eyes, so that they have seen it, the people have the advantage of an experience (ver. 35) upon which even an advanced knowledge rests as upon its foundation, that his God, **ha-Elohim**, *i.e.*, God simply, not merely the highest, but the one exclusive God, is the only one. **there is none beside Him.** (The fundamental truth of Genesis meets us again in Deuteronomy). But as was said above, Moses does not here prove this position, as over against the idols, but proves the glory of Israel above other nations and men, which it possesses through such a knowledge of revelation, especially through the law-giving at Horeb, to which all that happened in and upon Egypt, was merely of secondary moment; and thus even again, as from the beginning of this first discourse, i. 6 sq., so now here at its very close, ver. 36, the revelation at Horeb stands out prominent. הָרְאֵתָ (**made to see**), comp. upon ver. 9. The revelation of Jehovah to Israel in order to make more apparent the superiority of the people, is here characterized (ver. 36) by its super-earthly exaltation (**out of heaven**), with which the rendering of לְיַסְּרֶךָּ to discipline, *i. e.*, to take under sacred training, by KEIL and KNOBEL [also SEPT., LUTHER,—A. G.] will not agree, as indeed it does not with ver. 35. This idea does not lie in the connection here (comp. viii. 5). The usual and practical meaning of the word also is to teach, to instruct, figuratively applied (Isa. xxviii. 26), to the preparation of the field, but absolutely never signifies to admonish, set right, as in Isa. viii. 11, when used with מִן. Comp. on vers. 11, 12. The symbol of the fire so emphasized, also according to the prominent aspect of that love energy of God in the rescuing of the sinner, presented in the foregoing section, leads to ver. 37, where the love however is portrayed as the electing faithfulness or truth. **Thy fathers** here as in ver. 31. The covenant with them has here its root in God. However humbling this may be for Israel, it is necessary here, where such a superiority of Israel upon the earth is made conspicuous. As Israel should not represent God, nor make an image of Him, so it has nothing in itself over which to cherish conceited imaginations (ix. 4, 5). Indeed even the fathers has God simply **loved.** The choice is rooted thus in the love of God The (אהב) essentially to desire, wish, becomes a choice, so considered with reference to its object. The humiliation encloses in itself the highest encouragement, the greatest blessedness for Israel. What is more blessed than to know that one is the object of the love of God from childhood, and what more encouraging than such love, which is such faithfulness. This faithfulness of the divine love, has its very noticeable characteristic in the singular suffix: **his** [not their, A. V.] **seed after him**, which as it discovers a living and thorough acquaintance on the part of the speaker with Genesis, pre-supposes also a familiarity on the part of the hearers with the beginning of Israel's history. For only in this faithfulness can Abraham, who is the person referred to, be the "friend of God" (Gen. xviii. 17 sq.; James ii. 23). At the same time this marks the true personal nature of the divine love. Abraham is the father of all believers (Rom. iv. 11) throughout the Scripture, and hence the father, κατ' ἐξοχήν, of Israel. Isa. li. 2; Gen. xvii. 4, 5; Matt. iii. 9. For **his seed** comp. further Gen. xxi. 12; Rom. ix. 7; Ps. cv. 6, and ver. 20.—**In his sight** [SCHROEDER: **by his face, presence.**—A. G.], *i. e.* in His own person, in His self-revelation (Ex. xiii. 21; xiv. 19, 24; xxxiii. 14, 15; Isa. lxiii. 9). Ver. 37 stands related to ver. 36, as ver. 34 to ver. 33. The ו is the simple conjunction; but תחת כי, as רַק, x. 15, has the whole emphasis of the connected new motives. The expulsion of the nations, as of the people of Sihon and Og was a pledge to Israel that even wider room would be made for him. Comp. i. 28; ii. 30; iv. 20. An exhortation or inference parallel to ver. 35 follows now in ver. 39. The כַּיּוֹם הַזֶּה, ver. 38, stands instead of אַתָּה הָרְאֵתָ of ver. 35, and so יָדַעְתָּ here resumes the לָדַעַת of that verse. It is not however bare knowledge, but a matter of the heart (worth taking to heart). Comp. upon ver. 35. In connection with this, ver. 40 returns

to ver. 1 sq. Instead of מִשְׁפָּט, we have here מִצְוָה, because the reference is altogether to God. Comp. besides upon ver. 26.

DOCTRINAL AND ETHICAL.

1. 1 Chap., vers. 6-8. The departure from Horeb for the realization of the promise of Jehovah is the world-historical advance of Israel. A step at the same time for humanity, for the anointed in Spirit, is the τέλος of the conscience, as of the law (Rom. x. 4). As this universal human truth has its solemn festive expression in the Sabbath of Israel (*quia fecisti nos ad te et inquietum est cor nostrum, donec requiescat in te.*—AUGUSTINE), so it finds its historical expression in the possession of the promised land (Heb. iii. 7—iv. 10). Advancing therein, as equally in the case of their ancestor (Gen. xii.), the elect people appears as humanity in its God-placed desires, as Moses himself the head of this people is a man of desire (Ex. xxxiii. 18, 13; Deut. iii. 25). Canaan is the localised promise of God, the pledge that the whole earth shall be full of His glory (Num. xiv. 21). In this land, assured to the fathers by an oath (Deut. i. 8), Israel realizes for the time the grace and truth (John i. 17), which indeed were not given by Moses, for the law was given through Moses, but which should historically come into existence (become) in the people of this land, and thus they become a blessing for all people. While Hellas seeks the true and the beautiful, and Rome law and dominion, Israel's desire reaches after the reality of God and Jerusalem (Ps. xlii. 2-4; cxxxvii. 5).

2. Vers. 9-18. "The natural jurisdiction, as it existed in the patriarchal institution, had already fallen into decay in Egypt. It was the policy of the oppressor to destroy the internal organization (Ex. ii. 11 sq.). With the exodus, the stream had returned to its old channel. But religious zeal concentrates the entire judicial authority in Moses. Aid must soon be thought of. The arrangement is proposed by the people in order that it may strike its roots among them more easily. The people choose, probably with reference to the advice of Moses, judges, according to the gradation of tribes and families great and small. There was a natural subordination among these judges. The heads of the tribes were the presidents, the heads of the larger or smaller families the co-assessors, with a more or less weighty voice in the decision. Those who were chosen were then confirmed by Moses. We are not to think of a crude decimal division. The arrangement was precisely destined for the residence in Canaan." HENGSTENBERG. "The law of Jehovah is the rule of life for Israel. The princes and judges are called to introduce and put in practice this life-regulation as national. The general instruction which Moses gave to the officers of the community was thus, through the law of Jehovah, intended for the individual, and thus that whole organization of the people began at the advice of Jethro, was established." BAUMGARTEN. Jethro's counsel (Ex. xviii.) and the act of Moses, as he here speaks of it, unite to form a beautiful picture of the judge, what he should be, and how he should act. שׁפט signifies to make ready, to finish; and thus the judge is one who is to deal with strifes, and remove them out of the world. Thus the oath makes an end of all strife (Heb. vi. 16). On the other hand this is the charge and burden (ver. 12) of the judicial office. The will against the will of man, only the will of God can give a decisive settlement. The first judicial qualification therefore is the fear of God (Luke xviii. 2) which is the beginning of wisdom (Prov. i. 7; iii. 7; ix 10; Ps. cxi. 10). Where there is this internal support there is also fidelity and faith (confidence), and hence the second more outward qualification, men of truth, with which the judge has to do, and at the same time "understanding," insight into even the most intricate cases. Lastly, as the most exterior qualification, with the good report among the people, is connected the "hating covetousness," unselfishness which recommends itself to every man as an attribute of the judge. With the divine character of the court agrees the position of the judge with respect to his duties between the parties; and thus impartiality, and since they are all brethren before God, a brotherly disposition is requisite. Reconciliation therefore of those whom the strife had separated, was the act which corresponded most nearly to the idea of the "Shophet," a judge. But when this could not be secured, then "righteousness" should determine the judicial act; *i. e.* צֶדֶק as the fixed, the right (δίκη) of God, his law should decide the case. As Israel is before God a nation of "brethren," so the Israelite in himself before God, and over against the stranger, is still only a man. (אִישׁ, abbreviated form of אנשׁ, אֱנוֹשׁ, an adherent, associate, man as a social being, living in communities.) With the brotherliness connects itself the universal humanity (2 Pet. i. 7). See the following thoughts. When God only is adhered to, and one is established in His law, there the רָאָה (as נָכַר, to hold fast with the eye) coincides with יָרֵא, to fear, namely, God, "through which the man does not become timid, servile, cowardly, but feels himself lifted up with infinite power, since he knows the divine strength and freedom, as his own. The fear of God has this significance from the Old Testament stand-point in opposition to all nature-religion" (MEIER).—[We have too here all the elements of a true popular government. The authority comes from God; but the people select their rulers freely from among themselves. Once clothed with their office, the rulers become so far the representatives of God, are so to be regarded by the people, and are held responsible by Him for the discharge of their trusts.—A. G.]

3. The humanity of the Mosaic law appears with respect to the stranger. He comes into view, assembling himself with Israel, in his own right, not however as one roving around, but as גּוּר intimates, as one who sojourns for a shorter or longer time. As such has equal part with the Israelite in the Courts (judge, justice, duty, punishment), Lev. xxiv. 22. How thoroughly in this law the religious point of view determines and bounds the moral. Not merely be-

cause Israel also had been a stranger (Ex. xxii. 21), but this other motive, because Canaan belonged to Jehovah, and thus the native dweller is only a guest (Lev. xxv. 23), co-operates to the same end. Any exclusiveness towards the stranger enters only when the religious and moral relations out of which such humanity flows would be endangered (Ex. xxiii. 32, 33). How entirely different stands the people of justice, the people of Rome, in this regard! In the twelve tables (*hostis*) "enemy" is synonymous with "stranger," which Cicero calls (*de off. I.* 12) a milder expression. Comp. on the contrary, *e. g.*, Lev. xix. 34.

4. The movement at Kadesh running through the whole history of the people of God, as GOETHE (*Works VI., p.* 159) expresses it: "The peculiar and the profoundest theme of the world and human history, to which all others are subordinate, is the conflict of faith and unbelief. All the epochs in which faith rules, under whatever form, are glorious, heart-stirring and fruitful for the present and the future. On the other hand all epochs in which unbelief in any form claims a sorrowful victory, and although it may shine in apparent splendor for a time, vanishes before the after ages, because no one will harass himself with the knowledge of the unfruitful. While the first book of Moses records the triumph of faith, the last four have for their theme the unbelief which does not in a bold way attack and contend with faith, but which also does not show itself in its whole fulness, however, crowds forth from step to step in the way, and often through kindness, but more often still through severe punishments, is never healed, never destroyed, but only silenced for the moment; and hence so continues its subtle course that it threatens to wreck at the beginning a great and noble purpose undertaken upon the most glorious promises of a credible national God, and prevents its ever being completed in its whole fulness"

5. "That the period of the thirty-seven years course, which lies between Kadesh and Kadesh, is not brought within the compass of the narrative," is not due only "to the express theocratic historic style," as KURTZ asserts, but meets us also in the rhetorical recollections in Deuteronomy, and this silence, as over the grave or the dead, is an intentional death-silence. It is altogether proper. One should be silent, at best, over those under the judgment of rejection. There is a moral consideration, as also a liturgical act of the historical writer and speaker. KURTZ rejects the supposed reason: "that, in a general way, nothing remarkable occurred during this period," as if this was the rejection of the only reason for that silence. But that which is communicated of law and history, Num. xv. sq., does not concern the rejected Israel, but the Israel of the future (*e. g.* xv. 2, 18, 18). In reference to this, there was nothing further memorable to communicate until Num. xx., as in reference to that the long silence prevails. The reticence of Moses over the coffins and sepulchres of Israel, is similar to that in regard to the four hundred years in Egypt, the cradle of the people. What KURTZ says of the thirty-seven years as "years of dispersion," and "that only the whole Israel, the organic completion of all the essential parts of the people, *etc.*, is the subject of the recorded history," rests upon a still questionable view of the real relations and condition of Israel at this time. On the contrary his fine remark: "the advance only, not the standing still, or the retrograde steps into the wilderness, is the subject of the recorded history," hits the case perfectly. "The way from Sinai to Kadesh was a progress; only one step further and then— But during the thirty-seven years the history of Israel did not come even one step nearer its goal. It remained as it was. It is different in the fortieth year with the journeyings from Kadesh to the plains of Moab. Under the unfavorable relations of this time, the nearest way from Kadesh to Canaan was by Mount Seir, around through the plains of Moab, and across the Jordan. Even the geographical return from Kadesh to the Red Sea is an historical progress.

6. Among the three exceptions which Israel must respect, Edom holds the first place. It has it in consequence of the prominent part which Amalek, the branch people of Edom, had already taken, Num. xxiv. 20. It shares with them also the hostility with which Amalek was the first people who maliciously fell upon the rear of the wearied Israelites (Deut. xxv. 18), and vindictively went to the front before the Canaanites, Num. xiv. 45. Israel had avoided the armed hostility with which Edom met him, Num. xx. 18-21. The conflict between Edom and Israel exists historically, as it had displayed itself before in their mutual ancestors, Esau and Jacob. But with this distinction, that now the fear is on the side of Esau (comp. Deut. ii. 4 with Gen. xxxii. 8). This fear introduces at the same time with the command here, the promise, Num. xxiv. 18. Edom, although the first-born, is an apostacy from the chosen seed, a degeneration to heathenism. Just because it is so closely related to Israel, it removes to the widest distance from the people of God (Matt. x 36). His fear of the Divine, in Israel, throws light upon the hatred and character of Edom, usually fearless, and much more feared, by Israel when punished by his God Thus it gains those stereotype features which it bears in the prophets. Comp. *e. g.*, Ezek. xxxv. 15; xxxvi. 5. Obadiah 10 sq. It must be conceded that the relations which Israel sustains to Edom, according to Deuteronomy, in no way correspond to the days of the prophets, but only to the time of Moses. [We can scarcely conceive of a later Jew giving the directions which Moses here gives. They are opposed in their whole spirit to the feeling which filled the minds of the Jewish people, and find expression in the prophets. And the feeling which ultimately gained such strength grew up in the relations and intercourse of these nations, so that there is no period which so well accords with these directions as that of Moses. They would not have been so appropriate to the time of Samuel even.—A. G.] For Moab and Ammon comp. upon xxiii. 4, 5, and the Doctrinal and Ethical remarks.

7. Although it is not expressly said that Moab drove out the Emim, which would have agreed

well with the description, so that SCHULTZ conjectures they were not a bold people, and that we must think of a gradual extinction by death, still it may be inferred from what is said in regard to Edom. In any case, even without a warlike expulsion of the earlier inhabitants, the possession, as in the case of Edom and Ammon, so also by Moab, appears as the providence and ordering of God. He raises up and removes kings, Dan. ii. 21, and defines their times and the bounds of the people (Acts xvii. 26) upon the earth. This was an appropriate instruction for Israel when, by localizing itself in Canaan, it was about to take its place among the nations and lands. It follows from this, that although the removal of a neighbor's landmark is a crime (Deut. xix. 14; xxvii. 17) so it is not only true that kingdoms and lands are entailed, but also that both inward distractions and external conquests may be the ways of God. The character of the instruments he uses to collect the debt which is due, remains a question of secondary moment. This exalted view of the history of nations should not be denied, even in respect to Italy, especially by believers. [But this view of the hand of God in ordering the limits and condition of nations, does not interfere of course with any efforts on the part of the people to change their condition, provided there is a reasonable ground for them. Such attempts, immediately successful or otherwise, may be among the instruments which God uses.—A. G.].

8. That Moses speaks of Israel according to its idea (ii. 25; iv. 6 sq., 30) corresponds to his prophetic character and stand-point, belongs to that preparation and introduction to the full prophetic order which was to be effected by him, and preserves, at the same time, the point of union for the New Testament fulfilling of this idea in the kingdom of God. The exclusiveness of Israel is for its universal ends.

9. The investiture of Israel with Canaan is to be viewed with respect to the chosen people as a gracious gift of God to the fathers, and with respect to the Canaanites as a divine righteous judgment, as HENGSTENBERG (*Beit.* III., § 471 sq.) has shown in opposition to other interpretations. But since now Seir, as well as the land of Moab and Ammon, are held before Israel as expressly given to their present occupants by Jehovah (ii. 5, 9, 19), the destruction of their earlier occupants appears, in part at least, as the act of Jehovah, and hence also as a judgment of God (ii. 21, 22). "The region therefore upon which Israel should dwell, not merely as to Sodom and Gomorrah, but throughout, and even in its surroundings is an extended scene of divine judgments and destruction, which must involuntarily warn, most impressively, its occupants as to the deep seriousness of their life. The cheering enjoyment of the mercy and truth of God is not without a recollection of the solemn background of His holiness." SCHULTZ. The successors of Abraham are the executors of the divine sentence of death upon the many-tribed nation. Hence the "bann," as in reference to Sihon and Og, the "constrained consecration of those to God who stubbornly refused freely to consecrate themselves to Him, in general directed only against persons; but now in order to show that Israel does not enjoy its land and its possession as a mere conquest, reaches in the first conquered city Jericho, to all its possessions." HENGSTENBERG. As the Israelites were first qualified for such a "banning," who themselves had grown up a new generation under the "bann," so also the iniquity of the Canaanites was full (Gen. xv. 16). "There was open to them the alternative of flight from the land, or of conversion to the faith of Israel." LANGE. But that this latter case occurs only with Rahab, shows the complete dehumanizing of the dwellers in Canaan, (Deut. ix. 4, 5) as they sanction and observe only its bestial cultus, especially the Moloch worship (*Cæterum censeo. Carthaginem esse delendam*).

10. When SCHULTZ, in distinction from KEIL, who refers to 1 Kings x. 4 sq. and the therein ever significant type of proselytism in the self-dissolution of heathen religions, remarks upon the recognition of the Old Testament revelation on the part of the heathen, "that the actual facts have been almost an irony," he says nothing more than that Israel has in its actual history, very poorly answered to its idea, according to which Moses speaks of it. It is only when Israel's light shines before men, and they see its good works, that men can praise it. (Matt. v.). But it is true, further, that the idea of Israel finds its fulfilment only in Christ and Christianity; the subjection of the nations to it, and still more their transition into it, is the realizing of what was said regarding Israel according to its idea, (iv. 6 sq.).

11. While the spiritual (super-sensible) nature of God in the law-giving is elsewhere described by the statement, the law was spoken by angels, (Heb. ii. 2; Acts vii. 38, 53; Gal. iii. 19), referring back to Deut. xxxiii. 2 (Ps. lxviii. 17; civ. 4); here however this mediation of the spiritual and super-creaturely divine nature, is not mentioned, but only the word, that spoken, and indeed in opposition to any form whatever. Since the fire on the mountain was clearly alluded to (iv. 11) so is it, in opposition to KNOBEL, precisely with respect to the people, as Ex. xxiv. 17. It is different with the selection Ex. xxiv. 11, for they saw (ראה ver. 10, חזה ver. 11, although this seeing was an intuitive seeing, beholding, vision) the God of Israel, and this seeing must have distinguished itself "from what all the people saw continually" by something else than this, "that in their eyes the fire token was separate from the cloud," (HOFMANN, *Schriftbew.* I.). What is further said, ver. 10, that "there was under his feet," and that the elders of Israel suffered no harm, presupposes an attested revelation of God beyond or above that to the whole people. We must think certainly upon the very same human form which Isa. vi. imagines upon the throne, and of which Ezek. i. 7, 9, 13, expressly speaks. (Dan. vii. 9, 13). On the other hand it cannot be said, with V. GERLACH, that Deut. iv. 12 "must be applicable also to the elders," at least not for their own case, for the revelation to them is different from that to the whole people, as again the revelation of God to Moses is different from that to the elders. Ex. xxxiii.; Num. xii. 8; Deut. xxxiv. 10. But Ex. xxxiii. 11 points also to the manifest human form, and this form must have been the "similitude,"

"**form of Jehovah**" (Num. xii. 8) in which God throughout held intercourse with Moses. The distinction will thus be as to the one experience of the elders, and that the revelation of God to them was as from a distance, "not face to face," not "from mouth to mouth." The people saw the glory of God through the medium of the fire (comp. Ex. xvi. 7, 10); a nearer approach was not permitted, Ex. xix. 21; xxiv. 2. Even the elders must keep at a distance, Ex. xxiv. 2. Moses remains alone in the presence of God. What Moses therefore, Ex. xxxiii. 18, desires in reference to the divine glory, the whole fulness of His being in the more fitting revelation, must reach beyond that which he had already enjoyed. With reference to this we are to understand Ex. xxxiii. 20, as on the other hand Ex. xxiv. 11 is spoken in reference to the people who were warned away with the penalty of destruction. What would have brought ruin upon the people did not harm the elders, but no mortal may "see the face" of His glory. Thus "the face" is in general the person, but with reference to the "glory," the exact expression of the whole Divine being revealed absolutely and without any limitation, while "the back," Ex. xxxiii. 23, is only the after splendor of that which has passed by (ver. 22). The human appearing form in these revelations of God to the favored individuals, already to the patriarchs, was the preparatory symbolism to the "brightness of the glory and the express image of his person" in the incarnation of the Son. (Heb. i. 3; John i. 14). With this the Psalmist comforts himself, Ps. xvii. 15, and we learn, that even until Christ, the spirituality of the divine being does not in itself exclude relative forms, when He would reveal Himself to man. But this relative form is not commonly for Israel the human form, although it has place in a human way through the Word. The fire and the cloud-darkness were truly conspicuous, but no "form" as little as the "voice," (the sound) of the words which the people perceived. "It is not given us of God to know intuitively His being in itself (BECK, *Christ Lerhw.* L., p. 41 sq.) but only in some form or representation, made visible and become inward to us. In His own essential majesty invisible to man (John i. 18; 1 John iv. 12) and as such dwelling in light inaccessible (1 Tim. vi. 16) He remains for our conception and expression transcendent and unsearchable, even in His revelation also (Rom. xi. 33 sq.; Eph. iii. 8; Is. xl. 28; Ps. cxlv. 3; cxlvii. 5; Job. xi. 7-9), and we know Him in His nature, therefore, only as coming forth from His inaccessible light, He descends to earthly representations, but not in His own *μορφὴ θεοῦ*, Phil. ii. 6. Hence there comes to us, through the Son, the only one initiated into these profoundest intuitions of the Divine nature, by virtue of His most intimate communion with the Father, only such knowledge of the divine nature or essence as He unfolds to us through words and works. John vi. 46; i. 18; Matt. xi. 27."

12 At this point, as in Ex. xxiv. 10 sq., nothing is said as to the form of God (even Isa. vi. is silent upon this topic) but in reference to the fundamental revelation in the giving of the law, it is emphatically repeated to the people, that it was entirely by the word. The word truly in itself, as the fittest spiritual expression of the Spirit (John i. 1), opposes every image of Jehovah which Israel might make. But now the people have heard the **ten commands**, and see them remaining upon the two tables; the revelation by God (according to the significance of the number ten) is fixed for Israel as perfect. Thus there is nothing which can go beyond the word heard by the people and seen by them Israel stands upon the summit, and should be conscious that it is so placed, so that every image which it might form of God appears as a descent to heathenism, as idolatry. Heathenism sprang out of the apostacy from the primitive religion, and through the "corruption, and especially the secularization of the consciousness of God." The divine *numen* did not as in Israel become *nomen*, which presupposes *γνώμη* knowledge, thus revelation, but that which is and should remain spirit, became nature. Pantheism is unknown at the beginning, but known as the end of the heathen way. In its progress pantheism realizes itself in polytheism, *i. e.*, this or that, many and various representations of the Deity, according to the land, time, history, civilization, explained by the words of priests (mythology) because there was no clear word of God. Thus the images, although at first sense images of the Deity, become at last gods, idols of the heathen way, upon which Israel must not tread, since idolatry was rather its enemy and punishment, (iv. 28). The stand-point of Deuteronomy is purely principial, which is altogether unfavorable to the later time of the historical criticism.

13. The covenant of God is no social contract between equals, so that the human factor could annul or abrogate the other, the divine (Rom. iii. 3; Gal. iii. 17; 2 Tim. ii. 13). Although there should be no religiousness, religion would still exist. God has revealed Himself, and this sun shines even upon the blind. The covenant of God is the formulating of His revelation in promise and command, so that the demand rests upon the promise, and both rest upon what God has already done. In this way of salvation, which is indeed for humanity, man neither helps nor acts. The covenant is sure and finished as of God, and so also the signs and seals of the covenant require not the help of men. God is one, Gal. iii. 20. The Mediator of the covenant only has to do with men; for since the covenant of God is the way of salvation, it is so for humanity, and it can only be so for mankind, when man gives the promising and commanding God, faith and obedience. But this condition of the realization of the covenant for mankind need not be conceived of as a condition of the realization of the covenant itself.

14. Since God has concluded a covenant with men (iv. 23), has thus revealed in the promise and command His essential strength of will in the world, it does not touch in the least His transcendency, disturbs not the "inward rest and blessedness of God," when He is said to be angry. Nor is this a mere anthropomorphism, for what appears with respect to anger, after the flesh among men, does not belong to it after the spirit, is not that which is essential and necessary, as human nature, in its primitive divine

resemblance, presents it (Mark iii. 5; Eph. iv. 26). קִנְאָה designates the immanent energy of the divine life [love?] in the world. The Hebrew expression, according to its radical elements, refers to division, signifies fundamentally a dissension, since jealousy only corresponds to love, when it is real or true. "God, in His efficient strength (BECK, p. 162), out of His own holy will, even in love as a holy one, *i. e.*, as one in the complacent communication of good, preserving the same, and indeed fitting it for a perfect life, determines to work, then holds Himself not only free from the authorship and nurture of all evil, but opposes it rather as a godless nature with the innermost energy of His consuming anger; but, on the other hand, over all and everywhere originates, cherishes and strengthens the good, and that with a faithfulness and truth which no unbelief or falsehood can destroy, agreeably to which His wise and holy determination, together with word and work, through all the developments of time, in a living unity, asserts itself as the most constant life-regulation of love."

HOMILETICAL AND PRACTICAL.

I. 6 8. Everything has its time with God: 1) delay and 2) departure. "Long enough" the watchword 1) of holy wisdom, 2) of a gracious leading; 3) of a defensive keeping (comp. Luke xxii. 38).—The turning points in life: 1) how they should become blessings to us (and the command and promise of God, ver. 7); 2) why on the other hand, they turn to a curse for us. Because in unbelief and disobedience (ver 8) we fail to improve them.—The promise of God opens the widest prospects: 1) the directory in ver. 7; 2) the use of it (1 Tim. iv. 8).—The hand of God makes an open land, as 1) in the old, so 2) in the new covenant (Matt. xxv. 34).—The blessing of the fathers builds the home of the children, if the children do not prevent the blessing of the fathers, ver. 8.

I. 9-18. Moses and Christ as to their power to bear: 1) While Moses alone is unable to bear, Christ bears all things (Heb. i. 3). 2) Christ has borne what Moses was not able to bear, even our sicknesses (Isa. liii. 4).—The indispensable qualities in a judge: 1) wisdom (the fear of God); 2) prudence (by the side of truth, faithfulness); 3) good report.—The judgment is of God: 1) a consolation to the righteous judge; 2) a terror to all the unrighteous.—The judicial model in vers. 16, 17: 1) the open ear; 2) the impartial mind; 3) justice for every one; 4) fear of no one.

I. 19-21. The way of the children of God still from mountain to mountain: 1) from Sinai to Golgotha; 2) from Golgotha to the Jerusalem above (Matt. v. 14; Rev. xxi. 10).—The bride of the Song comes up out of the wilderness: 1) the war-times of the Church (Song iii. 6 sq.); 2) but also its times of peace and victory, Song viii. 5 —How should we look back upon the wilderness: 1) as upon a school-time which has been entirely finished; 2) as upon many and serious occasions for gratitude to God. We must not fear: 1) the high prerogative, 2) nor the sacred duty of the Church.

I. 22-25. The Spies: 1) in their two-fold relation to the wish of the people and to the purpose of God; 2) in their two-fold result: that Canaan is a good land, but Israel a wicked people.—God's promises stand the test, 1) but faith must investigate, and 2) doubt not sit in judgment.—Even for the heavenly Canaan the fruits of the Spirit (Gal. v. 22; Eph. v. 9) prove the goodness of the land.

I. 26 33 Unbelief 1) in its grounds, a would not; 2) in its nature, no going up; 3) in its utterances, rebellion, disobedience to the command and promise of God, murmurs by themselves, and outspoken ingratitude (vers. 26, 27).—The exaggerations of perverse and craven hearts, of an excited and depressed, a haughty and faint-hearted spirit (ver. 28).—Means against fear and terror: 1) the Lord is our leader: 2) the Lord fights for us (vers. 29, 30).—How God bears His people: 1) He raises them from the dust; 2) He holds them in His arms; 3) He brings them to His home (ver. 31).—The care of God over His own at evening, during the night, and the day (ver. 33).

I. 34-40. The wrath of God is 1) certain, 2) just, 3) consuming (Heb. x. 27).—The blessed exceptions in the judgments represented in Caleb and Joshua.—The steadfast faith as of Caleb: 1) in the apostacy, 2) to the end. Again 1) as to its reward; 2) as to its work.—What is the perfect following of the Lord? When one follows Him in every condition and at all times.—A mediator is not a mediator only as Moses proves: 1) in his love which identifies him with the people; 2) in the judgment of God upon him which excludes him from the promised land.—Even thou! how solemn it sounds, 1) for the unbelievers (Luke xxiii. 31); 2) even for believers (Job iv. 18)!—Like the lightning, the judgments of God, 1) strike the heights, 2) that those in the low-grounds should fear. The nearer to the Lord, the nearer to His judgment—a truth for us even, and for others.—It is not Moses, but Joshua, who should introduce Israel into the inheritance of Canaan: 1) observe His name (Jesus); 2) mark His preparation, as a servant, disciple of Moses (Ex. xvii. 9 sq.; xxiv. 13 sq.); 3) consider his qualification for the work, "strengthen Him," and 4) the promise of God concerning Him. The importance of Joshua 1) with Moses, 2) beyond Moses.—God's thoughts are not our thoughts, both in wrath and in love. How the wisdom of the flesh is foolishness with God, 1) in its anxious care; 2) in its final issue.

I. 41-46. The sorrow of the world (2 Cor. vii. 10) 1) repents indeed, but how? 2) acts indeed, but against what? 3) works death at the end. Three-fold repentance of Cain (Gen. iv. 13), of Israel, of Judas (Matt. xxvii. 4 sq.)—The Lord is ever more thoughtful for us than we for others, indeed than for ourselves even.—If God is not with us, there is 1) no victory with us; 2) the contest is in vain (Ps. cxxvii. 1 sq.); 3) even our own strength is against us (ver. 43).—By "the bees" we are not to understand their own strength (ver. 44), not even as armed (ver. 41), but rather their weakness against the strength of God (Ps. cxviii. 12).—Hormah, the "bann place" for the first, through the second Israel. There is a return, and even a weeping, before

the Lord, to which He grants nothing, to wit, 1) the return from vain attempts in our own strength; 2) our tears from obstinacy and despair.

II. 1-8. Kadesh an ending which is at the same time a beginning.—The past and present departures in their similarity and in their differences.—The way of Israel: 1) no retreat, although back to the Red Sea; 2) no residence, although many days at the mountain (Doct. and Ethical, 5).

II. 4-23. The passage of Israel along the borders of Edom, to these for terror (ver. 4), to those in love (vers. 5, 6).—We should not overcome evil with evil, but with good (Rom. xii. 17, 21; 1 Pet. iii. 9).—The blessings of God in the march through the wilderness: in the work of the hand, in the way of the feet, in the necessities of life. To the divine blessing (Prov. x. 22) there is 1) nothing too much, 2) nothing too difficult, 3) nothing too long, 4) nothing too great. (Indeed, the greater the need, so much the quicker the aid.)—God is a ruler over the people and all kingdoms (2 Chron. xx. 6). The hoariest antiquity shows this; history is ever showing it; in the kingdom of God at last all people and kingdoms will show it. The times as well as the bounds of the people are of the Lord (Doct. 7). What God gives, He only can take away, but often through human agency (Dan. iv. 24; ii. 21). God preserves His word in judgments as well as promises: the old Israel a glass for the one case, and the new for the other (1 Cor. x. 6; Rom. xv. 4). Who is great? God only, and He only confirms it in His doings (Ps. lxxvii 14; Jer. x. 6).

II. 24—iii. 22. Israel against Sihon, a type of the Church Militant. It is given to it to conquer; it is told to fight. The gates of hell shall not prevail against the Church of God: in the great day of the Lord there is terror before it under the whole heaven (Rev.).—A true Church in certain circles is ever an object of fear.—In the hardened heart much good precedes the inward judgment, and its outward execution; the greeting of peace goes before the rejection (Luke x. 6, 7).—If God is for us (ver. 31), who can resist us (ver. 32)? We shall conquer widely (ver. 33), and the sight shall correspond to the faith (ver. 34 sq).—Upon what does the inheritance depend? upon courage, the people, the flesh? (Ps. xx. 7).—When ought we to fear? When even the whole world is for us, but not the Lord.—As God gave Og and Sihon unto the armed power of Israel, so now He gives his and our enemies into the power of our prayers — (For the celebration of victory.) Victory is of the Lord, but so also the contest (2 Sam. xxii. 35) —A man can himself do nothing, except it is given him from heaven (John iii. 27).—The best watcher of a city (Ps. cxxvii. 1), and even the true keeper (Prov. xiv. 26) is the Lord.—We also have fortifications to destroy, but with the weapons of God, scarcely with any others (2 Cor. x. 4 sq.).—Tyrants, conquerors, the natural man, the world: in their might (Og was the only one remaining), in their glory. (Behold his bed!) Jer. ix. 22 sq. The last bed is ever the grave, and it cannot be said of any one, as of the risen one, Mark xvi. 6.—The strong fall to the Lord for a spoil, vers. 12, 13, in the members, and still differently in the head, Isa. liii. 12.—The heroes of eternity (as Jair): their contests and victories in faith, their testimony of faith (and called them, sq.) —Be one; common the victory, common the battle.—Brotherly love: in its divine ground (God has given you), in its cheerful march, in its equipments and strength.—Let us not forsake our assembling! Heb x. 25.—Separation leads, 1) to a corrupt enjoyment of the gifts of God; 2) to a carnal self-exaltation (rejoicing in the armament, in the very nails); 3) to an unlovely forsaking and censorious inspection (judging, not going before) our brother; 4) to a self-consuming of strength, to a peculiar exhaustion.—God knows well how to guard these left behind, to lead the pilgrim to rest, to bring the exiles home. Faith also has eyes, and indeed looks backwards, forwards, upwards: to the wonderful works, the promises, of God, to God Himself, who takes away all fear, who constantly fights for us.

III. 23-29. Moses, a servant of God, and indeed one approved or faithful, but only at the beginning (Heb. iii. 5; John xv. 15; 1 John iii. 2).—The desire of Moses compared with that of Paul, 2 Cor. xii.; Phil. i. 23 —There are fruitless prayers even in the kingdom of God, and precisely in cases like those of Moses and Paul, when we do not ask according to the counsel and will of God (Matt. xxvi. 39). [But are such prayers fruitless? They are in truth fruitful, never vain. See the results with Moses, Paul, and especially our Saviour.—A. G.]. With this also we must take into view the regard to the kingdom of God and the world. What possible falls we might be kept from were it not for others.—Still God does not deny His own, without also granting their request. ("If He cannot make me happy in the way which I desire, He will still press upon my heart loving consolation in prayer").—Humbled (ver. 26) we may go up (ver. 27): "I know whom Thou wilt gloriously adorn, those whom Thou hast first brought low." —I have seen, O Lord, Thy throne from afar, sq.—The humble may be exalted, the weak may be strong in the strength of God. (2 Cor. xii. 9; Phil. iv. 13).

IV. 1-40. To the law and the testimony! To do and be true is the duty, life, and glory of the people of God.—But be doers of the word, and not hearers only (James i 22). The doing justifies (does it) (Rom. ii. 13) but neither doing with respect to it, nor flowing from it.—The true orthodoxy is this: the righteous, not the followers of Baal, believe, and faith proves itself right, through word and walk. The right service of God is the following Him and communion with Him, the open confession and the hidden converse.—The glory of the people of God: 1) Outwardly to appear as the keepers of the treasure of God, and therefore to be highly prized; 2) inwardly the gracious and powerful nearness of God, the joyful access in prayer of individual members to God, and the certain knowledge of the divine will.—They are true parents who are not forgetful hearers themselves, and who know how to make intelligent hearers of their children (vers. 9, 10).—The day at Horeb, in its threefold

import: 1) as the day of the people (ver. 10); 2) as the day of God in His majesty and exaltation (vers. 11, 12); 3) as the day of the covenant of God, and of the law for the people (ver. 13).—Corruption in religion, 1) has its beginning in this, that God (His being and will) has been changed into nature, the Creator into the creature (Rom. i. 18 sq.); but 2) it passes over, not barely into gross heathenism, but first and directly into the less gross, in which God (counsel and work) is confounded with reason, the redeemer with self-righteousness and self-redemption.—Redemption is the choice and leading of the child of God as in the case of Israel (ver. 20; Isa. xliii. 1 sq.).—The grief of Moses: His thorn in the flesh, a sign for Israel.—Self-preservation is secured, 1) through a recollection of the covenant grace of God; 2) in obedience to the word of God His commands.—The Lord is a consuming fire: thus, His nature being love, which works with consuming energy. — Holiness the attribute of that nature, is a fire (consuming not merely the dross from His own, but the perverse also. The wrath expressing itself in chastisement, and in punishment).—Not only Israel, but the sinner generally, has the witness in the heaven above, and in the earth at his feet, as in Sinai, and much more in Golgotha.—Sin is a corruption of the people, and an injury to the land, and sins are punished through sins.—The true seeking has the sure promise of finding, and is a concern of the whole man.—Times of need are times of blessing, for temptation teaches us to mark the word (Isa. xxviii. 19), and trial leads to prayer (Isa. xxvi. 16). The true seeking is the godly sorrow (2 Cor. vii. 10) promised by God, wrought by God, and leads to God.—The premise of the conversion of Israel begins in the exile, fulfilled in Christ, still remains open. (For missions to the Jews.) This is the mercy of God, that He preserves, saves us, and preserves the word.—Inquiry into the uses of the world-history: 1) Leads to God as the origin of all; 2) teaches us to recognize the greatness of His thoughts towards men; 3) shows the sacredness and intimacy of His revelation to His people; 4) declares the wonders of His way; 5) is, in fine, a theodicee.—The national greatness of Israel, 1) measured by that which is humanly and earthly great; 2) confirmed by the grand revelation of God at Horeb, and through the grand redemption from Egypt.—The seeing-eye, to what it extends: It gives the sight, but not the insight (Isa. vi. 9 sq.) hence open thou mine eyes, that I, sq., Ps. cxix. 18.—The living God distinguishes Himself from idols generally, by His wonderful works, but specially by the law and redemption. The most wonderful thing is His being, because God is love, which transcends all nature and all reason (Eph. iii. 19). The fathers were flesh and blood, and what is Abraham's seed, in the light of reason, and in comparison with the other nations? (ver. 38). The thankful knowledge of the Lord is a concern of the heart, and that only, and is eternal life.

Chap. I. Vers. 6, 7. CALVIN: "Lest the people should delay who were already far too slow, he adds in the facility stated, a stimulus, saying that they had barely to move the feet to enjoy the promised rest." (So Jesus had even greater haste than Judas himself, John xiii. 27). SCHULTZ: "With the readiness of the Lord to fulfil His covenant promises, He joins closely His holiness, which shows itself only upon the occasion of sins, but as punishing unreservedly, comes into so much clearer light. A beautiful title, with which he opens his discourse: **the Lord our God**. The Lord does not intend, indeed, any immediate transition from bondage to dominion, but an unimpeded advance to the goal. In following Him he gives no special residence." RICHTER: "The Amorites were especially named to intimate that their iniquity was full (Gen. xv. 16) and the time for the occupation (of Canaan) had come." BERL. B.: "The law cannot make perfect. But we must not stand still. The true light beckons us onward." ZINZENDORF: "The possessing of the land at our day is nothing but a bringing of the kingdom of God in this or that region."

Ver. 9. STARKE: "No Christian should assume a heavier burden than he is able to bear." Ver. 11. SCHULTZ: "Moses is so much more impelled to his wish, as it touches the life of a nation, called to be the bearer of the honor of the Lord." **Spake** for promise (Num. x. 29); "Israel throughout relegated to the word of God, had no special word for promise; what God spake He began to do in that He spake it." To the believer all that God has spoken is assured. Ver. 13. CALVIN: "This liberty [election by the people—A. G.] is very desirable, so that we should not be compelled to obey any one, whoever may be placed over us, but that the choice should be given so that no one should rule us who may not have been approved. The highest integrity and diligence are not enough for the ruler if skill and sagacity are wanting." LUTHER: "It is dangerous and shameful that one should force himself into power, against the will of the people. Many artifices mislead the wise, if they are not prudent, and will deceive them if they are not experienced and skillful. If a prince cannot have both, it is better that he should be a man of great foresight and wanting in piety, than pious and imprudent." STARKE: "In the appointment of officers the choice should not proceed upon favor, but upon experience and the fear of God," Acts ii. 28 sq.; vi. 1 sq.; 2 Chron. xix. 5 sq. Ver. 14. OSIANDER: "Subjects should not reject the useful plans of their rulers, nor resist the same in any arbitrary manner, Rom. xiii. 1; Titus iii. 1." Ver. 16. The word of one party is not enough, they should have both. Ver. 17. LUTHER: "This is the highest and most difficult virtue in a prince. To judge the poor and unknown is easy, but to condemn the powerful, the rich, and friends, without regard to blood, honor, fear or favor, according to the clear view of the case, that is a divine virtue. No prince does this, unless made strong and courageous by the Holy Spirit." CALVIN: "They should not fear any mortal, because the judgment is of God, by which He not only reminds them of the account to be rendered to God, but shows how absurd it is to prostitute the majesty of God in that manner, since they, standing rather in His place, should look as from above upon all men. Were this deeply impressed upon magistrates and pastors, they would not

vacillate, but stand firm against all terrors" ["Moses, 1) appointed men of good character; 2) gave them a good charge: to be diligent and patient, just and impartial, resolute and courageous; 3) a good reason to enforce the charge, for **the judgment is God's.**" MATT. HENRY.—A. G.]. Ver. 19. SCHULTZ: "The greater and more fearful the wilderness through which they went, led and borne by the Lord, the more blameable is their unbelief which was active even then." PISCATOR: "The Church of God is a stranger in this world, walks continually in a wilderness in which it meets rough ways, storms and faithless nomads, but in all has one true support and protector." ["So the way to the heavenly Canaan is beset with difficulties and dangers, Acts xiv. 23." WORDSWORTH.—A. G.]. Ver. 20. SCHULTZ: "The high grounds of Canaan correspond to the most high God, who would have His dwelling therein" Ver. 21. SCHULTZ: "The demand **fear not**, sq., our Lord gives in the N. T. to His disciples, John xiv. 27."

Ver. 23. CALVIN: "If they had all been taken from one tribe their faithfulness might have been suspected; but if each possessed its own witness, all jealousy and suspicion would be removed. Then, too, God chose men of renown, whose testimony would command respect. But there is nothing which the wickedness of men cannot pervert." Ver. 26. LUTHER: "Thus those whom God has trusted in great things are faithless to Him in small things; for thou knowest that faith is not a work of the free will, but only of the grace of God." SCHULTZ: "There are, in the history of the kingdom of God, deciding points, when even wickedness rises to its highest distinction, for the perfecting of grace. Israel, similar to the pilgrim in his holiest moments." Ver. 27. SCHULTZ: "All the prophets point to this redemptive work. Some refuse the gifts of the Son in the N. T., and become like the old Israel." Vers. 27, 28. LUTHER: "Unbelief raves because the word of God is lost. That is the fruit of human prudence in divine things. Unbelief makes the dangers more and greater than they are, but faith counts all for nothing, and the word as the strength of God, ver. 29 sq." [All our disobedience and failures flow from a want of faith in the word of God. Unbelief is disobedience, and the spring from which it issues.—A. G.]. J. GERHARD: "If we turn our eyes from the promise of the gospel, Satan tries to persuade us that we are unable to stand against such mighty foes." KRUMMACHER: "Is it not thus with many in Christendom? No, we can never do that. Glad to have it off their hands, they will not make the least attempt nor even give to the Lord one good word for it, because He might strengthen them, and they will not come to Him."—STARKE: **Our brethren.** "Through this the spies become partakers in the sins of many." Ver. 29. CRAMER: "Those who are strong in faith should comfort and help the weak, Gal. vi. 1." SCHULTZ: "It is precisely with this demand as with that to Ahaz, Isa. vii. 10 sq. The last attempt. It must at all events appear, what was desired." Ver. 30. SCHULTZ: **Jehovah your God.**—"Can it be that His relation to them is still not destroyed, even if it were as Gen. vi. 6. Moses can point for the answer to a present experience, ver. 33." Ver. 31. SCHULTZ: "Incomprehensible condescension of God, and still more incomprehensible exaltation of the Church. The true Shepherd." Ver. 32. LUTHER: "Thus they put no faith in Moses, who was prepared with so many words, and so many miraculous signs. But why should we wonder when to-day there is so little faith, and the whole world raves in unbelief? If only two men from the great mass cleave to Moses, he will not intermit his office-work with respect to the word, and preaches in vain to the unbelievers." Ver. 33. SCHULTZ: "The divine activity in its energy cannot be represented in any more fitting way than in light and fire, with which the smoke cloud itself appears, Isaiah iv. 5. The living energy of men comes appropriately and early to light in the smoking breath. The animating and consuming, the refreshing and wearying potencies in their unity. The caravans in the wilderness raise an artificial smoke-cloud to go before them. Since the Lord sought out the camping places, the inconsistency is the more remarkable, in that they have hitherto trusted to Him for rest, followed Him through the darkest paths; but now when so near the peculiar resting-place they despair."

Ver. 34 sq. SCHULTZ: "The judgment upon the old Israel, a prediction of that upon the new, when it should become an old. It tended to check the external, false particularism."—LUTHER: "The Jewish people fails when it was upon the very neck of the Amorites. Thus the forbearance of God gives space for repentance to the heathen before they should be destroyed. Rom. iii. 29. Their blindness is their snare, sq." Ver. 36 So also Noah in his evil generation, Gen. vi. 7. SCHULTZ: "The old Israel, to a certain extent, entered Canaan with Caleb and Joshua. Caleb not only saw the land, but possessed it. He asked for Hebron (Josh. xiv.), because in his old age he had still living faith in the face of the sons of Anak, who had plunged the others, for the most part, into fear. His more glorious reward. The statement why he was spared removes every suspicion of partiality on the part of God. The problem of humanity, especially of Israel, is to be faithful unto death and in death; solved only in the true Caleb." Ver. 37. STARKE: "Moses confessed his own sin, but also that it was not intentional with him." LUTHER: "For our instruction and comfort, lest we should despair in our sins, for in this temptation not only many of the people, but even men of excellence, even the greatest prince Moses, with his holy brother Aaron, fell. We should fear the Lord, and despair in ourselves, since we are what we are only by His grace and power." Ver. 38. In the kingdom of God it is first true, *le roi ne meurt pas*. STARKE: "Joshua here typifies a higher one than Moses"—[MATT. HENRY: Mercy is mixed with wrath, 1) though Moses might not bring them into Canaan, Joshua should; 2) though this generation should not enter, the next should.—A. G.]—Ver. 39. WURT. BIB.: "Although we do not believe God, He remains true and faithful to His promises." SCHULTZ: "What you will not believe, that I will bring to pass, that I may make known my

strength in the weak, and better aid your helpless ones than yourselves. Through the whole history of His kingdom, He knows how to find himself in the form of a servant," ver. 40. SCHULTZ: "But it is different with you older than with the younger; you to punishment and death, they to preservation and strength." If Israel has not Canaan, then the desert. Either heaven or hell, no intermediate place.

Ver. 41. STARKE: "Our nature is so depraved, that it knows no restraints. What God forbids, we do; what He commands, we neglect."—KRUMMACHER: "They add: as the Lord commanded us. But indeed had He said: The Lord will fight for you. Your plan was partly too late, partly not properly arranged. Ps. xliv. 5; xxxiii. 16 sq. Your obedience must now consist in this, that you lay aside your own will." STARKE: "Plans undertaken against God and His word come to a bad end." [HENRY: "Thus when the door is shut and the day of grace is over, there will be found those that stand without and knock." Cowardice and presumption are not far apart.—A. G.] LUTHER: "The unsearchable judgments of God! His people who presume upon their own strength, He permits to be overcome, as if He were not their God. But the enemy, who rely upon their own strength, He allows to conquer. Know that as there is that which is more to be feared than the manifest signs of the anger of God, so the unbeliever is sometimes successful in his way," ver. 45. It happens to Israel as to Esau, Heb. xii. 17.

Chap. ii., ver. 8. SCHULTZ: "The Lord waits again only to a certain extent to call out His it is enough, and to lead the desert-wanderers into Canaan." Ver. 4 sq. LUTHER: "In the history of the heathen we see the greatness or smallness of works; but in the history of the Jews it is only the word of God, through whose leading and will all things come to pass." RICHTER: "Before God brought the Israelites to punish His enemies in Canaan, He taught them to forgive their enemies in Edom." Ver. 7. In all the providence of God with respect to other people, and in all his consideration of them, Israel still appears as the one especially blessed, as bodily so spiritually. Ps. cxlvii. 20. As (i. 31) all false steps, falls and contingencies are taken up in the divine bearing, so all wants in the divine providence which always helps him (Luke xxii. 35). "They end in love and blessing," if they are from the ways of God. Ver. 15. The hand of God finds His enemies. He rules in the midst of His enemies. Ver. 28. RICHTER: "How impressively the true history of the world teaches the righteousness of the Judge of the world." Ver. 24. KRUMMACHER: "What may we not do if we believe, and how should not all things be possible to those whom Christ makes strong? The true beginning to take possession is made in the blessed dying hour. The full possession follows at doomsday." [HENRY: "Observe in the commission given to Israel, 1) though God assured them the land should be their own, yet they must bestir themselves, and contend with Sihon in battle; 2) when they fight, God will fight for them."—A. G.] Ver. 25. SCHULTZ: "Israel enters into the same relation to the heathen as man generally to the rest of creation, as the representative of communion with God, of the higher life of the Spirit." Ver. 81. RICHTER: "Thus oftentimes gifts come to the children of God beyond their expectation." SCHULTZ: "To the divine beginning in love, the beginning on the part of His people in zeal and confidence must correspond (Isa. xl. 81), and thus always when the call is given by God, there must be a cheerful response. His saints are also His mighty jubilant ones, Isa. xiii. 8."

Chap. iii., ver. 1. LUTHER: "Og must have been a bold king to contend with Israel alone, and not have come to the help of Sihon. At the time of Saul all Israel fled before a single giant; it would have been so here if the faith of the people and the truth of the promise of God had not wrought wonders." Ver. 2. SCHULTZ: "If the demands upon Israel's faith, made stronger by the first victory, were greater, so the Lord comes to their aid with cheering and impressive encouragement, i. 29." Ver. 14. RICHTER: "Moses, surprised, says of Jair, stretching widely to the north, he maintained his name. Thus what would be an obstacle to unbelief or weak faith becomes a source of strength to the believer." Ver. 18. SCHULTZ: "Moses laboring against any isolation of the East Jordanic tribes not only in the present war, but for the long future, ventures to hope that the special exertions for their brethren could easily strengthen the community of feeling, and make it permanent. In case of isolation the East Jordan tribes would suffer the most." TUB. BIB.: "We should interest ourselves in the brethren in faith, Rom. xii. 14; Gen. xiv. 13 sq." CRAMER: If we have planted our feet firmly in spiritual things, we should help the weak and unconverted. Gal. vi. 1; Phil. ii. 12. LUTHER: "They enter the work of God with their strength, but do not presume upon their strength. Blessed are they who thus serve God with their weapons and members." Ver. 21. SCHULTZ: The contest in the service of God may for the first be the more severe, the longer it lasts; but out of the localities in which we have fought for and with God, there rise up loud-speaking witnesses to kindle anew our courage and faith." Ver. 23 sq. RICHTER: "Through this open confession of his heart's desire he in part wakens or strengthens a similar desire in Israel, and in part in opposition to Num. xx. 12 sanctifies again the name of God." SCHULTZ: "Moses truly in the first word betrays his thoughts of his own guilt. Above all he makes the impression that the law introduced by him had reached in his case its most peculiar object, the knowledge of sin." Ver. 24. J. GERHARDT: "When one asks a favor from an avaricious person, he is wont to present before him the kindness he would have performed; but when from a generous person, the kindness he has already received." Ver. 25. SCHULTZ: "Canaan presents itself to him as a highland by the side of Horeb, where he lived the best days of his life, and in contrast to the desert." Ver. 26. TUB. BIB.: "If this is done in the green tree, what shall be done in the dry (1 Pet. iv. 18)." WURTH. B: If we sin with the god-

less, we must suffer punishment with them." Ver. 27. SCHULTZ: "Viewing Canaan from Pisgah, a true representative of the Old Covenant. Though he must content himself with the distant view, his life has not been an aimless one. However much or little of perfection may pass before the eye of the individual, if it concerns a work of God, there is a progress and completion indeed endless, in which at last the individual shall be included in the finished work of God." [WORDSWORTH: The law had a far-off vision of the gospel and its heavenly revelations, and yearned for it and them, but could not go in and possess them; but Moses after his death was brought into Canaan to see the glory of Christ (Matt. xvii. 8). Not Moses, but Jesus, brings us to our Canaan."—A. G.]

Chap. iv., ver. 1. SCHULTZ: "And now, *i. e.* since He has first loved us, He permits us again to love Him. As Rom. x. 17, ἀκοή first," *etc.* STARKE: "Beside the hearing, the reading, the devout contemplation, the careful preservation, the actual fulfilling." [From God's doing to ours. We should use God's providences to quicken us in duty.—A. G.] RICHTER: Ver. 2 places the limits to men, not to the Spirit of God. STARKE: "Thus the sacred Scriptures contain perfectly all that is necessary to salvation." Ver. 6. SCHULTZ: "There lies throughout at the foundation the truth, that man by himself is deficient in wisdom." Ver. 7. MICHAELIS: "God shows Himself the lawgiver and judge of His people, as He answers their law-questions." Ver. 8. SCHULTZ: "No heathen nation was able to establish justly the rights of men between each other, however great it might be. All justice has at last its roots in God." RICHTER: "Paul also, Rom. iii. and ix., celebrates the advantage of Israel (vers. 6–9)." ZIEGL: "What are all the political systems of MACHIAVELLI, HELVETIUS, HALLER, *etc.*, against the Republic of PLATO, which every one who in this day will be a politician admires above all? And still this last, in comparison with the Israelitish constitutional law, is nothing more than an abstraction in a mythological dream." Ver. 9. CALVIN: "Thus the tardiness of our flesh must be aroused, and at the same time its weakness fortified, its inconstancy prevented, since nothing is more easy than that the whole zeal should collapse in a sudden forgetfulness, or grow languid by degrees." Ver. 11. SCHULTZ: "The appearance upon Sinai, and the sacred night. Both foundations of a covenant of God—but how different!" Ver. 29. "The sinner never binds himself to seek God, unless when he conceives Him to be placable. Sincere conversion is that of the whole heart, and the opposite to that which is feigned or hypocritical." Ver. 30. CALVIN: "Sorrow in its uses and fruits, Heb. xii. 11. We should not be exasperated by the rod of God." [Ver. 31. WORDSWORTH: **He will not forsake thee.** There is mercy then in store for the Jews.—A. G.] Ver. 34. ZIEGL: "In fact (beyond Christ, where the miracle appears as nature) there is no other point in history, about which such a fulness of miracles are massed, as the exodus of Israel, in what precedes and follows it. Indeed the supernatural in nature, which is a proof of the constant latent existence of a higher order of things, is only introduced through the divine freedom, but on the other hand is closely connected as a sign with the following revelation." Ver. 37. SCHULTZ: "True faith must grow, and be one with the feeling of unworthiness; will it be strong, it must have some other ground for the divine love than itself; a fundamental truth which touches the central point of Christendom."—[For further homiletical hints see the admirable and practical summing up of this chapter in HENRY.—A. G.].

The separation of the Cities of Refuge as a pause to the first discourse.

CHAP. IV. 41–43.

41 Then [After that] Moses severed three cities on this [that] side Jordan, toward the
42 sun-rising; That the slayer might flee thither, which should kill his neighbour unawares [without design] and hated him not in times past [yesterday, the third day];
43 and that fleeing [and flee] unto one of these cities he might live: *Namely*, Bezer in the wilderness, in the plain country, of [for] the Reubenites; and Ramoth in Gilead, of [for] the Gadites; and Golan in Bashan, of [for] the Manassites.

EXEGETICAL AND CRITICAL.

Through the whole fourth chapter down to the fortieth verse, "life" has been the thought insisted upon. If in the connection the relations to God have been made prominent, the preservation of life in our relations to our fellow-men, our neighbors, is still a very obvious, supplementary realization of the same thought. Then there is no more effective form of the fundamental idea of the whole law, which should be carried out, than that Moses, while he takes breath, should immediately use the pause, to follow the word with the deed, and therewith show his hearers what was also expected from them. See the divine command in question, Num. xxxv. 6, 14. Lastly, BAUMGARTEN says correctly, "that the East Jordan land thus first received its full consecration, and the assumption in the preceding discourse of Moses, of the conquest and possession of the two Amoritic

kingdoms on the further side of Jordan, was thus fully grounded." Moreover the historical conclusion here is just as appropriate as the historical beginning, i. 1-5. [These verses are clearly in place. They narrate an occurrence which took place between the close of the first and beginning of the second discourse, and therefore are inserted here. Aside from the connection in thought, and the moral lesson they teach, they belong historically here and no where else. —A. G.]. For the later mention, and perhaps first full completion of the Mosaic separation, comp. on Josh. xx. The closer limitation, ver. 41, **toward the sun-rising** explains **on this side Jordan**, as the East Jordanic cities in distinction from the Canaanitic cities of refuge in chap. xix. Comp. that chap. The separation by Moses, as it rested upon a divine command, raises the free cities to sacred places (Ex. xxi. 14; 1 Kings ii. 28 sq.; i. 50 sq.). The regulation, ver. 42 (Num. xxxv. 15 sq.), prevents or restrains blood revenge; for the life of man is not merely precious to the slain, so that his murder must be revenged, but is alike costly to the slayer, who indeed as the murderer must pay with his own life that which he has violently taken, but whose life, even on that account, as he has simply given the fatal stroke (without foreknowledge, without any premeditated hostility) must be preserved. Ver. 43. **Bezer**, "probably Bosor, 1 Macc. v. 36, but not yet certainly ascertained" (Keil). **The plain country** (iii. 10) is the Amoritic: thus **the wilderness** is used for the steppes of the Euphrates wilderness (1 Chron. v. 9, 10) to which Reuben lay open on the east. If the six places of refuge, on the west and east side of Jordan, were arranged at equal distances, we should look for Bezer over against Hebron. **Ramoth in Gilead**, is identical with Ramoth Mizpeh, a border city of Gad, now Salt, the only inhabited city in Belka, whose castle, surrounded by steep mountains, rises in a narrow rocky valley, the houses rising as terraces. **Golan**, east of the sea of Galilee, but not certainly discovered, although the district Gaulanitis bears its name.

HOMILETICAL AND PRACTICAL.

Calvin: "Athough he was not able to fulfil in every part, the divine command to select six cities, he did not delay until the three other cities could be added, from whence we may learn that although we may not immediately complete what God commands, we should not delay, and still we are not to be over anxious since He may intend to complete it through others." Wurt. Bib.: "Sins are not all of the same dye, Matt. xii. 31, 32." The refuge cities east of Jordan; 1) their significant number (three, the number of the divine life); 2) their typical position (**toward the sun-rising**) in reference to their chief significance, the preserving of life; in reference to Mal. [iv. 2]; Luke i. 78; 2 Pet. i. 19; 3) their significance, over against the custom of blood revenge, and for the law of God. The sacredness of human life. [The whole law is unto life. Obedience to it is not only the path to life hereafter, but to life here, vers. 1, 40; Prov. iii. 2; iv. 4. This provision of the cities of refuge, with all the arrangements as to ease of access, shows how sacredly the law guards human life. It claims indeed life for life, thus lays its restraints upon human passion and violence, but still protects the unintentional and therefore guiltless man slayer.—A. G.].

Title introductory to the second discourse.

Chap. IV. 44–49.

44, 45 And this *is* the law which Moses set before the children of Israel: These *are*
thé testimonies, and the statutes, and the judgments, which Moses spake unto the
46 children of Israel, after they came forth out of Egypt, On this [that] side Jordan,
in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who
dwelt at Heshbon, whom Moses and the children of Israel smote, after [as they
47 came][1] they were come forth out of Egypt: And they possessed his land, and the
land of Og, king of Bashan, two kings of the Amorites, which *were* on this [that]
48 side Jordan, toward the sun-rising; From Aroer, which *is* by the bank of the river
49 Arnon, even unto Mount Sion, which *is* Hermon, And all the plain on this [that]
side Jordan eastward, even unto the sea of the plain, under the springs [slopes] of
Pisgah.

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 46. Lit., in their coming.—A. G.]

EXEGETICAL AND CRITICAL.

Since the second discourse constitutes peculiarly Deuteronomy, it is proper that it should be preceded by a general introductory title, analogous in its form to that in i. 1-5. As to its form the progress from the **declaration**, i. 5, to the **setting it before the children of Israel**, is worthy of notice. Deuteronomy is thus the renewed, and in a certain measure a second lawgiving. Then, in order to bring out fully that

which corresponds to the title, he adds to the all-comprehensive designation **law**, ver. 44, now (ver. 45) **testimonies**, and indeed before **statutes**, and **judgments**, because these two sides of the law of God, in His revelation, in its demands, penalties, promises, are designed to testify to men in Israel His gracious, holy, righteous, good-will, vi. 17, 20; xxxi. 26, 27. [Bib. Com.: "Testimonies, statutes, and judgments, *i. e.*, commandments considered first as manifestations or attestations of the will of God, next as duties of moral obligation, and thirdly as precepts securing the mutual rights of men."—A. G.]. What was presupposed in the time announcement, i. 8, is here and in ver. 46, expressly declared in the בְּצֵאתָם־; the auditory after the *terminus a quo*, and at the same time according to the obligatory grounds or reasons, as in Ex. xx. 2; xix. 1. Comp. also upon i. 1; iii. 29; i. 4. For ver. 47, see ii. 33 sq.; iii. 1 sq. For ver. 48, see ii. 36; iii. 12; iii. 8, 9. For ver. 49, see iii. 17. "It is not strange that the geographical and historical elements which form the basis of the narrative should be presented again in this title, since these stand in the closest connection with the subjects of the discourse, which now first takes its right course."—Baumgarten.

HOMILETICAL AND PRACTICAL.

Vers. 44, 45. Calvin: "Moses shows, with how many words also, that he has only explained to them the law in its integrity." Ver. 46 sq. Calvin: "The taste of grace received should lead us to press more eagerly forward." Ver. 49. Richter: "Every look at Pisgah was for Moses a reminder of his approaching death (iii. 27) therefore he hastens to arrange all things with and for Israel." The law is, 1) for a testimony, and thus it is doctrine; 2) for a support, and thus an ordinance for Church, State, family; 3) for justice, and thus a seal, as also a glass and restraint. If God makes demands upon man He has first given to him, and will give, so that he may have all fulness.

II. THE SECOND DISCOURSE.

Chapters V.—XXVI.

The text—the decalogue, the foundation of the covenant, the kernel of the whole law, and the fundamental condition of all salvation.

Chap. V. 1—VI. 3.

1 And Moses called all Israel, and said unto them, Hear, O Israel, the statutes
and judgments which I speak in [before] your ears this day, that ye may learn
2 [and learn] them, and keep,[1] and do them. The Lord our God made a covenant
3 with us in Horeb. The Lord made not this covenant with our fathers, but with
4 us, *even* us, who *are* all of us here alive [living] this day. The Lord talked with
5 you face to face in the mount, out of the midst of the fire. (I stood [was standing]
between the Lord and you at that time, to shew [announce to] you the word of the
Lord: for ye were afraid by reason of [before][2] the fire, and went not up into the
6 mount,) saying, I *am* the Lord thy God, which brought thee out of the land of
7 Egypt, from the house of[3] bondage. Thou shalt have none other gods before me.
8 Thou shalt not make thee *any* graven [idol] image, *or* any likeness *of anything* that
is in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath
9 the earth: Thou shalt not bow down thyself unto them, nor serve them: for I the
Lord thy God *am* a jealous God, visiting the iniquities of the fathers upon the
children unto [and upon] the third and [upon] fourth *generation* of them that hate
10 me, And shewing mercy unto thousands [the thousandth] of them that love [loving]
11 me, and keep [and keeping] my commandments. Thou shalt not take the name of
the Lord thy God in vain[4] [to a nonentity, falsehood]: for the Lord will not hold
12 *him* guiltless that taketh his name in vain. Keep the Sabbath-day to sanctify it,
13 as the Lord thy God hath commanded thee. Six days thou shalt labour, and do
14 all thy work; But [and] the seventh day *is* the Sabbath of the Lord thy God: *in*
it thou shalt not do any work, thou nor [and] thy son, nor [and] thy daughter, nor
[and] thy man-servant, nor [and] thy maid-servant, nor [and] thine ox, nor [and]

TEXTUAL AND GRAMMATICAL.

1 [Ver. 1. Mar. more lit., keep to do them.—A. G.].
2 [Ver. 5. Lit., from the face of.—A. G.].
3 [Ver. 6. Margin and lit., servants.—A. G.].
4 [Ver. 11. Thou shalt not lift up (take) the name of Jehovah thy God to a falsehood.—A. G.].

thine ass, nor [and] any of thy cattle, nor [and] thy stranger that *is* within thy
15 gates; that thy man-servant and thy maid-servant may rest as well as thou. And
remember that thou wast a servant in the land of Egypt, and *that* [*om.* that] the
Lord thy God brought thee out thence through [with] a mighty hand, and by a
stretched-out arm: therefore the Lord thy God commanded thee to keep the
16 Sabbath-day. Honour thy father and thy mother, as the Lord thy God hath commanded
thee; that thy days may be prolonged, and that it may go well with thee,
17, 18 in the land which the Lord thy God giveth thee. Thou shalt not kill. Nei-
19, 20 ther shalt thou commit adultery. Neither shalt thou steal. Nei-
21 ther shalt thou bear false witness against thy neighbour. Neither shalt
thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's
house, his field, or [and] his man-servant, or [and] his maid-servant, his ox,
22 or [and] his ass, or [and] any *thing* that *is* thy neighbour's. These words the Lord
spake unto all your assembly in the mount, out of the midst of the fire, of the cloud,
and of the thick darkness, with a great voice; and he added no more[5] and he wrote
23 them in two tables of stone, and delivered them unto me. And it came to pass,
when [as] ye heard the voice out of the midst of the darkness, (for [and] the moun-
tain did burn [was burning] with fire,) that ye came near unto me, *even* all the
24 heads of your tribes, and your elders; And ye said, Behold, the Lord our God hath
shewed us his glory, and his greatness, and we have heard his voice out of the midst
of the fire: we have seen this day that God doth talk with man, and he liveth.
25 Now [And now] therefore why should we die? for this great fire will consume us:
26 if we[6] hear the voice of the Lord our God any more, then we shall die. For who
is there of all flesh that hath heard the voice of the living God speaking out of the
27 midst of the fire, as we *have*, and lived? Go thou near, and hear all that the Lord
our God shall say: and speak thou unto us all that the Lord our God shall speak
28 unto thee;[7] and we will hear *it* [thee], and do *it*. And the Lord heard the voice
of your words, when ye spake unto me; and the Lord said unto me, I have heard
the voice of the words of this people, which they have spoken unto thee: they have
29 well said all that they have spoken. O that there were [who will give] such an
heart in them, that they would fear me, and keep all my commandments always,
30 that it might be well with them, and with their [sons] children for ever! Go say
31 to them, Get you into your tents again. But as for thee [and thou] stand thou
here by me, and I will speak unto thee all the commandments, and the statutes, and
the judgments, which thou shalt teach them, that they may do *them* in the land
32 which I give them to possess it. Ye shall observe to do therefore as the Lord your
God hath commanded you: ye shall not turn aside to the right hand or to the left.
33 Ye shall walk in all the ways which the Lord your God hath commanded you,
that ye may live, and *that it may be* well with you, and *that* ye may prolong *your*
days [live a long time] in the land which ye shall possess.

CHAP. VI. 1 Now these *are* the commandments, [And this is the commandment][8] the
statutes, and the judgments which the Lord your God commanded to teach you,
2 that ye might do *them* in the land whither ye go [pass over] to possess it: That
thou mightest fear the Lord thy God, to keep all his statutes and his commandments
which I command thee, thou, and thy son, and thy son's son, all the days of thy life;
3 and that thy days may be prolonged. Hear therefore, O Israel, and observe to do
it; that it may be well with thee, and that ye may increase mightily, as the Lord
God of thy fathers hath promised [spake to] thee, in [*om.* in] the [a] land
that floweth with milk and honey.

TEXTUAL AND GRAMMATICAL.

[5] [Ver. 22. Lit., did not add.—A. G.].

[6] [Ver. 15. Lit., margin, and so SCHROEDER, we are adding to hear—hear further.—A. G.].

[7] [Ver. 27. Our version here observes carefully and properly the distinction between אָמַר and דִּבֶּר.—A. G.].

[8] [Ver. 1. הַמִּצְוָה is singular. The commandment is a whole and includes statutes and judgments.—A. G.].

EXEGETICAL AND CRITICAL.

1. Vers. 1–5. In distinction from **spake**, i. 1, קָרָא here not to show the "public nature of his discourses" (SCHULTZ) for that was already sufficiently clear, through **all Israel**, but the loud voice, with which Moses sought to reach all as far as possible, Gen. xlix. 1; John vii. 37. Comp. upon iv. 1. There שְׁמַע אֶל, because as yet introductory, but here שְׁמַע אֵת where the substance of the law is to be repeated, and accordingly instead of מְלַמֵּד here דֹּבֵר, in both cases the participle indicating the condition: as ye see and hear. שָׁמַר, **to keep**, is necessary both for its own conduct, and for the office of Israel among the nations (iv. 2, 6). [BIB. COM. "The recapitulation of the law upon which Moses now enters was suggested by the fact that the generation to which it was originally given was now dead, by the change about to take place in the circumstances of Israel, through their actual settlement in the land of promise, and by the approaching decease of the great law-giver."—A. G.]. Ver. 2. The peculiar character of the covenant as of God with Israel, has appeared already in a similar connection, iv. 1 (Doct. and Eth. 18). The law as an intermediate step in the development of the covenant, does not essentially modify the latter (Gal. iii. 17) since the law is at the same time pedagogically a promise (Gal. iii. 24 sq.). The time of the promise also is not without law, the Noachic and Abrahamic preformations of the law being simply overshadowed by the promise. Ver. 3. That which is new and peculiar in **this covenant**, not with **the fathers** (*i. e.*, the patriarchs) but with Israel, the characteristic of the historical development is merely the greater prominence of the law, and indeed as a national code, and as a preparatory step toward the salvation of all nations. Israel now has the same significance for the whole race which the fathers had for Israel (iv. 37). But although the negative statement throws light upon the character of the covenant, it contains much more, which the positive statement expresses, as to its direct relation to the present generation, who are thus distinguished from the fathers. There may be a reference also to the fathers in Egypt, (CALVIN) in so far as they represent the first step in the development of Israel to a nation, whose actual existence as a nation is here prominent. And since the present Israel has escaped the judgments which overwhelmed the former Israel in death, so we seem to see the forms of the fathers, whose bones lie bleaching in the wilderness. But Moses intends to say, not the fathers, whoever they may be, but we are the people, whom it concerns, whose faith and obedience come into view (iv. 4). [**But with us**.—The original is very emphatic: **with us, even us, all of us** living.—A. G.] This direct relation of the covenant unto them is further shown by the manner of its conclusion: **face to face** (בְּ instead of אֶל). If it is not indicated in the words used, there is in fact a great difference between the manner in which the revelation spoken of here, and that made to Moses (xxxiv. 10; Ex. xxxiii. 11) was effected, and ver. 5 states concisely the mediatory position which Moses in forming the covenant occupied (Ex. xix. 19 sq.) on account of the fear of the people. [Moses was in the mount while the ten commandments were spoken. Although they were not addressed to him in distinction from the people, yet he even then occupied a mediatory position, which became more conspicuous after the terror and request of the people.—A. G.]—Upon **the word of the Lord** (not the ten commandments), comp. ver. 24 sq.; Ex. xix. 21 sq.; xx. 19 sq.—לֵאמֹר refers remotely to דִּבֶּר, ver. 4, and more nearly to דְּבַר יהוה, ver. 5, which takes up again the thought of דבר.

2. Vers. 6–21. After the parenthesis, ver. 5, follows the decalogue as the foundation of the covenant, Ex. xx. The law, the determination for man, can only come from Him who alone and over all is self-determined, *i. e.* from God, and from God as Jehovah, ver. 6 ("the entire moral code of the decalogue roots itself in the name of Jehovah." BAUMGARTEN). The eternally unchangeable, because He demands the obedience of faith (not simply the moral imperative), must not merely reveal Himself, but in His revelation to Israel must show Himself as the true and faithful God.—**Thy God**.—With this initiatory statement, which concentrates within itself the life-thought of the Israelitish nation, is closely connected the historical statement of the redemptive work already accomplished: **which brought thee out**, sq.—All that follows naturally addresses itself to Israel. Ver. 7. The form of a prohibition, because with the allusion to Egypt, the apostate heathen world comes into view over against Israel, and Israel must say in its heart, **not**, sq., to which my heart is all too much inclined. [As the law is not alone for Israel, but universal, the prohibitory form has a deeper ground than any enactments growing out of the relations of Israel to the heathen world—a ground in the perverse inclinations of the heart as fallen, to go wrong.—A. G.] Since יְהוָה denotes the only or self-existent being, and this being is the God of Israel, there cannot be (לֹא יִהְיֶה לְךָ) for Israel any other God, either in His stead (substitution in the gross forms of idolatry), or even (עַל) in addition to, by the side of, or over and above Him (the co-ordination in the more refined systems of idolatry), Isa. xlii. 8; 1 Cor. viii. 4, 5. HEIDEL. CATECHISM, Question 95. It is ever another than the only true God in His revelation (פָּנַי), ver. 4. אַחֵר denotes a second one, following, whence in the plural form, thus polytheistically (אֱלֹהִים אֲחֵרִים), contradicts the unity and exclusiveness of Jehovah; but then also as implying a being other than the being, namely, a not-being, a nonentity. Heathenism is thus pointed out as an apostacy from the primitive monotheism, or as a sickly form of the God-consciousness, Rom. i. Comp. J. GRIMM, *German Myth. I.*: "All mythologies show this relation." Upon ver. 8 (εἴδωλον) comp. iv. 16, 15, 12.—**In the heavens** (iv. 17), *i. e.* of birds, although also (iv. 19) of the stars. The way to

idolatry is marked out and enclosed instructively in the ever-deepening shades of heathenism, *i. e.* of the human heart left to itself. First comes the falling away from the true God; then the falling into the service of false gods. If Jehovah in the first relation is the only living God, He is also in this second reference the one who is only and purely spirit. Idolatry in one aspect is an improper multiplication of, or addition to, the idea of God, and in another an equally improper division or subtraction from it. We pass in ver. 9 from the idol-makers to the idol-worshippers; προσκύνησις (the believing reverence and worship), λατρεία (the practical obedience of the cultus), iv. 19, 28. The transition to ver. 11 is thus, as becomes the living Spirit or God, from the innermost spiritual life of men to its closest and most natural expression in words through language. And the reason also: **For I the Lord**, sq., is spiritual and moral in its nature. So likewise the introductory representation of Jehovah (comp. upon iv. 24) which precludes all nature-necessity, fate, and the like. And so also, although the **iniquity of the fathers** is said to come upon the children of the third, and even the fourth generation, still physical relations are perhaps mainly thought of in **the iniquity** in which they became sharers through the personal sins, and the punishment cleaves to the iniquity. Comp. xxiv. 16.

—**To visit upon** is to punish. לְשֹׂנְאָי, "**those hating me**, by which this feeling is designated as the adhering quality, the enduring condition of those in question. The לְ resumes again certainly the genitive אָבוֹת; but at the same time the repeated עַל binds the different generations with the fathers into one organic form in their hatred against Jehovah. Indeed the parallel, לְאֹהֲבַי (1 John v. 3), will not admit any other interpretation (comp. Lev. xxvi. 39, 40). As this regard to the subjective character of men does not veil the righteousness,in the holy energy of God (Gen. xviii. 25), so ver. 10 unveils the abundant, overflowing richness of the love-energy of God (Ex. xxxiv. 6 sq.). Jeremiah and Ezekiel simply correct the heathenish interpretation of the truth. Jer. xxxii. 18 sq.; Ezek. xviii. The word of the mouth to which we now pass is the most spiritual expression of the man; and thus **the name of the Lord**, ver. 11, is moreover the true self-revelation of the divine life (John xx. 31), as this is for man, and offered to him, the word of God with respect to Himself, by which He legitimates Himself (Ex. iii. 13 sq.; Isa. lii. 6), and through which He will be sought and found (Deut. iv. 7; Joel ii. 32). נָשָׂא, to take, to raise up, with אֶל or לְ, the direction whither, to lift up, to aim at, desire, used of the purpose of the soul, Ps. xxiv. 4, here of the tendency of the tongue, thus to take upon the lips, to bear in the mouth, in order to utter the name to שָׁוְא, nothingness, vanity, thus useless, thoughtless, then morally evil, wickedness, and thus shamefully, falsely. If the acknowledgment of Jehovah is here indicated, the sanctification of the Sabbath is the actual acknowledgment. שָׁמוֹר, ver. 12 is not more specific than זָכוֹר, Ex. xx. 8 (as Schultz holds), but rather the reverse, since the latter points out specifically how the former may be secured. While in ver. 8, compared with Ex. xx. 4, the וְ is wanting before כָּל, and is found in ver. 9 before עַל, though not occurring in Ex. xx. 5, changes of little importance, the change here from זכור to שמור, bringing out the keeping in opposition to the profaning and secularizing of the name of Jehovah, corresponds significantly to the national character of Israel, and to the design of Deuteronomy. The sanctification of the Sabbath is indeed a national confession. Over against the several nonentities with which the name of Jehovah might be mingled, Israel was bound to the time (אֶת־יוֹם), which precisely points out this manifoldness as a nothingness, because temporary and fleeting. הַשַּׁבָּת, the one who rests, keeps festival. The day is what Israel should be at the day. Thus the day is **sanctified**, *i. e.* set apart, separated from the other days.—**As the Lord thy God commanded thee** refers to the institution, as it is recorded Ex. xx., for as to the rest ver. 13 sq. accords with Ex. xx. 9 sq.: so that the farther carrying out of the command does not come into view here. But since Ex. xx. 11 is here presupposed, ver. 15 still once more emphasizes **has commanded thee.** Ver. 13. מְלָאכָה from לָאַךְ (Gen. ii. 2), whatever one undertakes and completes. Ver. 14. לַיהוָה, to whom it is separated and sanctified.—**And thy son**, sq.—The state grows out of the household, the people from the family, and thus the national confession of Israel is laid open at its very roots and sources.—**Nor thy ox**, sq.—Particularizing, and then at last summing up that which is generally referred to in **nor thy cattle**, Ex. xx. 10. For גֵּר comp. i. 16 and Doct. and Eth. 3. As to the connection of master and man-servant and maid-servant under the idea of rest: **that they may rest as well as thou**, this similar position in reference to the enjoyment of the Sabbath already intimated, Ex. xxiii. 11, is still more expressly stated in ver. 15, since the **remember**, Ex. xx. 8 (which does not call for a recollection of the Sabbath-rest of God (Gen. ii.), but an inward keeping of the Sabbath-day to the very end of its sanctification, so that it shall be sanctified as commanded whenever it returns), gives at the same time a coloring and completion to the thought. The redemption of Israel from Egypt is brought to consciousness again just as in Ex. xiii. 3; Deut. iv. 34. This demand here does not entirely coincide with Ex. xx. 11, for there the עַל־כֵּן declares why Jehovah blessed the Sabbath day, and hallowed it, because He rested on the seventh day, while here on the contrary it teaches why Israel, is commanded to keep the Sabbath day instituted by God upon this ground, and rest, the man and maid-servant with their master. To the reason for the institution on the part of God there is added now a special reason for its observance

on the part of the people, who therein confess that they are redeemed, and thus distinguished above all nations (iv. 34, 37 sq., 20). A genuine deuteronomic application of the more objective command in Ex. xx.—[So far from there being any inconsistency in the sacred writer here, the variety in the statements, confirms the genuine Mosaic authorship of Deuteronomy. No later writer, designing to palm off his work as that of Moses, would have ventured upon this freedom. The appropriateness of these references to the previous condition of Israel, as motives to the observance of the Sabbath, is obvious, since the exodus was really one entrance into rest.—A. G.]—If the acknowledgment to Jehovah in fact appears here to be limited to the solemnity of a single day, ver. 16 removes any such limitation, and makes the whole life of the Israelite from the first father and mother down to the last, an actual and real acknowledgment of Jehovah. If כָּבוֹד designates the brightness of the divine majesty (δόξα), כַּבֵּד (Piel) puts this glory upon parents, and this is to honor them, "and this with an express extension of the command to the 'mother' usually elsewhere included in the personal service of the house" (Beck). Parents stand nearest to us (without considering them here merely as men by our side, our neighbors, although in this sense they are truly nearest to us among men, and hence the transition from the first to the second table), and represent the glory of God the Creator, Preserver and Ruler, with which last idea all the remaining representations of the divine glory through men are connected, *e. g.* Ex. xxii. 27.—**Hath commanded thee**, as in ver. 12, and thus calls attention to its connection with the Sabbath commandment. They are two aspects of the actual sanctification, as Jehovah is holy, and thus a confession to Him in act or deed, Lev. xix. 2, 3. **That it may go well with thee.**—An addition of Moses, who, since he has so repeatedly referred to the first lawgiving, here allows himself this freedom. Long life, without well-being, would be a long calamity, and hence this filling up of the word of promise. "אֲדָמָה is the earth as fruitful; (אֶרֶץ, the earth in distinction from water), perhaps in reference to the individual, as ארץ in reference to the people as a whole." After the structure of human society is thus presented not only as "leaning" (Baumgarten) upon the divine sanctuary, but through that is raised to the heights of honor, even to a Sabbath state, that Israel may lead a quiet life in all propriety and honesty, ver. 17, now turns "against those things which in worldly policy and irreligion have been partly and by degrees endured, and partly in a certain way held as privileged destroyers of the social life, murder, adultery, theft" (Baumgarten). The thought "that the divine image in man introduces the transition" (Keil), cannot be drawn from the text. It says simply: **Thou shalt not**, sq., with the energetic brevity and sharpness of the commanding law-giver, judge, and avenger of every assault upon the personal life, wedded life, and property. The first, roots or plants itself in the second, and has its individual well-being in the third, so that the common thought of these three prohibitions is the personal life, as is also the idea of deeds, from which we now pass to words. The ו is rhetorical. Ex. xx. 16: a false witness, through a deceitful testimony (עֵד, the testimony or the witness), here as ver. 11. Correspondence between the tongue commands in the two tables! רֵעַ, according to the primary sense of the word, is the "ally, associate," "companion, friend." "The command directs itself against the fretting poison of falsehood in report and witness-bearing, in public fame and courts of justice, so destructive of any quiet possession and enjoyment of those goods, (*i. e.*, those of the foregoing commands); and not content with crossing the serpent path of falsehood, as it in the affairs of life worms itself even into the halls of justice, the divine law goes still further, enters the secret workshop of the heart, and aims its blows at that selfish enjoyment and greed of gain (πλεονεξία), which in it are ever weaving their plots against other persons and interests, in which indeed not only every outrage against our neighbor, but even the ungodliness and idolatry, standing at the beginning of the decalogue, have their ground and existence (Col. iii. 5; Eph. v. 8)." (Baumgarten). The twice-repeated חָמַד, Ex. xx. 14, expresses the more comprehensive idea, in connection with the delight in the attractive features of the object, and hence ver. 18, used only in reference to **the wife**, rhetorically interchanged with אָוָה in hithpael: more subjective desire. The personal life of our neighbor is passed over, since it offers nothing to the sinful lust, but rather the contrary, while on the other hand the **wife** (Ex. xx. 17) comes before **house**, as the prohibition of adultery follows that of murder. To **the house**, especially in its reference to Canaan, is added in a fitting way, the field, as a parenthesis. What follows is here, as in Ex. xx., the specifying of the household state. [The diversities in the form of this command here, from that in Ex. xx. 17, are all due to the "peculiar character of this passage," or to the special object in view in Deuteronomy, when Israel was about to enter upon its possession.—A. G.].

3. Ver. 22-33. Ver. 22 sq. as Ex. xx. 19 sq. Comp. upon iv. 11, 12. קוֹל גָּדוֹל "accusative of the instrument, or member through which the act is performed." Gesenius. Ezek. xi. 13. וְלֹא יָסָף (Num. xi. 25) **and he added no more**, *i. e.*, not to speak in this way, he did it this once and not again. The decalogue is spoken directly to Israel, all the rest through Moses.—[Wordsworth: "The perpetuity, universality, and supremacy of the law, were marked by the circumstances of the delivery of the decalogue."—A. G.]. Comp. iv. 13; Ex. xxxi. 18—ver. 24: Comp. Ex. xx. 19; Deut. iii. 24; iv. 33, 42. We have lived to see that which has never been heard of, but not again! Thus the "no more" on the part of Jehovah, ver. 22, receives its explanation, though the desire for a mediator on the part of the people. Ver. 25, Ex. xx, 19; Deut. iv. 24, (Heb. x. 31). **For if we hear** [lit. add to hear] see upon ver. 22. אֲנַחְנוּ: The people,

in distinction from Moses, set forth the necessity for a mediator. The עוֹד serves to strengthen the declaration that the one occurrence was enough. Ver. 26: בָּשָׂר designates man as on account of his sinful nature, weak and frail, all his lifetime subject to fear, ever apprehending the execution of the sentence of death. On the contrary, אֱלֹהִים חַיִּים God as the eternal, and His everlasting life that of the righteous and holy. As Israel is conscious that He is **flesh**, so God comes before him in this aspect as the living God, and thus Israel knows himself in opposition to Him. In order to hold fast hereafter this once experienced, which they recognize, ver. 24, truly ("with gratitude" KNOBEL?) but with fear, with anxiety for the future, with wonder, and indeed that they remained alive, they needed a mediation of this uttered opposition between themselves and God, which they found in the person of Moses; one through whom the living God becomes to them the source of life, and is still hidden from their sight (Heb. xii. 18 sq.). The love, mercy, and grace of God, is included for the time in Moses. Ver. 27. They bind themselves to obedience to that mediated revelation of God, with even "greater zeal and devotion wrought by their fear" (SCHULTZ). Ex. xix. 8; xxiv. 3; xx. 19. Since now, ver. 28, the desire of the people meets the divine approval, in which the utterance of the desire is made prominent (**the voice of your words**), which they at the very least had so uttered, Deuteronomy in which Moses so speaks the law of God to the people in his name, wins the special sanction of God. Moses had already, i. 18; iv. 13, intimated the same, but now, as the mediator so solemnly demanded by the people, he first becomes truly and legally the speaker of the divine laws. All that follows, although not spoken as the decalogue directly by God to Israel, has still the same authority, as the people indeed expressly recognized the words of Moses as binding. To fix and settle this position beyond any doubt, is the special object and import of this paragraph. [BIB. COM.: "The reply of God to the request of the people, vers. 28-31, is omitted altogether in the historical summary of Exodus. Here it is important to the speaker's purpose to call attention to the fact that it was on their own entreaty that he had taken on him to be the channel of communication between God and them. The terrors of Sinai had done their work. They had awakened the consciousness of sin."—A. G.].—**They have well said** [lit. done good] **all that**, sq. For the fear of God is the beginning of wisdom, and Moses as mediator is the forerunner of the Messiah. In Heb. xii. 21 the mediator himself shares in the fear of the people. Ver. 29. Emphasizes the fear of God in the people, in connection with the promise of obedience. **O that, who will give**, sq., may your heart, (your innermost life) be such as your words, *viz.*, **that you will have**, sq. Or as Jer. xvii. 9, they have it not, and no one but I the Lord can give it to them, Jer. xxxii. 39. It belongs to uprightness that the words and heart should agree; they speak right who have also right hearts.—The voice of the words (iv. 12) is there a form also behind the words? *i. e.*, a habitus, (SCHULTZ). Yes, but it does not first obtain a place in this connection. Comp. iv. 10, 40 (Luke i. 75). Ver. 30. How different from i. 40! Ver. 31. Moses' authorization as a mediator הַמִּצְוָה singular, all that is commanded. Comp. iv. 1, 5. Ver. 32 sq. Corresponding to the following transitional exhortation. The figure of a path or way lies at the basis (ii. 27). The law a way of life, vi. 2.

4. Chap. vi. 1-3. Since now according to v. 31 Moses is to teach, he makes known at once (ver. 1) that he has in mind and will hold fast the whole, whatever he may dwell upon singly, and by itself hereafter. Thus the method of his exhortation connects itself with what precedes, and ver. 4 is without question the beginning of a new paragraph. Ver. 1. **Now these are the commandments**, lit., **and this is the commandment**, just as the law, (iv. 44), and then also as iv. 1. Ver. 2. Comp. v. 29. The fear of the Lord is the higher inward life of Israel, and long life and prosperity follow faithfulness to the law, and thus the law is both as to heart and conduct the way of life, v. 32 sq. Ver. 3 makes clear already the new section, through the **Hear therefore O Israel, thou and thy son, and thy son's sons**. Ver. 2 intimates the great increase of the people, just as **all the days of thy life** intimates the lengthening of their days, so that the grandfather is regarded not only as living in the grandchild, but at the same time as with him. Comp. i. 11. **The land** sq. Either **in the land** (KEIL) where they should multiply, or what is more probable, connected with — **as He hath promised**, *i. e.*, as SCHULTZ holds as Jehovah hath promised thee, when He promised a land, or as we may say now simply, as Jehovah has promised thee a land sq., [so essentially the BIB. COM.,—A. G.], in which all shall come to pass, since it is fitted to secure such prosperity through its own happy condition. The proverbial description of Canaan (Ex. iii. 8, 17) in its fruitfulness and beauty, rests upon its rich, broad pastures, and its blooming gardens for the bees, combining the *utile* with the *dulce*: **Milk and honey** (Song iv. 11).

DOCTRINAL AND ETHICAL.

1. The distinction between the covenant of God with the fathers, and at Sinai with Israel, is evident even in the signs of the covenant; there circumcision, here the passover. As the revelation to the fathers, Ex. vi. 3, is described as that of El-Shaddai, so circumcision has its fundamental genetic character. The sign touches the origin of natural life; and it is the Almighty Creator of heaven and earth, who has laid the elements, sources of Israel in the fathers. The legal character or element in circumcision is evident, Gen. xvii., but not only is it closely connected with the promise, but the sign of the covenant itself is pre-eminently full of promise. On the other hand, the passover has the character of development, the historical character of Jehovah. As a meal, truly, it belongs to the continuance, the recruitings of life. The praises of the redeemer-God were therein celebrated out of the past, for every present time of Israel. There was, therefore, a continuous promise in

the passover. But this element of promise recedes behind the preponderating element of the law, and the law in its practical result, working the knowledge of sin, comes out prominently both in the sacrificial transaction in the passover, and still more in the fact that the lintel and door posts must be sprinkled with its blood. Sin is thus in various ways presented or set forth and at the same time Israel's need of reconciliation in the judgment. Thus circumcision still holds its prevailing tone of promise in Christian baptism, Mark xvi 16, while the predominant legal tone of the passover appears in the Lord's Supper, since the law reaches its end, is fulfilled in His sacrifice, and we have to remember it in an uninterrupted appropriation. Luke xxii. 19; 1 Cor. xi. 26.

2. For the division of the commandments in the decalogue, and the progress in the thought, see Ex. xx. Here we remark only, 1) that the symbolical form, and the words of our Lord, Matt. xxii. 27 sq., are both in favor of the arrangement of five commands in one table; 2) that the division of the reformed church has in its favor not only that it is the oldest (Josephus, Philo, the Greek Church) that it is the New Testament division (SCHULTZ, p. 252), but also that in it the history of Israel, and the spirit and letter of the text receive their rights (SCHULTZ, p. 278); 3) and this division is in accordance with the progress in the thought, both from within outward, and then from without inward, (comp. Exeget. and Crit.) by which the beginning and the end of the whole, and the central command also form an unquestionable parallelism. (HENGSTENBERG, *Beit.* III., 604). [Also FAIRBAIRN's *Typology*, which has a full discussion of this question.—A. G.].

3. As to the deviations in the deuteronomic text of the decalogue, V. GERLACH says: "It is remarkable that in the repetition of the ten commandments, especially of the fourth and second, we find some alterations and additions, as a proof that as in similar repetitions of the words in the word of God itself, the Spirit of the Lord works with new creative energy." BAUMGARTEN: "That Moses does not feel himself strictly hampered, in the setting of the decalogue, engraved upon stone by the finger of God, shows clearly the great freedom of his spirit, and puts shame upon all mere honoring of the sacred letter, which is still under the new covenant, burdened with somewhat of constraint." RANKE: "The introductory words, vers. 1-5, show that the law is not first given in this passage, but that it is the repetition of an earlier given, to which however a very great importance is attributed. Was not the author of Deuteronomy, who, it is conceded, had the earlier books before him, in a condition to re-issue the ten commandments, which he places at the beginning of his law-giving, correctly, or would he not take the pains to do so? We observe in the command in regard to the Sabbath, great freedom of treatment. But from this command the manner of the discourse changes, Jehovah no longer speaks, but Moses exhorts and refers to the commands of Jehovah." (Ex. xx. 7 sq. may have given encouragement to this mode of statement). Thus he turns himself to that aspect of the command which is directed to man, to the very least among the people. The Sabbath law includes in itself good for those serving (Ex. xxiii. 12) and this is still further unfolded in the law for the Sabbatic and jubilee year, and this element Moses raises into prominence. As he thus demands rest for the very least, he secures this result, that the Sabbath solemnity should be a copy of the creative Sabbath. The recollection of the bondage in Egypt only serves to impress the foregoing statutes which demand rest for the servant, male and female. So also in the fifth command Moses is the speaker, and at the close the speaker makes prominent that which is the more important.

4. The pre-supposed monotheism of the first table points to "that glory of God which rests upon the cradle of humanity" (NAVILLE, *the heavenly Father*). Polytheism is not the point of departure of a continuous progressive culture, but an apostasy which makes a restoration necessary. But the Grecian philosophy, nobly as it has served humanity, has not restored in itself the idea of God. God remains to the masses, after all the toil of the philosophic spirit an unknown God; even the salvation of monotheism, the only light in the night-shadows of the old world, is of the Jews.

5. "The Sabbath solemnity (SCHULTZ) is peculiar among the nations of antiquity to the Hebrews, who are called precisely *Sabbatarii* (MARTIAL), which is all the more remarkable in the universality of the reckoning by weeks." The monument of the completed creation becomes in Deuteronomy the monument of redemption begun, as further the Sabbath remains the sign (Ex. xxxi. 13) of the eternal saving purpose of Jehovah with respect to His people (comp. upon iv. 30 and v. 19 sq.), Heb. iv. 9. By so much more is it fitted to be the confession of the people of God among the nations.

HOMILETICAL AND PRACTICAL.

Vers. 1–4. The covenant with the fathers, and that at Sinai (ver. 2. CALVIN: "He commends in these words the law of God to them, because it is the greatest benefit and the highest honor to be taken into covenant by God").—What Moses demands for the law of the Lord: 1) a universal hearing (each one by all); 2) not barely hearing, but obedience, learn, keep and do (ver. 1).—The Covenant at Horeb: the persons (vers. 2, 3), the way in which it is closed (ver. 4), the Mediator of this covenant (ver. 5). Ver. 4. CALVIN: "The certainty of the law, from its divine origin." RICHTER: "Moses as a type and counterpart of Christ was a Mediator (vers. 5, 23 sq.), but a mediator of the law for a few (Gal. iii. 19 sq.), while Christ is the mediator of a better, more general and eternal Covenant of Grace, Heb. viii. 6; ix. 15; xii. 24; 1 Tim. ii. 5."

Vers. 6–21. The ten commands in their form and contents. Ver. 6. SCHULTZ: "Faith, which is the basis of the life, cannot be required, but only awakened. Before God commands He gives; before He demands faith, He discloses or reveals Himself to it." J. D'ESPAGNE: "The corner-stone of the law of God, the fundamental position upon which it is reared, the soul of the first

command, without which it cannot be understood, is this: Thy Saviour, the gospel at the entrance of the law." STARKE: "Is God thine? then also all, whatever He is and possesses, all His blessedness. Thus must thou also be for God, present to Him body, soul, and all that thou art and hast, for His service and possession." Ver. 12 sq. TUB. BIB: "Yes, every day, hour, minute and second thou shouldst with pure heart-devotion sacrifice to thy God, raise thy heart to Him without intermission, and especially guard thyself against every work of sin."

Ver. 22. WURTH BIB.: "The law is perfect, and embraces all that man should do and leave undone in the service of God and of his neighbor. James i. 25; 2 Tim. iii. 17." Ver. 25. CRAMER: "Through the law comes the knowledge of sin, Rom. iii. 20; it works wrath, iv. 15; vii. 11 sq., and has the office of the letter which killeth, 2 Cor. iii. 6." Ver. 27. OSIANDER: "When the heart of man is terrified by the wrath of God, he promises him much more than he can perform in his life-time." STARKE: "See here the nature and effect of the law. It drives us from the face of God. We look around us for the true Mediator, and find refuge in Him, xviii. 15, 16." CALVIN: "This history shows how well God has cared for His Church through the preaching of the word, that it might be divinely ruled by it. We also should hear Moses and the prophets, especially the only Son of God" (John v. 45, 46). Ver. 28. BERL. BIB.: "It were better to do as had been said. The tongue promises largely; but the heart is reluctant to perform." Ver. 29. BERL. BIB.: "God looks upon the heart and all the depths of the soul. Hence we are never to satisfy ourselves with rendering to Him acts of devotion, prayers, songs or attendance at church." Ver. 32. CALVIN: "It is only half obedience to receive what God has commanded, unless we go further, and see that we add nothing. We shall not desire to be righteous, unless we are taught in the law."

Chap. vi. 1. STARKE: "So is it with our sluggish nature; we need ever to be warned and urged. The motives which Moses used are more evangelical than legal." Ver. 2. BERL. BIB: "God commands nothing more than what is useful to man, and tends to his blessedness." Fear connecting itself so closely with danger pre-supposes the higher and more mighty, whom we have to fear; and thus the knowledge of God and our own weakness, the two factors in our spiritual life. Ver. 3. BERL. BIB.: "Observe that thou do! Who wonders not that although this runs through the whole Scripture upon every page, there is still no truth more spoken against by all sects of Christians." Moses grieves not to repeat the same command again and again. Comp. Phil. iii. 1 (Acts xx. 20, 31) BERL. BIB.: "In truth it is never well with any one who does not stand well with God." [BIB. COM.: "Thus the glory of God and the welfare of men are seen to be the grand ends he has in view. They are the ends in the law and of all obedience to it."—A. G.]

Hortatory Exposition of the First Two Commands.

CHAPTER VI. 4—XI. 32.

The First Commandment. (Chap. vi. 4—viii. 20.)

CHAPTER VI. 4–25.

4 5 Hear, O Israel: The Lord our God *is* one Lord. And thou shalt love the Lord
6 thy God with all thine heart, and with all thy soul, and with all thy might. And
these words which I command [am commanding] thee this day, shall be in thine
7 heart: and thou shalt teach [sharpen] them diligently unto thy children [sons],
and shalt talk of them when thou sittest in thine house, and when thou walkest
8 by the way, and when thou liest down, and when thou risest up. And thou shalt
[omit thou shalt] bind them for a sign upon thine hand, and they shall be as front-
9 lets [brow-bands] between thine eyes. And thou shalt [omit thou shalt] write
10 them upon the posts of thy house, and on thy gates. And it shall be, when the
Lord thy God shall have brought thee[1] into the land which he sware unto thy
fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities,
11 which thou buildedst not, and houses full of all [every kind of] good *things*, which
thou filledst not, and wells digged, which thou diggedst not, vineyards and olive-
trees, which thou plantedst not; when thou shalt have eaten and be full [and thou

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 10. Lit.: Shall have caused thee to come.—A. G.]

12 eatest and art full], *Then* beware lest thou forget the Lord, which brought thee
13 forth out of the land of Egypt, from the house of bondage [bondmen]. Thou shalt
14 fear the Lord thy God, and serve him, and shalt swear by his name. Ye shall not
go after [go behind, follow] other gods, of the gods of the people which *are* round
15 about you; (For the Lord thy God *is* a jealous God among you;) lest the anger
of the Lord thy God be kindled against thee, and destroy thee from off the face of
16 the earth [land]. Ye shall not tempt the Lord your God, as ye tempted *him* in
17 Massah. Ye shall diligently[2] [truly, carefully] keep the commandments of the
Lord your God, and his testimonies, and his statutes, which he hath commanded
18 thee. And thou shalt do *that which is* right and good in the sight of the Lord:
that it may be well [good] with thee, and that thou mayest go in and possess the
19 good land [the land, the good] which the Lord sware unto thy fathers, To cast out
[so that, because he drives out] all thine enemies from before thee, as the Lord
20 hath spoken. *And* when thy son asketh thee in time to come [in the future], saying,
What *mean* [is wished, intended by] the testimonies, and the statutes, and the
21 judgments, which the Lord our God hath commanded you? Then thou shalt say
unto thy son, We were Pharaoh's bond-men in Egypt; and the Lord brought us
22 out of Egypt with a mighty hand: And the Lord shewed [gave] signs and wonders,
great and sore [evil] upon Egypt, upon Pharaoh, and upon all his house-
23 hold, before our eyes: And he brought us out from thence, that he might bring
24 us in [hither] to give us the land which he sware unto our fathers. And the Lord
commanded us to do all these statutes, to fear the Lord our God, for our good
25 always, that he might preserve us alive, as *it is* at this day. And it shall be our
righteousness, if we observe [think upon, keep] to do all these commandments[3]
[this whole command] before the Lord our God, as he hath commanded us.

[2] [Ver. 17. Lit.: Keeping ye shall keep —A. G.]
[3] [Ver. 25. All the command. The pronoun is singular; the commandment is one.]

EXEGETICAL AND CRITICAL.

1. Vers. 1-9. The exposition of the first command (comp. v. 6, 7) connects itself both with the doctrine, the matter of faith, ver. 4, and with the life, the moral demand, ver. 5. (This is to the Jew the sacred quintessence of his religion, through the involuntary expression of which many betrayed themselves, and were burned during the persecution in Spain) אֶחָד is not synonymous with לְבַדִּי, **alone**. But if Jehovah is **one**, ver. 4, he is therewith also alone Jehovah. The sense of the verse is, Jehovah our God is as such, as this Jehovah, one (Mark xii. 29, 32). [Wordsworth: "Surely the adoption of these words of Deuteronomy by our blessed Lord Himself is a sufficient refutation of the theory of those who affirm that Deuteronomy is a spurious work. Our Lord makes them the very ground-work of all true religion." Bib. Com. "This mighty text contains far more than a mere declaration that God is one. It asserts that the Lord God of Israel is absolutely God, and none other. The last letter of the first and last word are written large, which the Jewish commentators make highly significant."—A.G.] The predicate of the sentence begins with the repeated **Jehovah**; but Jehovah is repeated in order to bring out more impressively the absolute being of the God of Israel, from which results, qualitatively, His universality and eternity, relatively His absoluteness, quantitatively His unity (iv. 35, 39). With the unity of the absolute, His simplicity also must be conceded, which, although it does not occur in the Scripture, in its metaphysical abstraction, meets us still in the *attributis derivatis*, His immateriality, spirituality and invisibility in the second command (comp. upon. v. 8). For this first command, so far as the doctrine or faith is concerned, limits itself to the oneness, *i. e.* to the monotheism of the absolute Jehovah, over against polytheism generally, and also over against every polytheistic, paganistic nationalizing or localizing of Jehovah (Zech. xiv. 9). This is the explanation of the **I am Jehovah thy God**, and the **no other gods before me**. This oneness, and therefore exclusiveness, of Jehovah well supports, ver. 5, the moral demand for the perfect ordering of the life. The **Hear, O Israel** (as usually behold), which in the conciseness of the expression calls attention to the importance of the subject, reaches still to this also. The polytheist is absolutely dependent upon no one of his gods, and thus religion with him never reaches the truth of its idea. But as and just because Jehovah is one, His demand generally upon Israel, thus the whole law, with all its variety of commands, must have a unity (John xvii. 21 sq.), just as law and promise are also one, Gal. iii. 21. Since, however, the unity of Jehovah opens or begins the law, it is only fitting that the unity in the demands of Jehovah should be placed as the first command (as the πρώτη ἐντολή, Matt. xxii. 38), the opening for all that follows, in the very spirit of which they are to be understood.—**And thou shalt love**, καὶ ἀγαπήσεις, Mark xii. 30. A simple continuation of ver. 4, as that which evidently flows from it. It is scarcely and strictly a command, rather as a direction or concession: the duty belongs to thee to love in this measure, sq.: at the most a demand; so love, sq. (v. 10). To the unity of

the absolute, since He is the God of Israel (v. 6), agrees the redemption from Egypt (vi. 12, 21 sq.), as showing that He is such, through which also this Jehovah appears worthy of love, and indeed to the whole man, in heart and life, and in all his relations. **Heart** (v. 26) the innermost, then **soul** as synonymous with **life**, thus already more external than heart, (iv. 29) and then **strength**, which designates the still more outward effective proofs of the life. (Matt. xxii. 37; Luke x. 27; Mark xii. 33). [Bib. Com.: "The specification is intended to include every faculty that can possibly come in question" Alexander on Mark xii. 29-31: "There is no need of attempting any nice distinction between heart and soul and mind, the obvious design being to exhaust the one idea of the whole man." It is clear also from the reference of our Lord to this command, that the law and the Gospel do not differ as an outward and carnal service from an inward and spiritual one. Love holds the same prominence in both, but the gospel gives new and peculiar motives to enforce this love.—A. G.]. As the love to Jehovah, and the keeping of His commands are connected, v. 10, so now ver. 6 sq., follows ver. 5, as love must show itself in this relation, or way. **These words which**, thus all which is commanded, vi. 1. **Shall be in** [upon, Schroeder] **thine heart**, (xi. 18) as the duty which rests upon thee, but also a matter of the heart, and therefore must be a "pleasant burden" (Schultz) 1 John v. 3. "As written upon the heart, Jer. xxxi. 33." Knobel. Whatever the heart is full of, that comes out from the mouth, ver. 7, and whatever comes from the heart, reaches the heart; but that it may reach the hearts of the children, it must be sharpened [taught diligently] upon their hearts, rigorously commanded, for mere words secure only a mere recollection (Heb. iv. 12). **Of them.** בְּ as in iii. 26, so that the discourses rest in them, have their very substance and contents in them, and indeed at all times and everywhere, Ps. i. 2. Vers. 8, 9. state how the commandment should rule the private, domestic, and public life in figurative, but therefore in more vivid and proverbial language (comp. xi. 18; Ex. xiii. 9, 16; Prov. iii. 3, 21, 22; vi. 21, 22; vii. 3; Isa. xlix. 16) precisely in accordance with oriental usage. We use the hand in our acts, and hence **to bind them upon thy hand** is to keep them for a **sign** for thy conduct, as ever to be regarded, and which must determine my manner of action. The brow, **between thine eyes**, represents the chamber of thought, is as the door to the intellectual nature of man (hence the easy transition to the door-posts, ver. 9). The commandments, as **frontlets** or browbands, become therefore a badge or confession by which one may be known, and embrace the private life, both on the side which is turned, and open to the man himself, and upon that which lies open to other men (Rev. xiii. 16; xiv. 1). טֹטָפֹת instead of טוֹטָפוֹת occurs only in the Pentateuch, is obsolete in later periods. Transformed into a symbol and by the Pharisees perverted to carnal ends, Matt. xxiii. 5. The so-called Tephillim, for the left hand and the head, small cases with the Scripture texts Ex. xiii. 1-11; 11-17; Deut. vi. 4-10; xi. 13-26, fastened with a leathern thong, are still worn among the Jews of to-day as an appropriate prayer ornament. But writing is first spoken in ver. 9. Since the commandments are a pledge or confession, he states also how they express the rule and support of the domestic and public life. That which is thus a confession, serves at the same time as a continual self-exhortation, as with respect to the family, so in civil life the *Litera scripta manet*. The analogy of ver. 8, the universality in the terms **and write them**, and the indefiniteness as to what is to be written, all go to prove that ver. 9 uses merely figurative language, and does not require any actual inscription upon the gates and door-posts. The references to Egyptian usages (Hengstenberg and Schultz), to the customs of oriental nations of to-day (Knobel), which might be enlarged still further from Germany, show how little of this kind it was necessary to require. [See also Wilkinson, A. E. III,, 364,—Lane, *Modern Egypt*,—Kitto and Smith for fuller statements as to these oriental and Jewish usages.—A. G.]. If writing has once become a popular means to aid the memory it is evident that one would say, "lest thou forget it, write it upon thy wall, upon thy door." If this is not what it means, still it must be regarded as a proverbial figurative expression for forget not! as ver. 12 expresses the exhortation. As the Tephillim are connected with ver. 8, so the Talmud connects with ver. 9 the (מְזוּזָה, door-posts, Ex. xii. 7; xxi. 6), mezuzah, a metal case containing a parchment roll, inscribed with vers. 4-9, and xi. 13-22, and dedicated to Shaddai, (the Almighty) which every Jew fastened to the right door-post of his house as a protection against death, the devil, ghosts and witchcraft.

2. Vers. 10-19. Ver. 10. Comp. with i. 8; iv. 37, 38; Gen. l. 24. **Cities**, sq. A detailed description for the purpose of warning, to which the exhortation now passes. Ver. 11. **And thou eatest** sq. The rich enjoyment and pleasure should not destroy the remembrance of Jehovah. (v. 6). The religious secularization (of God) is image worship, here they are warned against the moral secularization (of men). But comp. xxxi. 20; xxxii. 15. Ver. 13. They must guard above all against forgetting the name with which the redeemer of Israel out of Egypt had named Himself. Hence the positive form of the **lest thou forget** with reference to the name Jehovah, still not now for the purpose of explaining the third command, but rather to impress the heartfelt fear of Jehovah (vi. 2; v. 26) for the individual, and the service of Jehovah in the cultus and life (v. 9) for the household (Josh. xxiv. 15). **And shalt swear by His name**, *i. e.*, when thou swearest—the solemn, vital, essential confession of the mouth, as before the court, so also in civil life and acts (Isa. xix. 18; xlv. 23; lxv. 16; Jer. xii. 16; iv. 2; Ps. lxiii. 11), [of the oath as an act of worship. See Matt. v. 34; Heb. vi. 16; James v. 12.—A. G.]. The emphatic position of אֶת־יְהוָֹה prepares the way for ver. 14 (comp. further Matt. iv. 10; Luke iv. 8; the Sept. adds μόνῳ) with which comp. iv. 3. Ver. 15. See v. 9; iv. 24;—Ex. xxxii. 11;—Deut. iv. 26; v. 16. Ver. 16 parallel to ver. 14. There superstition, here unbelief, which calls in question the presence of Jehovah, or generally His existence.

Ex. xvii. 7; Matt. iv. 7; Luke iv. 12; (1 Cor. x. 9). [Ver. 16. This is one of the texts quoted by Christ in the temptation. And as He quoted Deuteronomy as a part of the sacred Scriptures, and as it was then held, *i. e.*, as the work of Moses, so we have here again His endorsement of the Mosaic authorship of this book.—A. G.] Ver. 17. Forgetfulness leads to apostacy, and to sinful doubt, love, to the keeping of the commandments sq. Comp. iv. 40, 45. Ver. 18. יָשָׁר even, straight. טוֹב (contracted from טהב = צהב), bright, brilliant, beautiful, the good as it falls in **the eyes** namely, of God, as pleasing to Him, (1 John iii. 22; John viii. 29). There is here a play upon words, to the good, good comes, it goes well—here in reference to the **good land**, (ver. 10). Ver. 19; iv. 38; Ex. xxiii. 27; Lev. xxvi. 7. Preparatory to chap. vii.

8. Vers. 20-25. Ver. 20. The carrying out of ver. 7, as ver. 8 sq. is of ver. 6. מָה with respect to their import, or their ground and aim. The son asks because he sees the father doing, as ver. 7 enjoins (Ex. xiii. 14; xii. 26). A testimony, example, and earnest instruction is presupposed, (Ps. xxxiv. 11; Prov. iv. 1; Eph. vi. 4). It concerns the ground or reason, if the youth asks wherefore? and the application to the heart and life, if the question is that just as frequently asked, What is that to me? to what end? (How practical)? First the wretched condition of Israel, **bondmen**, sq., then the redemption (ver. 22 נָתַן as Ex. vii. 9. Comp. Deut. iv. 34) to its completion (ver. 23, **that he might**, sq.) with a citation of the promise, **which he swore**, sq., and with an emphatic mention of the fruits of salvation (ver. 24, comp. upon iv. 1). Lastly the thankfulness in ver. 25: So we are under obligation to God. **Righteousness** (xxiv. 13, comp. upon iv. 8) refers to the acquitting sentence of the law, as opposed to *κατάκριμα* (Rom. v. 16) and hence involves the fulfilling (Rom. ii. 18) of the whole law (James ii. 10); and as more nearly defined here as **before the Lord** this righteousness is not opposed to that in Rom. viii. 4, which also consists in walking not after the flesh, but after the Spirit. Thus Moses describes the righteousness which is of the law (Rom. x. 5) as far from the hypocritical, or even merely external righteousness of the Scribes and Pharisees (Matt. v. 20) as Paul on his side separates widely justification by faith from the simple, external apprehension of the work of Christ for us. [But Paul never separates justification by faith from a hearty practical obedience to the law. He teaches that the man is justified by the simple apprehension and reception of the work of Christ for us, *i. e.*, by faith—but this faith is never fruitless. The man so believing is in Christ, Rom. viii. 1, and so must walk not after the flesh but after the Spirit. The note in Bib. Com. is judicious. The word translated righteousness is the same as in Gen. xv. 6, rendered in the N. T. by *δικαιοσύνη*. Moses from the very beginning has made the whole "righteousness of the law" to depend so entirely on a right state of the heart, in one word, on faith, that there can be no real inconsistency between the verse before us, taken thus strictly and properly, and the principle of Justification by faith only.—A. G.]. At the same time it is clear that although לִפְנֵי יְהוָה cannot be referred to וצדקה, true righteousness is the justification of men, not before men, but before God, and therewith Christ is the end of the law for righteousness (Rom. x. 4) Rom. viii. 8. Here also the faith, ver. 4, precedes the love, ver. 5.

DOCTRINAL AND ETHICAL.

1. "All comprehensive obedience roots itself in the fear of the Lord, (vers. 2, 3), for this is the first and nearest truth in the relations of Israel to Jehovah, (v. 26). But if the fear of Jehovah especially restrains man from gratifying his selfish nature as opposed to God, it cannot rest in this mere denial of the self-will, although this is first as even the negative form of the decalogue shows, but leads to a union of the divine and human wills, and this is love, which has been explained as the true condition of obedience in the decalogue (v. 10)." Baumgarten.

2. Since love—and love to God is the strength of the love to our neighbor—is represented as the sum of the commandments, the deep inward character of the Mosaic law appears here (comp. further x. 12; xi. 1, 13), and at the same time it is presented as one holy spiritual whole, so that we cannot speak of any higher New Testament stand-point in this regard. Pharisaism does not find its condemnation first in Christ, it met it long ago in Moses. But as this Jewish (not O. T.) idea and use of the law separates it into manifold external statutes, literally understood, so on the other hand it breaks the thread which connects the law, according to its origin with the covenant of God, and love as the fulfilling of the law with faith. The "position of faith to the law" in the old covenant, (Auberlen) is this, "the believer receives the law as a gracious gift of God, rejoices in its perfection, places his whole life under its sacred discipline and control. But the more earnestly he strives after the fulfilling of the law, the more he recognizes his own unfitness to the effort, his weakness to good, the power of evil in the heart. Then he seeks the forgiveness of sins, as it was already offered in the O. T., through the grace of God, and comforts himself with redemption through the Messiah."

HOMILETICAL AND PRACTICAL.

Vers. 4, 5. Luther: "That God is one, profits us not, but that He is held as one God and our God, that is blessedness and life and the fulfilling of all the law. The first explanation of the first command relates to faith. For no one can have one God who does not depend upon Him alone, does not leave all for Him alone, otherwise he will be hurried away to manifold works, and feign himself manifold deities. The second explanation flows from the first, and relates to love. For when we understand that all things flow from Him, then a sweet love necessarily follows. In ver. 4 He claims the confidence of all, and then in ver. 5 awakens a joyful and free service of God. Thus in faith we receive through the unity of God all things freely of God, through love we do all things cheerfully

for our God. The one God and His one command. True love requires the whole man). Ver. 6. BERL. BIB.: "The heart alone receives this lesson. The language of love is taught by love, and love teaches to love." LUTHER: "Not alone in the book, nor in thought, but in the innermost affection of thy heart." TUBB. BIB.: "The law of God must be engraved upon our hearts with an evangelical pen, if we will keep it." STARKE: "Whoever will truly teach and inculcate upon others the commands of God, must first take them to heart, that he may mould his Christian character, faith, and walk, upon them. Mark that, ye parents and teachers." Ver. 7. RANDGL.: "The more one obeys the word of God the clearer and fresher it will become. The longer, the more lovingly." STARKE: "Parents should not only send their children to school, and lead them to Church, but hold frequent instructive conversations with them. They should be diligently trained in the Catechisms in the Church, school, and at home." (How faith and love rule all, heart, home, and land). RICHTER: "According to ver. 9 every Israelite must be able to read and write."(?) Vers. 10-12. LUTHER: "He reproves wealth and luxury, especially mammon and avarice (1 Tim. vi. 10; Col. iii. 5). For the human heart yields itself to present good, but has no confidence in that which is not present. But trust in wealth, and faith, and love cannot rule in the same heart at the same time. See how Moses guards against the idolatry of the heart before he speaks of other gods." SCHULTZ: To be full becomes a peculiar pregnant expression in Scripture. Ver. 12. CRAMER: "There must be great strength to support such good days." Ver. 13. LUTHER: "This is the strength of faith, and the result of the first command, that in prosperity we are reverent and fearful, in adverse affairs we are secure and free, and in both lean upon God. In great wealth do not trust therein, hast thou none, be not therefore despondent. Moses never dreams of the *doulia*, *latria*, *hyperdoulia* of the sophists. And so also should'st thou take this oath, since thou remainest in the service of God." (The true oath an act of worship). Ver. 14. A bad neighborhood often corrupts good morals. Ver. 16. LUTHER: "Before, it was that we should in prosperous times do right, now that in the opposite condition we should suffer right, and be certain that God is near us in the time of need. God is tempted, 1) when we do not use what we have, thus whoever complains and thinks that God should feed him without his own efforts; 2) when we appoint Him place, time, method, and so to speak feel whether He is there; thus through the pressure of want, and the counsel of a weak faith." What is it to tempt God? To doubt His being, to test His omnipotence, to give direction for His help, to question His faithfulness, to hasten or anticipate His providence, to limit His grace to our own will, to ridicule His long-suffering patience, and also His righteousness, *etc.* BERL. BIB.: "God was tempted in His wisdom, Ps. lxxiii. 11, in His truth, 2 Kings vii. 2, in His goodness and providence over us, Matt. iv. 6, 7, in His power, Num. xi. 4, 5; Ps. lxxviii. 19, 20; Num. xiv. 22, in His omnipresence, Ex. xvii. 7." God never tempts us to evil, and we ought not to tempt Him out of our wicked will, (Matt. xxii. 18). The right and the wrong doubt. Gideon (Judg. vi. 36 sq.) Ahaz (Isa. vii. 12) and Jesus (Matt. iv. 7). The good is at the same time the beautiful. That is good which, 1) will pass with God; 2) upon which and through which good comes to us; 3) through which we may enter upon the good, the eternal good. Ver. 20. SCHULTZ: "As revealed religion was introduced into the world through teaching and discipline, so it must be preserved through the same method." LANGE: "Happy parents whose children seek after the commandments of God." BERL. BIB.: "One may better be sparing in pleasures, and have a Bible in his house, better than all prayer books, that he may read with his family, and ever take it to his heart." Ver. 24. SCHULTZ: "Our life support comprehends all that makes our life truly beautiful, easy, and blessed. As there is nothing without life, so there is no life, truly so-called, without many things, as health, success, joy and peace." BERL. BIB.: "Serving God we truly serve ourselves, for then we have all things for our use."

CHAPTER VII. 1-26.

1 WHEN the Lord thy God shall bring thee into the land whither thou goest to
possess it, and hath cast out many nations [heathen] before thee, the Hittites, and
the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the
Hivites, and the Jebusites, seven nations greater [more numerous] and mightier
2 than thou; And when the Lord thy God shall deliver them before thee, [and] thou
shalt smite them *and* utterly destroy them,[1] thou shalt make no covenant with them,
3 nor shew mercy unto them: Neither shalt thou make marriages with them; thy
daughter thou shalt not give unto his son, nor his daughter shalt thou take unto

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 2. Lit. destroying thou shalt destroy—banning thou shalt ban—treat them as accursed, *i. e.*, devoted to destruction.—A. G.].

4 thy son. For they will turn away thy son from following me, that they may [and
they shall] serve other gods: so [and] will the anger of the Lord be kindled against
5 you, and destroy thee suddenly. But thus shall ye deal with them; ye shall de-
stroy their altars, and break down their images, [their (image) statues] and cut
6 down their groves,[2] and burn their graven images with fire. For thou *art* an holy
people unto the Lord thy God: the Lord thy God hath chosen thee to be a special
people unto himself, above [out from] all people that *are* upon the face [surface]
7 of the earth. The Lord did not set his love upon you, nor choose you, be-
cause ye were more in number than any people; for ye *were* the fewest of
8 all people: But because the Lord loved you, and because he would keep [hold,
preserve] the oath which he had sworn unto your fathers, hath the Lord brought
you out with a mighty hand, and redeemed you out of the house of bond-men, from
9 the hand of Pharaoh king of Egypt. Know [So consider, judge] therefore that
[for] the Lord thy God, he *is* God, the faithful God, which keepeth covenant and
mercy with them that love him and keep his commandments to a thousand [the
10 thousandth] generations: And repayeth them that hate him to[3] their face, to de-
stroy them; he will not be slack to him that hateth him, he will repay him to his
11 face. Thou shalt therefore keep the commandments, [commandment] and the sta-
12 tutes, and the judgments, which I command thee this day, to do them. Wherefore
it shall come to pass [And it shall be for a reward],[4] if ye hearken to these judg-
ments, and keep, and do them, that the Lord thy God shall keep unto thee the co-
13 venant and the mercy which he sware unto thy fathers: And he will love thee,
and bless thee, and multiply thee: he will [and will] also bless the fruit of thy
womb [body] and the fruit of thy land, thy corn, and thy wine, and thine oil, the
increase of thy kine, and the flocks [and the increase of thy flocks][5] of thy sheep, in
14 the land which he sware unto thy fathers to give thee. Thou shalt be blessed above
all people: there shall not be male or female barren among you, or among your
15 cattle. And the Lord will take away [hold far off] from thee all sickness, and
will put none of the evil diseases of Egypt which thou knowest upon thee: [and]
16 but will lay them upon all *them* that hate thee. And thou shalt consume all the
people which the Lord thy God shall deliver[6] thee; thine eyes shall have no pity
upon them: neither shalt thou serve their gods; for that *will be* [is] a snare unto thee.
17 If thou shalt say in thine heart, These nations [heathen] *are* more than I, how can
18 I dispossess them? Thou shalt not be afraid of them: *but* shalt well remember
19 what the Lord thy God did unto Pharaoh, and unto all Egypt; The great tempta-
tions which thine eyes saw, and the signs, and the wonders, and the mighty hand,
[the hand, the strong] and the stretched-out arm, whereby the Lord thy God
brought thee out: so shall the Lord thy God do unto all the people of [before]
20 whom thou art afraid.[7] Moreover [And also] the Lord thy God will send the hor-
net among them, until they that are left, and hide themselves [and those hidden]
21 from thee,[8] be destroyed. Thou shalt not be affrighted at them: for the Lord thy
22 God *is* among you, a mighty God and terrible. And the Lord thy God will put
out those nations before thee by little and little: thou mayest not consume them at
23 once [quickly], lest the beasts of the field increase upon thee. But the Lord thy
God shall deliver them[9] unto thee, and shall destroy them with a mighty destruc-
24 tion, until they be [shall be] destroyed. And he shall deliver their kings into thine
hand, and thou shalt destroy their name from under heaven: there shall no man
25 be able to stand before thee, until thou have [hast] destroyed them. The graven

TEXTUAL AND GRAMMATICAL.

[2] [Ver. 5. Lit., their asherah's, images of Ashera—pillars of wood. They are always said to be cut down.—A. G.]

[3] [Ver. 10. The nouns are singular—his face.—A. G.]

[4] [Ver. 12. More exactly, And it shall be, because ye shall, *etc.*—A. G.]

[5] [Ver. 13. The וְעַשְׁתְּרֹת, Astartes of the flocks. Either the fruitfulness, increase, as SCHRÖDER, or the ewes of thy flocks.—A. G.]

[6] [Ver. 16. Is giving.—A. G.]

[7] [Ver. 19. Lit., art fearing from their faces.—A. G.]

[8] [Ver. 20. From thy face.—A. G.]

[9] [Ver. 23. Margin, literally, before (from) thy face.—A. G.]

images of their gods shall ye burn with fire: thou shalt not desire the silver or gold
that is on them [wherewith they are covered] nor take *it* unto thee, lest thou be
26 snared therein; for it *is* an abomination to the Lord thy God. Neither shalt thou
bring an abomination into thine house, lest [and] thou be a cursed thing like it:
but thou shalt utterly detest[10] it, and thou shalt utterly abhor it; for it *is* a cursed
thing.

[10] Ver. 26. Loathing thou shalt loathe it. The strongest form in which it could be expressed.—A. G.].

EXEGETICAL AND CRITICAL.

1. Vers. 1-11. The seventh chap. continues the exposition of the first command in relation to the idolaters and idolatry in Canaan, while chap. vi. considers it only in its application to Israel. Ver. 1 parallel to vi. 10. There the secularization and apostacy in consequence of the possession is in view, here the same also in the occupation with reference to its previous possessors. **Many**, indeed, **more numerous than thou**, because as the number itself shows, seven against one. The number **seven** (Acts xiii. 19) is certainly designed, since elsewhere 11, 10, 6, 5, are all given. Over against the people of the covenant number (7), the one covenant people, the seven heathen nations of Canaan are set as its caricature. 1) **The Hittites**, who are at times referred to as the Canaanites generally, dwelling upon the mountains of Ephraim and Judah unto Hebron. 2) **The Girgashites** living in the west Jordan country; nothing more definitely is known. 3) **The Amorites**. Comp. upon i. 4, 7, 19 sq. 4). **The Canaanites**, in the narrower sense, as those in the lowlands westerly upon the great sea, easterly in the Arabah. 5) **The Perizzites** (appellatively, iii. 5) in distinction from the mercantile tribes dwelling in the lowlands, the husbandmen and herdsmen of the elevated plains. 6) **The Hivites** in the region from Sichem, Gibeon, to Hermon. 7) **The Jebusites** in Jerusalem (Jebus) and its environs. **Mightier** (comp. iv 38) in the same sense as more numerous, *viz.*, when taken together. Ver. 2, i. 8; ii. 33, 34; iii. 3. כָּרַת with לְ is to make a covenant for the good of any one. Ver. 3. This would involve alliances, and lead to acts of favor (Ex. xxiii. 32 sq ; xxxiv. 12 sq.; 16 ; Gen. xxiv. 3). Ver. 4. It is not therefore national hatred, but the danger to Israel with respect to the first command. As the **me** is clear, since Moses speaks in the name of Jehovah, it is evident that so **he will** refers to the heathen father-in-law of the specified nations. Comp. further vi. 15; iv. 26. Ver. 5. (Ex. xxiii. 24; xxxiv. 13). **Images**, *i. e.*, statues, pillars of Baal, as the highest male deity (the sun) as the fructifying power of nature. **Groves** of Astarte (אֲשֵׁרָה the weaker form) the goddess of love and fruitfulness (Venus), the moon. As the מַצֵּבוֹת were stone pillars, so the אֲשֵׁרִים were neither green trees nor oaks, but wooden pillars, which appear to have been erected beneath them. The reasons for this conduct follow. Ver. 6. 1) From the national character of Israel: קָדוֹשׁ לַיהוָה set apart to Jehovah, and thus **holy**, but the idea here is not of freedom from sin, as also in Ex. xix. 6. According to this priestly title it has the task of the banning, or curse, but also the duty not to pollute itself religiously, or to fall under the curse (ver. 26), Lev. xi. 44. 2) From the choice of Israel (iv. 47). 3) From the destination of Israel to be **above all people** in which the choice reaches its end. סְגֻלָּה is a property viewed as a sure possession (as נַחֲלָה, iv. 20, an inheritance) from סָגַל to acquire or gain (1 Pet. ii. 9, εἰς περιποίησιν). Ver. 7. Such a pre-eminence has its ground not in anything external, as in the numerical importance and greatness of a people, in which case to be **above all** would imply that they were more numerous, if not than all taken together, still than any one of the all. That Israel was as the stars (i. 10; x. 22) was merely the fulfilment of the promise of God to the fathers, a promise according to grace, not implying any merit or pre-eminence on the part of the people. **For ye were**, sq., is not to be pressed, as if each of the other nations surpassed Israel in numbers and natural strength (ver. 1), but that while in the promise of grace the sands of the sea-shore (Gen. xxii. 18) are not sufficient to correspond with the greatness of Israel, it appears in nature as a drop in the ocean, as set over against the nations generally, or even against those directly in view here (Lu. xii. 32). חָשַׁק inclination, delight, pleasure in any one (Gen. xxxiv. 8; Isa. xxxviii. 17). [Bib. Com.: "He chose to himself Israel, when as yet but a single family, or rather a single person—Abraham." So also Wordsworth.—A. G.]. Ver. 8. מֵאַהֲבַת, comp. i. 27. As in iv. 37, with reference to the fathers, the choice rests upon love, so here ver. 7 in direct reference to Israel itself, but here also ver. 8, the realization of this choice in leading them from Egypt; the reference to the fathers is introduced through the faithfulness and truth of Jehovah. (Luke i. 73; 1 John iv. 8, 16). Comp. iii. 24; iv. 34. Ver. 9, iv. 35. Jehovah the true and faithful God; the latter in a twofold respect: 1) **keeping covenant and mercy** through which alone the establishment of the covenant (comp. upon iv. 13. Doct. and Eth. 13), was confirmed, v. 10; Ex. xx. 6, and 2) ver. 10: **And repayeth**, sq., by which v. 9; Ex. xx. 5, are illustrated. **To his face** individually, each one of them, like the expression upon his own head. [Bib. Com.: "Punishes His enemies in their own proper persons. The phrase variously interpreted. 'Openly,' Grotius; 'instantly,' Vulgate, Vater; 'while still alive,' Rosenmüller."—A. G.]. The repetition guards what is said against the doubt, that God in opposition to His faithfulness, delays to punish, because the punishing brings no gain, pays nothing. If He thus delays, it is upon other

grounds entirely, 2 Pet. iii. 9; Rom. ii. 4. Ver. 11, vi. 17; v. 1.

2. Vers. 12–16. While in iv. 31 a relation was foreseen for a warning in which Israel falls into disobedience, and Jehovah alone keeps the covenant, here ver. 12 for their encouragement a better case, the only right case, is selected, in which the people hear and obey, since it does **these judgments** (comp. upon iv. 1) *i. e.*, whatever is right, in all relations, according to this **commandment**, and **the statutes** (ver. 11). In this case they should receive **as a reward** (עֵקֶב Isa. v. 28), with the most emphatic prominence, whatever in ver. 9 is presented barely as the truth of Jehovah corresponding to the love of Israel. Others render merely **therefore**, because, (viii. 20; Num. xiv. 24) or, And this is the result, if ye will, sq., so Jehovah will keep, sq. Ver. 13. Inwardly love, outwardly enlargement, the medium of the blessing. עַשְׁתְּרֹת (xxviii. 4, 18, 51) *Veneres* Astarte, appellative as *Ceres* of the grain, *Lucina* of the birth. (KNOBEL). In connection with שְׁגַר, used perhaps purposely with contempt. Ver. 14. The wish becomes now a formal promise. Ver. 15. Connects with the solemnity of the promise, the averting of all that is opposed to the blessing of life. The generally expressed **All sicknesses** is now specialized by the recollection of Egyptian diseases (xxviii. 27, 60). The transitive thought to the special Egyptian diseases in this connection, if it is not to be viewed as a mere supposition, must be, in the memory of Israel, the historical plagues. (Ex. xv. 16). For the peculiarities as to the diseases of Egypt, comp. HENGSTENBERG. *The Books of Moses*, p. 225 sq. [PLINY, as quoted in the Bible Com., calls Egypt the mother of most diseases. WAGNER, *Nat. Hist. of Man*, a focus of contagious sickness of all history. "It is not without significance that Egypt, which represents in Scripture the world as contrasted with the Church, should thus lie under the power of disease and death."—A. G.]. Thus the plague scarcely ever ceasing in Alexandria; eye diseases are very frequent in Egypt; more recently the cholera came from thence. The plagues hold the chief place among the **evil diseases** befalling the Egyptians in reference to Israel, so they should be put upon **all those hating thee**, and thus the people of God are literally placed parallel with their God (comp. ver. 10; v. 9)—they hate thee because they hated Me. Hence all that ver. 16, taking up the thread from the beginning of the chapter, inculcates anew upon Israel, becomes a divine judgment: Comp. Num. xxiv. 8; xiv. 9. (Deut. xxxi. 17). "The affections or inclinations of the heart are attributed to the eyes of those in whom they appear or may be seen" (BERL. BIB.). Comp. Deut. xiii. 8; xix. 13, *etc.* **Snare**. The image of the hunt, draught-net, snare, not used so much with reference to the ensnaring in sin, as rather to the imprisonment in the like judgments with these which Israel should execute, partly as divine judgments, partly as the natural nemesis, (the self-destructive power of evil), HUPFELD upon Ps. ix. 16. Comp. Exod. x. 7. הוּא elsewhere specially the serving other gods (ver. 4), but since this is only the result of sparing the people, it is generally the failure to carry out the divine command to consume them.

3. Vers. 17-26. In the statement, ver. 7, **humbling** all self-righteous thoughts, according to **which** faith alone could be spoken of in opposition to **presumption** and fleshly boldness, there might be **also** in opposition to faith, cowardice, the prudence of fear, which would prevent obedience (i. 23). Hence ver. 17 sq., **in thy heart**, because the heart is desponding as it is over-confident, (Jer. xvii. 9). Ver. 18 (i. 21), i. 30; iv. 34; vi. 22. Ver. 19.—ה of which I have so many times already spoken reminding thee. Ver. 20. **Moreover also the hornet** (הַצִּרְעָה [KEIL] with the article collective as a species or kind), *i. e.*, before thou consumest, destroyest them (ver. 16) and thus evidently to be understood as, ii. 25, of the terrors of God, which should go before Israel (KNOBEL) with which also Josh. xxiv. 12, Ps. xliv. 2) fully agree. For in distinction from Israel's sword and bow, there is something truly wrought by God, and this is then emblematized under the more simple and sometimes insignificant form, the more mighty the work is. In the plagues in Egypt the small animals served as the hosts of God. The so-called large wasps are feared by man and beast from the painfulness of their sting. Armies have been seriously molested or destroyed by hornets. Ælian XI. 28. But even in Ex. xxiii. 28 (to which there is a reference here), the hornets are not mentioned "as peculiarly fitted to excite alarm," as SCHULTZ thinks, but—and this may serve to explain the article—as symbolizing the terrors there described in ver. 27. Thus the terrors of God should so clear the way among the nations, that Israel should have merely to glean; they would already, and indeed utterly, perish before the terrors of the coming events.—**Before thee** shows that Israel should be active as the instrument which God uses. Ver. 21, i. 29, 42 (xxxi. 17). Ver. 22. (Ver. 1). as Ex. xxiii. 29 sq. (2 Kings xvii. 25 sq.). Thus Moses indeed strikes another tone, Josh. xxiii. 13; comp. Judg. ii. 3; iii. 1. Ver. 23. ii. 33, 15. מְהוּמָה, destruction effected inwardly through fear (ver. 20), outwardly through sicknesses, the sword, and the like. Ver. 24, ii. 30; iii. 3. The utter destruction of the Canaanites which is described, ver. 23, by the instruments, the way and manner generally, is here presented by the objects which are more especially concerned, **their kings** (Josh. x. 22 sq.), and the **nations (names)**, (xxv. 19). After such a destruction of the persons, it only remains to speak of their affairs or possessions. Ver. 25. A pure separation. Thou shalt not desire (v. 18), much less take or bring into thy house, in order to preserve (ver. 26). Coverings, ornaments, and the like are intended. Comp. upon ver. 16. Israel must share the opposition of God to idols; otherwise it will be betrayed into that which has been used in the service of idols, and be involved in the judgment of God upon it. Ver. 26. Faithfulness in little things proves their love to Jehovah; the sacred zeal for Him should never grow cold, and degenerate into indifference toward anything connected with the Canaanitish idolatrous service. What is abomination to

Jehovah is a curse for Israel. The want of an inward consecration to God in thought leads necessarily to an outward consecration to God, through destruction. כָּמֹהוּ, the masculine, refers to כסף וזהב (ver. 25) as הוא also. שֶׁקֶץ, Levitical impurities, Lev. xi.

DOCTRINAL AND ETHICAL.

1. For the Bann (Cherem) comp. upon i. 6—iv. 40. Doct. and Eth. 8 and 9.

[2. As to the rigorous destruction of the Canaanites here commanded, two things are to be observed. 1. That it was a judicial act on the part of God. The iniquity of the Amorites, which was not yet full, Gen. xv. 16, was now full. God had patiently endured their inquities, He had given them space for repentance, He had sent among them the patriarchs, whose worship was a constant testimony to the true God, had warned by the solemn judgments upon the cities of the plain, and they had resisted all. The times of retribution for these nations had come, as it came to the world before the flood, as it came to Sodom and Gomorrah. He who used the forces and elements of the natural world in carrying out His judgments in other cases, now uses as His instruments the Israelites. But 2. It is clear here that the Israelites acted by an express and definite divine command. They were not actuated by desire of conquest or gain, or by worldly ambition. This was expressly and carefully guarded against in the very grant of the land made to them and in the fact that they were strictly enjoined to come to all other nations than the dwellers in Canaan with offers of peace. They were farther warned, and that repeatedly, and in the most impressive way, that a like sin on their part would involve a like destruction. There were also great moral ends to be secured with respect to Israel to guard it from the contamination of heathenism, and with respect to all men to set forth, as in a rehearsal, the retributive process which is going forward now in the history of nations, and which shall reach its final act and consummation when Christ shall judge all whose iniquities are full. See Hengstenberg, *Auth.* II. 471–507; Graves *on the Pentateuch*; Kalisch 370.—A. G.]

3. Since the Canaanites, vi. 19 (elsewhere also), are called the **enemies** of Israel, chap. vii. inculcates with sacred earnestness from its beginning to its close their entire and thorough eradication (ver. 6), states it as a principle of theocratic hostility, whose realization for the people of God comes out in the so-called imprecatory psalms. In connection with the moral aversion and horror which Israel truly in this following after God should feel towards the idolatrous heathenism, with a practical energy passing down into the individual life, there is a hatred for the sake of Jehovah in the interests of His honor, which a true love for God gives. The former corresponds to the nature of God and true piety, as well as the latter. If we can say in a social way: "The friend of my friend is himself my friend," how much more upon the theocratic ground must the enemy of God be Israel's enemy! The distinction between private hatred, and hatred for the sake of God, is hardly sufficient here, since piety can never be a pure abstraction from its subject; but the more vital it is, the more subjective it will be; the interests of God are ever my interests. As the reproaches of Christ over the cities, in which the most of His mighty works were done, because they had not repented; as His repeated woe over the Pharisees; as the curse of Peter on Simon Magus; as the well-known utterance of Paul in regard to the coppersmith Alexander, are New Testament instances, so the Heid Cat. Q. 52, in reference to the coming of Christ, comforts itself with this: "that He will cast all His and my enemies (*i. e.* those who are at the same time mine) into eternal perdition" But any misunderstanding between the hatred flowing out of love to God. and the hatred springing from selfishness. is prevented by the distinction between after the Spirit and after the flesh. Christ utters the fundamental theocratic position after the Spirit, Matt. v. 43: "Ye have heard that it hath been said, thou shalt love thy neighbor, and hate thy enemy; But His "I say unto you," sq. (ver. 44) goes through the whole sermon on the mount, and bears especially against the carnal interpretation and use of the fundamental position understood alone after the Spirit, as it was generally known in the tradition of the Scribes and Pharisees, and almost alone received as valid (Acts x. 28). They understood the theoretical fundamental position given out of love to Jehovah, as applying over and beyond the historical letter; the hatred against the Canaanites, against their idolatrous service, as a required national hate generally. That was spirit indeed, but the spirit of the flesh (political egoism). Then they applied it in the private life from the stand-point of the letter, and thence much more still to other ends than those intended, than to the heathen. This was the letter of the flesh (Dogmatic Egoism). As, however, Christ, Matt. v. 44, turns Himself against this unloosing on the one hand, and this ossifying on the other, of this fundamental, theocratic position, so also His **but I** against that "which has been said," is unmistakable also after the Spirit. The spirit of the New Covenant differs therein from the spirit of the Old Covenant, that according to Luke ix. 56, "the Son of Man is not come to destroy men's lives, but to save them" (comp. v. 54, 55), [*i. e.* against the spirit of the Old Covenant, as it was understood and carried out by the Jews, or even as the disciples, in the case quoted, conceived of that spirit. There is no real distinction in spirit between the Old and the New.—A. G.] The special grace for Israel has become general, and grace prevails over judgment. Thus the love of God is poured into our hearts through the Holy Spirit given unto us, and love bears all, believes all, and hopes all things.

HOMILETICAL AND PRACTICAL.

Ver. 1 sq. Luther: "After he has made the heart right, which then becomes a spring of works, then he directs the hand with the other members, that they should destroy, sq. Our

sword is the word of God, with which the spiritual people fight and kill, *i. e.* convert the heathen from their error, in which they have lived." Calvin: "Therefore it is better for us to sunder connections, than by intimacy with the enemies of God to be drawn by their allurements away from Him; for they will ever strive by all possible arts to make division between us and God. While we live among unbelievers we cannot escape the common corruption; but when we seek close communion with them, we throw open the door to Satan." Berl. Bib.: "Thus also the New Testament forbids intimacies with vicious men, who are living as the heathen," 1 Cor. v. 9; 2 Cor. vi. 14. Ver. 8. Tub. Bib.: "Marriage with an unbeliever, or an infidel is most dangerous, and to be counselled against." Ver. 4. Berl. Bib.: "Think not that thou wilt convert them, through thy intimacy; rather they will lead thee astray. Gradually one accommodates himself to their works, and does the same." The holiness of God's people, not a natural quality (nature rather inclines to the Canaanites, hence v. 1 sq.), but their destination in the choice of God. Ver. 7. Luther: That they might not fulfil in the flesh what was begun in the Spirit, and be puffed up with their works after they had destroyed the idols and the godless, as the flesh is wont to be, He comes and takes away all glory and confidence in their works, as if he had said: God uses not your sword, because your strength is necessary to Him; but the glory of the work is this, that He overthrows so great a number with you who are so few. If He wished to overcome them with a great multitude, He would not have chosen you, but another nation greater than you." Ver. 8. Luther: "And this is the simple and perfect understanding of the first command, that we have nothing through our own merits, but have and hold all things through His mercy and love alone, and so are enabled to live for His glory." Starke: "Dear friend, if the Jews and their fathers could not earn from God the promised land which was so small, belonging to earth and time, how can we hope to earn as a debt heaven and eternal life?" The design of the choice; separation from the world (ver. 6), the humbling of the selfish *ego* (ver. 7), the praise of the Lord's grace and faithfulness (ver. 8). Ver. 10. Schultz: "The judgments of God are often delayed, but sure." Retribution even in the present time is clear from numerous cases, is taught under the Old Covenant, and wins clearer light in the New." Ver. 12. Luther: "It is preventient mercy, through which we are chosen, called and justified, without any works of ours; it is following grace when we, through our works, become sure of our part in that preventient grace, and so enjoy it." Ver. 13. Love, blessing, increase, the three-fold tone of divine grace. Ver. 14. Cramer: "The divine blessing profitable to all things, sq., 1 Tim. iv. 8. Thus God allures us to obedience through kindness." Ver. 16. Snare is it to thee: a word in season for every undecided, every half-way heart, every self-confident one. Consolation in times of sadness (ver. 17) from what God has done (ver. 18), from what we ourselves have experienced (ver. 19), from the word and promise of God which go beyond our experience (ver. 19 sq.). Ver. 20. Luther: "The hornets signify, that the godless should be driven away through the terrors of the law, and cannot conceal themselves, *etc.* It was not in the power of the Israelites to send the hornets before them, neither is it in ours to terrify any godless one; but God troubles and terrifies the heart, Acts ix. 6; ii. 37." Ver. 21. He that is in us is greater than he that is in the world (1 John iv. 4); therefore fear not; He is rather to be feared. Ver. 22. Luther: After the godlessness of the heart is overcome, the struggle between the flesh and the Spirit remains (Rom. vii; Gal. v.), that we should not be proud or lifted up. The Jebusites, Canaanites and Philistines are left within the flesh to tempt us, and to call us to the exercise of spiritual weapons. Usually they are cruel and raging passions, carnal security, vain glory, pride and idleness." Luther: "The house of the conscience should be kept pure, for there is nothing more tender or sensitive." Little children, keep yourselves from idols, 1 John v. 21.—Berl. Bib.: "Is everything under the curse an abomination, so also all who do not love the Lord Jesus Christ, 1 Cor. xvi. 22."

Chapter VIII. 1–20.

1 All the commandments [commandment] which I command thee this day shall
ye observe to do, that ye may live, and multiply, and go in and possess the land
2 which the Lord sware unto your fathers. And thou shalt remember all the way
which the Lord thy God led thee [has caused thee to go] these forty years in the
wilderness, to humble thee, *and* to prove thee, to know what *was* in thine heart,
3 whether thou wouldest keep his commandments [commandment] or no. And he
humbled thee, and suffered thee to hunger, and fed thee with [suffered thee to eat]
manna, which thou knewest not, neither did thy fathers know; that he might
make thee know that man doth not live by bread only, but by every *word* that

4 proceedeth [every out-going] out of the mouth of the Lord, doth man live. Thy
raiment waxed not old [fell not away from] upon thee, neither did thy foot swell[1]
5 [trickle] these forty years. Thou shalt also consider in [with] thine heart, that as
6 a man chasteneth his son, *so* the Lord thy God chasteneth thee. Therefore [and]
thou shalt keep the commandments [commandment] of the Lord thy God, to walk
7 in his ways, and to fear him. For the Lord thy God bringeth thee into a good
land, a land of brooks of water, of fountains, and depths that spring out of valleys
8 and hills; A land of wheat, and barley, and vines, and fig-trees, and pomegranates,
9 a land of oil-olive[2] [olive trees], and honey; A land wherein thou shalt eat bread
without scarceness, thou shalt not lack any *thing* in it; a land whose stones *are*
10 iron, and out of whose hills thou mayest dig brass.[3] When thou hast eaten [And
thou eatest] and art full, then thou shalt bless [and blessedst] the Lord thy God
11 for the good land which he hath given thee. Beware that thou forget [Keep thee,
lest thou forget] not the Lord thy God, in not keeping his commandments [commandment], and his judgments, and his statutes, which I command thee this day:
12 Lest *when* thou hast eaten, and art full, and hast built goodly houses, and dwelt
13 *therein;* And *when* thy herds and thy flocks [small cattle] multiply, and thy silver
14 and thy gold is multiplied, and all that thou hast is multiplied; Then thine heart
be lifted up, and thou forget the Lord thy God, which brought thee forth out of
15 the land of Egypt, from the house of bondage [servants]; Who led thee through
that great and terrible wilderness, *wherein were* [omit wherein were] fiery serpents,
and scorpions, and drought [dry land], where *there was* no water: who brought
16 thee forth water out of the rock of flint; Who fed thee in the wilderness with
manna, which thy fathers knew not, that he might humble thee, and that he might
17 prove thee, to do thee good at thy latter end: And thou say in thine heart, My
18 power and the might of *mine* hand hath gotten me this wealth. But thou shalt
remember the Lord thy God; for *it is* he that giveth thee power to get wealth, that
he may establish his covenant which he sware unto thy fathers, as *it is* this day.
19 And it shall be, if thou do at all forget[4] [in fact forgettest] the Lord thy God, and
walk after other gods, and serve them, and worship [bowest down to] them, I tes-
20 tify against you this day that ye shall surely perish. As the nations [heathen]
which the Lord destroyeth before your face, so shall ye perish; because [for this;
for a reward] ye would not be obedient unto the voice of the Lord your God.

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 4. בָּצֵק occurs only here and in Neh. xi. 21. It is variously rendered, callous, unshod, swell, connected with "dough" through the swelling in fermentation. SHROEDER renders trickle or drop, from the water-blisters which would form upon unshod feet. A. V. seems best.—A. G.]

[2] [Ver. 8. Margin: olive trees of oil.]

[3] [Ver. 9. BIB. COM. and WORDSWORTH render copper.—A. G.]

[4] [Ver. 19. Forgetting, thou forgettest. We have no full equivalent. So again in the last clause; perishing, ye shall perish.—A. G.]

EXEGETICAL AND CRITICAL.

1. Vers. 1–6. As Moses ever keeps in view the purpose of his deuteronomic discourses, it cannot appear strange if he, when the occasion offers, announces it again. Repetition has the tendency rather to strengthen than to weaken this discourse. The emphasis upon the whole law (**all the commandments**) (ver. 1, as vi. 24, 25; comp. ver. 1, vii. 11) shows that this occurs not merely for the sake of the repetition, not even alone for the explanation of individual commands from the idea of the whole, but also for the enlargement, completeness (v. 28), especially through the prominence given to the motives to obedience, and with reference to Canaan (the *rationes legi adjectæ*). It is less a repeated, than a continuous (**this day**) enduring (part. מְצַוְּךָ) law-giving. The work cleaves to the person; while Moses lives, he gives the law. So thoroughly is he the bearer of his idea. The expressions are nearly stereotype. Comp. iv. 2; vi. 1; v. 1; vi. 3; v. 30; vi. 18: vii. 13. Ver. 2. **And thou shalt remember**, as v. 15. The recollection of the leading through the wilderness, (i. 31; ii. 7) bears here upon the obedience to the commands. God works this obedience only from the self-conscious man, in that He brings him to a true self-consciousness (Luke xv. 17), *i.e.*, of his own weakness (as over against the divine omnipotence) of his sin (which the sense of the holiness and righteousness of God produces), of his ingratitude (in view of the love of God). ענה in Piel (Gen. xxxiv. 2) points out this more and more intimate power exercised over any one. Broken in his own strength, humbled from his self-presumption, the man is

referred to God (Gen. xxxii. 26, 27), to hear and obey Him. With this purpose in the leading through the wilderness, (לְמַעַן confessedly from עָנָה in the sense to incline, declare his meaning, to aim at, and thus the humiliation of Israel and the design of God coincide) are connected **to prove** and **to know** as secondary or incidental designs (לְ) which may be distinguished from each other as means and ends, or as subjective and objective: since the knowledge here is only of service to God, as it serves to reveal the people to themselves, as it justifies His ways to them in every case (comp. Doct. and Ethical 2, on chap. i. 1-6). With such a knowledge of Israel, there (**what was in thine heart**), was naturally sought at the same time the knowledge in what it would result (**whether thou wouldst keep**) and thus the pedagogical significance of the wilderness agrees well, with the end for which the recollection of the way through the wilderness was here enjoined. Since the humiliation is the means of discipline unto obedience (Ps cxix. 67, 71) so it is not only confirmed, but ver. 8 specifically exemplified with respect to food, as in ver. 4 with respect to the clothing of Israel in the desert (Isa. iii. 7). Hunger is not alluded to as a temptation any more than the knowledge of ver. 8 is co-extensive with that of ver. 2, but as introductory, preparatory, and throwing light upon the feeding with manna. **Hunger**, the want of bread, and desire for it (Ex. xvi. 3 sq.; Num. xxi. 5). **Which thou knowest not** qualifies and characterizes this feeding. The more unknown, the more clearly separated from the usual means of life. **Not upon bread alone** (עַל Gen. xxvii. 40; Isa. xxxviii. 16) as the ordinary food, as if *instar omnium*, upon which the life of man rests (Lev. xxvi. 26; Isa. iii. 1; Ezek. iv. 16; v. 16). [WORDSWORTH: "As if bread could nourish life irrespective of God's will, or as if He could not support life without it, or without any means at all. See Matt. iv. 4, where He who is the living bread quotes these words against the tempter.—A. G.]. **But by every word**, not: but also upon, rather: much more upon, sq. Thus not the bread, but the Lord. Literally, **every outgoing of the mouth of Jehovah**, word, command, promise, thus not specially the law. But if the life of men rests upon the mouth of God, then men must cleave to the mouth of God and obey Him. Comp. i. 26, 43. Obedience is not only better than sacrifice, (1 Sam. xv. 22) but even than bread, (John iv. 34). The feeding with manna was therefore the most decided, and at the same time to the believer the most blessed humiliation (Ps. lxxiii. 25). If man lives upon the Lord, so the Lord can nourish and sustain his life, in every way, even miraculously. Matt. iv. 4; Luke iv. 4. God is thus simply indispensable to the life of men in every aspect (xxix. 5); John vi. 32 sq. ["The lesson was thus taught, that it is not nature which nourishes man, but God the Creator, by and through nature; and generally that God is not tied to the particular channels through which He is pleased to work." BIB. COM.—A. G.]. As in the manna extraordinary food was miraculously created, the creative power of God remedied the hunger, so ver. 4 presents the providence of God **to the** people, which in so marvellous a way preserves their clothing beyond what could have been expected. STARKE: "That thou hast not necessarily to wear rent garments and such as could not cover thee"). בָּצֵק, to become soft, liquid, water blisters upon the feet, because the sandals being worn out they were compelled to march barefoot. It was a miraculous blessing, Moses says, without once stopping to reason why it should occur. It does not exclude the use of the natural supplies to which KURTZ refers, the rich herds supplying abundantly wool and leather, the numerous garments and sandals which every Israelite must have possessed, (Ex. xii. 34, 35) the garments of the Egyptians which were washed ashore (Ex. xiv. 30) and the booty they would have secured from the Amalekites, sq. We need not hold with some Jewish Rabbis, or some Christian expositors, that the clothes and shoes upon the children grew with their growth, or with a reference to Ezek. xvi. 10 sq., that the Angel was present as a tailor in the wilderness. Comp. upon ii. 7. [It is idle, of course, to speculate as to the process by which this result was secured, as it would be to ask how Christ multiplied the loaves and fishes. But while we need not overlook the natural supplies, nor exclude human agency in part, as that agency was used in collecting and preparing the manna; it is clear that these natural supplies were supplemented by some special and miraculous exercise of the divine power.—A. G.]. Ver. 5. **And consider**, as **and remember**, in ver. 2. The recollection of the journey through the wilderness should serve to bring Israel to the consideration which that leading had in view, hence the comparison, (Ex. iv. 22) of **a man and his son**, as i. 31, and **chasteneth** (SCHROEDER instructeth) as in iv. 36. Comp. the same. To give such knowledge God is continually teaching. And this instruction is very fitting here, where Moses calls attention to obedience. (עִם־לְבָבֶךָ. Comp. iv. 39). Ver. 6. Announces the practical end (iv. 10; vi. 24). **To walk in his ways**, in opposition to iv. 3; vi. 14, thus to follow Him in the way in which He leads His people, and has pointed out in His law, which is equivalent to walking in His commandments, *i. e.*, to do them, to live according to them, x. 12; xi. 22; xix. 9; xxvi. 17.

2. Vers. 7-10. Over against the wilderness with its miraculous leading, Canaan now enters as the goal of this leading, in a comprehensive and gorgeous description; the extraordinary there, becomes here nearly the ordinary, because belonging to the character of the land. Whoever there has, to him shall be given, that he may have abundantly. So much greater is the obligation to obedience. [This description of the land is peculiarly appropriate on the supposition that Moses actually described it, just as the people stood upon its borders, and with a view to encourage them to faithfulness and obedience. It would have been comparatively aimless if the book came from a later author, and out of entirely different circumstances.—A. G.].

Ver. 7. (iii. 25; iv. 21). תְּהֹמֹת usually the

waves of the sea, as תְּהוֹם the sea, but here the masses of water below the earth, which here and there find issue through the surface. We think of the valley streams, as the Arnon, the Jabbok, sq., but especially of the Jordan, with its seas, its different sources in Lebanon and Hermon, "fed by the snows and rains upon its lofty summit, and grotto basins, through its icy treasure chambers and caverns, kept in its course through the whole year, while nearly all the other Syrian streams sink away through the dry season." Thus abundance of water. Then fruitfulness, as also TACITUS, AMMIAN, and others (WINER, II., p. 188), affirm. **Wheat** in abundance (1 Kings v. 11; Ezek. xxvii. 17) found even now in considerable measures. **Barley** for the cattle, especially for the horses, but used also for the poorer classes of the people, also largely raised. **Vines**, the cultivation of which constituted a main branch of agriculture, to which the land and climate are favorable. [The vine is still cultivated in Palestine in those parts in which there is a considerable population. See STANLEY, *S.* and *P.*, and ROBINSON'S *Bibl. Res.*—A. G.]. Vines and fig-trees used proverbially for the peaceful condition in Palestine. The **pomegranates**, partly wild, partly in gardens, of brilliant color, beautiful form, fruit, fleshy, juicy, and refreshing. זֵית שֶׁמֶן **the olive of oil** (the olive tree which yields oil) in distinction from the wild olive (עֵץ שֶׁמֶן). The olive of Palestine was specially prized. **Honey**, the favorite food still in Eastern lands, used instead of the unknown sugar. Ver. 9. A special application of such fruitfulness, with a reference to Gen. iii. 19, so that a characteristic feature of the lost paradise cleaves to the land. בְּמִסְכֵּנֻת from סָכַן to humble oneself, to be poor. It is as much as if he said, in which thou shalt not have to stoop to toil, and to pour out the sweat of thy brow in order to eat thy bread. But more generally, as God is sufficient to Israel instead of the gods of the heathen, so His land affords all that is necessary, so that the people need not to enter into commerce with other people from any want or necessity, and may avoid dangerous alliances with them. Hence also the **iron** and the **brass** (copper) the indispensable metals are alluded to. Not only are the warm springs at Tiberias ferruginous, and the soil at Hasbeiya, strongly impregnated with iron, but iron stones are found upon Lebanon, and iron strata are supposed to exist between Jerusalem and Jericho (Ezek. xxvii. 19). We are to think also of the ferruginous basalt in North Canaan, especially in the East of Jordan, and also in the land of the Amorites. Did Israel engage in mining, or did they neglect it? [See the passage in Job xxviii. 1-11. —A. G.]. Traces of former copper works are found on Lebanon. Ver. 10 gives the result of the description of the land, which could not be deferred. It must be so—cannot be otherwise. The Jewish tradition of grace at meals, and indeed after meals, founded upon this passage is too narrow and special an explanation. In this respect Christ introduces the thanks and blessing before the meal, Matt. xiv. 19; xv. 36; xxvi. 26.

8. Vers. 10–20. Still how the transition to the warning reminds us of home and the Christian grace; Lord Jesus, let us never forget Thy love in the eating! Ver. 11. Comp. iv. 9, 15, 23; vi. 12. To **forget** leads to the **not keeping**. Self-keeping guards against the forgetting, iv. 1 sq.; vi. 40; v. 1; vi. 2, 3, 17; vii. 11; viii. 1. **That thou forget not** is the main thought here, hence ver. 12, illustrating practically the thought, resumes after the manner of vi. 10, the particulars completed in the next verse (vii. 13). Ver. 14 shows how the want of self-circumspection finds utterance in self-exaltation, which is always with respect to Jehovah, boastfulness. Hence, as a conclusion, the great deeds of Jehovah are still once more succinctly stated; the exodus from Egypt, (vi. 12, 21 sq.; vii. 8, 19), and (ver. 15) the leading through the wilderness (ver. 2 sq.) in the light of which every thought of self-glorying falls away. Comp. i. 19. The fearfulness is portrayed through the נָחָשׁ שָׂרָף (Num. xxi. 6). שָׂרָף according to its primary sense, that which draws itself together, thus the coiled, rolled together (hence less easily distinguished and more dangerous) serpents,—those peculiarly poisonous; and in its secondary meaning (even without the נָחָשׁ) burning, whose bite produced burning inflammation. The Sinaitic peninsula abounds in all kinds of poisonous creeping animals. The following words are simply a rhetorical apposition, thrown together, without כְּ (KEIL), and therefore the more striking. צִמָּאוֹן from צָמָא to be dry, to thirst, leads fitly to the most wonderful (out of the flinty, hardest rock) water supply, to which the fever produced by the bite of the fiery serpents, even more fitly leads, as also that dryness and thirst were characteristics of the wilderness, in contrast with Canaan abounding in water (ver. 7). Ex. xvii. 6; Num. xx. 11. Since the feeding with manna, ver 16, refers back to ver. 8, and therefore must be regarded as a humiliation, so the two-fold (לְמַעַן) defining the end, appears, at least according to the sense, to be referred to the entire works of Jehovah mentioned, in any case, to those spoken of in ver. 15, after ver. 2. These deeds cannot be spoken of as favors, since the favors or **good deeds** are fixed at the end of Israel, *i. e.*, not at the end of life, which is not involved in the connection, but the end of the desert journey. The favor of the promised land was the end of Israel here addressed; as if he had said the final act of kindness. [WORDSWORTH: "The latter end of Israel was not only their entrance into Canaan, but it extends to the last days in which God comforted the true Israel of God by the coming of Christ."—A. G.]. Ver. 17 is a parallel continuation of ver. 14. **In thine heart**, lifting itself up, growing presumptuous. Moses traces the emotion to its source, as if he had said, think in thyself, persuade thyself. **This wealth**, land, possessions, position, *etc.* Ver. 18. **But remember** (rather), for that would be to **forget**. **That he may** (the end, the purpose) **establish** (cause to stand up, preserve entire, fulfil) **his covenant** (iv. 31), especially the promise of Canaan (Gen. xxvi. 3). **As it is this day** (ii. 30; iv. 20). "If the East Jordan region was conquered, the West Jordan also should be taken" (KNOBEL) iv. 37

sq. A solemn testimony closes the warning, as iv. 26. Ver. 19; vi. 10; xii. 14; v. 9. Ver. 20. If ye place yourselves by the side of the Canaanites in their apostacy, ye shall perish like them. A counterpart to vii. 12.

DOCTRINAL AND ETHICAL.

1. Everything in the present life is laid under obligation in the Pentateuch, which aims at a life of ever renewed obedience to God, a life which carries in itself a security for that which lies beyond the present. This inward light serves to explain many of the expressions used, and understood especially of external earthly things, but which thus win a spiritual interpretation reaching to the other life (ver. 16). Thus, as ver. 18 shows, the legal character of Israel has its deep foundation in grace and faith. The reward excludes all righteousness of works.

2. Humiliation (comp. Exeget. and Crit.), the end of the leading through the wilderness. When thus pride in the possession of Canaan (vers. 14, 17) was the result, the very opposite to the design of God appears, and hence also God could not at last do good (ver. 16) but must destroy, (ver. 19 sq). The like position in this case indeed with the Canaanites, shows us that Israel by nature was not different from the other nations. It is all grace, which it appropriates by faith, but must prove through obedience, as the preference of God for Israel approves itself morally through the moral teachings, legally in the *ordo salutis*. Therefore the whole leading of the people (ver. 14) especially in the desert, tends to humiliation. As the experience of our own nothingness is the first condition for grace, so humility, the consciousness that we deserve nothing, can accomplish nothing, remains the constant attendant of grace.

3. While humiliation is the general design, trial, temptation, is the peculiar characteristic of the wilderness. נִסָּה, from the root, to divide, separate, signifies to put to the test, to prove, thus to bring into a position, in which nature reveals itself in haughty confidence or despondency, and grace in man reveals itself in his faith or obedience. Wherefore humiliation, and especially temptation, terminate (ver. 16, לְהֵיטִבְךָ) in good (James i. 13 sq.). In the individual it works a correct knowledge (ver. 2) as to his relations to God; for the Church it serves also to distinguish the true from the false members, in entire accordance with the primary sense of the Hebrew word.

4. The desert and the temptation meet again in the Messiah, in whom the idea of Israel reaches completion (Matt. iv.; Luke iv.). The wilderness was especially appropriate to the temptation to lust, or to the hasty anticipation of their rest, which has its parallel in the Satanic through want or pain; and this temptation respects the ordinary things in life, that which was usual in Egypt. That it does not concern wealth or power is all the more clear, from the extraordinary character of the gifts, through which the giver represents Himself to His people. These gifts (water out of the flinty rock and manna) form a counterbalance to this temptation of the wilderness, similar to that which the solemn repeated warnings form to the gift of Canaan, the good deed, corresponding generally to the desert (ver. 19 sq ; vi. 10 sq.). Through these warnings Israel was prepared for the temptation which came with the possession of the promised land, as on the other hand the temptation through the desert was then completed. [It is the very object of this chapter, and this accords with the whole spirit and tone of the book, which is preparatory, provides for the future—to guard the Israelites against the temptation growing out of the possession of the promised land. Hitherto they had been under a peculiar discipline. They had lived at the hand of God, partly upon the supplies directly and miraculously given. It had been an humbling, but salutary process. Now their whole circumstances were to be changed, and the temptation would be to forgetfulness of God and self-dependence, against which Moses here warns them.—A. G.]

HOMILETICAL AND PRACTICAL.

Ver. 2. Luther: "We never know our own hearts, which are ever open to God, more certainly than when we are tempted in poverty or other sorrows." Berl. Bib.: "Many esteem themselves pious and righteous if they do nothing outwardly wicked, much more when they do what is good. Nothing is more needful for such than to be placed in temptation, and thus learn what is in them." God never constrains any to be good; He simply commands it (ver. 1). But as He allures men to the choice of God by all the promises of this life and that to come, and by corresponding threatenings, so He not only reveals what it is in their hearts, the wicked lusts, which prevent the choice, but also humbles men and trains them generally for the possessions to follow (Deut. xxx. 15, 19; Rom. xii. 21; v. 3-5; Heb. xii. 7-11; 1 Cor. x. 13; Ps. xxvi. 2; cxxxix. 23 sq.; 1 Pet. i. 7; James i. 12; Matt. xxv. 20 sq., 29). The divine programme of leading (educating, training) His children. Ver. 3. Luther: "He suffered thee to hunger before He gave thee manna, that although the manna never came, He might still support thee through that word in which He promised that He would be thy God, and never leave thee. Faith in the word of God nourishes not only the soul, but the body; although truly the ravens and the woman of Sarepta came at the right time to Elijah, and here also the manna. Thus faith teaches that we have a God, according to the sense of the first command (Ps. xxxvii. 18, 24)." Cramer: "The ordinary means by which God supports us are not to be despised; but if these fail, we should still trust in God for help." The divine chastisements as the continuous educating of the children of God will be considered in the heart (ver. 5) and observed in a divine walk in the fear of God (ver. 6). Ver. 7 sq. The favor (blessing) of a good land: for the satisfying of our necessities, for independence and self-support (ver. 9). The spiritual application to the kingdom of God (Matt. vi. 33). Starke: "Does God give so much on the earth, what will be done in hea-

ven?" Ver. 10. CRAMER: "Are riches yours, fix not your heart upon them, Ps. lxii. 10." Ver. 16. BERL. BIB.: "The end of the children of God is thus ever in blessing, as with Job and Lazarus." [BIB. COM.: The wilderness was to the Jewish Church analogous to the Cross, Canaan to the Crown.—A. G.] Vers. 17, 18 TUB. BIB.: "Temporal prosperity is a blessing of God; but if not so regarded, it becomes a curse." Vers. 19, 20. STARKE: "Behold the goodness and the severity of God," Rom. xi.

The Second Command.

CHAP. IX.—XI. 32.

CHAP. IX. 1–29.

1 HEAR, O Israel: Thou *art* to pass[1] over Jordan this day, to go in to possess
nations greater and mightier than thyself, cities great and fenced up to heaven.
2 A people great [mighty] and tall, the children of the Anakims, whom thou know-
est, and *of whom* thou hast heard *say*, Who can stand before the children of Anak?
3 Understand therefore [And thou understandest] this day, that the Lord thy God *is*
he which goeth over before thee; *as* a consuming [eating] fire he shall destroy
them, and he shall bring them down before thy face: so shalt thou drive them out
[and thou dispossessest them and destroyest], and destroy them quickly, as the
4 Lord hath said unto thee. Speak not thou in thine heart, after that [since] the
Lord thy God hath cast them out from before thee, saying, For my righteousness
the Lord hath brought me in to possess this land: but[2] [since] for the wick-
5 edness of these nations the Lord doth drive them out from before thee. Not for
thy righteousness, or for the uprightness of thine heart, dost thou go to possess their
land: but for the wickedness of these nations, the Lord thy God doth drive them
out from before thee, and [in order] that he may perform[3] [fulfil] the word which
6 the Lord sware unto thy fathers, Abraham, Isaac and Jacob. Understand there-
fore [And thou understandest] that the Lord thy God giveth thee not this good land
7 to possess it for thy righteousness; for thou *art* a stiff-necked people. Remember,
and forget not [thou shalt not forget this, that] how thou provokedst the Lord thy
God to wrath in the wilderness: from the day that thou didst depart out of the
land of Egypt, until ye came unto this place, ye have been rebellious against [with
8 respect to] the Lord. Also [And even] in Horeb ye provoked the Lord to wrath,
9 so that the Lord was angry with you to have destroyed you. When I was gone
up into the mount, to receive the tables of stone, *even* the tables of the covenant
which the Lord made with you, then I abode in the mount forty days and forty
nights, I neither did eat bread, nor drink water [bread I did not eat, and water I
10 did not drink]: And the Lord delivered [gave] unto me [the] two tables of stone
written with the finger of God; and on them *was written* [omit was written]
according to all the words which the Lord spake with you in the mount, out of the
11 midst of the fire, in the day of the assembly. And it came to pass at the end of
forty days and forty nights, *that* the Lord gave me the two tables of stone, *even* the
12 tables of the covenant. And the Lord said unto me, Arise, get thee down quickly
from hence; for thy people which thou hast brought forth out of Egypt have cor-
rupted *themselves;* they are quickly turned aside out of the way which I commanded
13 them; they have made them a molten [founded, cast] image. Furthermore [And]
the Lord spake unto me, saying, I have seen this people, and behold, it *is* a stiff-
14 necked people. Let me alone, that I may destroy them, and blot out their name
from under heaven: and I will make of thee a nation mightier and greater [more

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 1. Passing—about to pass.—A. G.]

[2] [Ver. 4. Lit.: and in.]

[3] [Ver. 5. Lit.: cause to stand, confirm.—A. G.]

15 numerous] than they. So [And] I turned and came down from the mount, and
the mount burned with fire: and the two tables of the covenant *were* in [upon] my
16 two hands. And I looked, and behold, ye had sinned against the Lord your God,
and had made you a molten calf: ye had turned aside quickly out of the way
17 which the Lord had commanded you. And I took [seized] the two tables, and
cast them out of [from upon] my two hands, and brake them before your eyes.
18 And I fell down before the Lord, as at the first, forty days and forty nights: I did
neither eat bread, nor drink water, because of all your sins which ye sinned, in
19 doing wickedly in the sight of the Lord, to provoke him to anger. (For I was
afraid of the anger and hot displeasure wherewith the Lord was wroth against you
20 to destroy you.) But [And] the Lord hearkened unto me at that time also. And
the Lord was very angry with Aaron to have destroyed him: and I prayed for
21 Aaron also the same time. And I took your sin, the calf which ye had made, and
burnt it with fire, and stamped it, *and* ground *it* very small[4] [ground it well], *even* until
it was as small as dust: and I cast the dust thereof into the brook that descended
22 out of the mount. And at Taberah, and at Massah, and at Kibroth-hattaavah, ye
23 provoked the Lord to wrath. Likewise when [And as] the Lord sent you from
Kadesh-barnea, saying, Go up and possess the land which I have given you; then
ye rebelled against the commandment [mouth] of the Lord your God, and ye
24 believed him not, nor hearkened to his voice. Ye have been rebellious against the
25 Lord from the day that I knew you. Thus [And] I fell down before the Lord
forty days and forty nights, as [which] I fell down *at the first* [omit at the first];
26 because the Lord had said he would destroy you. I prayed therefore [And I
prayed] unto the Lord, and said, O Lord God, destroy not thy people and thine
inheritance, which thou hast redeemed through thy greatness, which thou hast
27 brought forth out of Egypt with a mighty hand. Remember [Think upon] thy
servants, Abraham, Isaac and Jacob; look [turn] not unto the stubbornness of
28 this people, nor to their wickedness, nor to their sin: Lest the land whence thou
broughtest us out, say, Because the Lord was not able to bring them into the land
which he promised them, and because he hated them, he hath brought them out to
29 slay them in the wilderness. Yet [And still] they *are* thy people and thine inheri-
tance which thou broughtest out by thy mighty power and by thy stretched out
arm.

[4] [Ver. 21. Lit.: well, diligently, with great care.—A. G.]

EXEGETICAL AND CRITICAL.

1. Vers. 1-5. **Hear**, sq. Ver. 1 calls attention to a new, as vi. 4 to the first command (v. 1). הַיּוֹם (*hoc die, hodie*), at this time. לָבֹא, iv. 1. לָרֶשֶׁת גּוֹיִם, what these possess (vii. 1). Comp. ii. 12, 21, 22. The description of the nations and cities drawn from i. 28. Since the second command is directed against images, its exposition could not start from any deeper basis, than when it begins from that imagination which caused the heart of Israel to melt, while in truth it should have kept the image of Jehovah in His word of promise in the heart, and have held it against any such thought or imagination. The words are partly different from those in vii. 1.—רַבִּים occurs there, and עֲצֻמִים כָּמֹךָ, which are found here, are there dependent upon רַבִּים, while the description of the cities is there entirely wanting. The enumeration there rules the description (vii. 7). On the other hand the transfer from i. 28 is so exact, that the רָם, which is omitted ver. 1, occurs in ver. 2, and the sons of Anak are expressly mentioned as those well known, and the mention of whose name Israel heard with the greatest terror. Moses speaks designedly in the very words of the spies. It is an ironical citation. Ver. 3. Israel now understands, how could it be otherwise after the victory over Sihon and Og, that Jehovah is (**He**) the Captain at its head (iii. 28). **As a consuming fire** recalls the punishment upon the former generation; but since we have here an exposition of the prohibition of images, it is literally a resumption of iv. 24 in its connection with this prohibition. The quality referred to has only an introductory reference to the destruction of the Canaanites. For **He shall destroy them** is explained by the clause: **He shall bring them down before thee.**—יַכְנִיעֵם, alluding to the name Canaan, and intimating the terror, the breaking, with which Israel should easily accomplish their expulsion. Observe the three-fold and emphatic הוּא. The thought is in unison with viii. 17 sq. מַהֵר is not in opposition to vii. 22, but is only modified by it, *viz.* as quickly as it may be best for thee, quickly in a general sense, and in whatever way **As the Lord hath**, sq. may be understood. [Their destruction would be quick compared with what might be expected in the circumstances in any ordinary human conquest, but

not quick, or at once, so as to endanger their interests.—WORDSWORTH calls attention to the fact that in vii. 22 Moses is speaking of the nations; here he speaks of a particular race, the sons of Anak. There is no lapse of memory or inconsistency.—A. G.] While viii. 17 sq. treats in entire accordance with the first command, of the grossest form of self-exaltation, the apotheosis of their own strength, ver. 4 here, in agreement with the second command, speaks of the refined pride, of self-righteousness and the corresponding rewards ascribed to it; the cultivation of hypocritical Pharisaism. It is not sufficient that Moses guarding against th s thought, has directly opposed his **but for**, sq.; he resumes it once more and emphatically in ver. 5. He meets the Pharisaism which usually rests in a simple external **righteousness**, with the added inward **uprightness of the heart**. The wickedness of these nations already mentioned is in like manner supplemented by the word and oath of the promise, iv. 37, 38; vii. 8. Ver. 6 forms the conclusion through the certainly (ver. 3) to be presumed self-knowledge of Israel, which, in connection with the wickedness of the Canaanites, takes away every other natural right to Canaan than that in the free love of Jehovah to the fathers. The designation as **stiff-necked** (Ex. xxxii. 9) prepares the way for what follows. It is a characteristic expression with the leader of Israel, and describes Israel as stubborn under the yoke laid upon him; hence as an untractable beast of burden (comp. Matt. xi. 28, 29!), Acts vii. 51; Isa. xlviii. 4. [This chapter, with other passages, gives rise to the title of Deuteronomy as a "book of reproofs." The censure is sharp. There is no concealment of the sins of the people, especially of its ingratitude and rebellion. This unsparing reproof is itself a strong argument in favor of the Mosaic authorship. For any later author wishing to impose his work upon the people, would have sought to conciliate and thus prepare the way for the reception of his book. And as WORDSWORTH well says, "it is impossible to believe that a whole people should have conspired to accept a libel against itself, and to have venerated it as an oracle of God," as they must have done if it is not from Moses.—A. G.]

2. Vers. 6-24. The large experience which Moses had of the truthfulness of this declaration of Jehovah concerning Israel determines his emphatic demand in ver. 7, through which he designs to impress more clearly upon the mind of the people its natural peculiarity and unworthiness. לְמִן־ (iv. 32), comp. Ex. xiv. 11. He begins significantly with a deed of kindness, as the deliverance from Egypt, in order by contrast to characterize the shameful conduct of Israel. Comp. upon i. 26. עִם־, **with** [A. V. against], brings out more clearly the shamefulness, through the actual connection, upon the covenant relation. Ver. 8. The apostasy at Horeb (Ex. xxxii.) forms the very core of the historical proof, because it is the most striking illustration with respect to the second command. The ו signifies also, even: directly after the covenant had been concluded, Ex. xxiv. Comp. upon i. 37 (v. 9). [So also BIB. COM.: "The conjunction introduces a special example of a general statement.—A. G.] The narrative which follows is so thoroughly personal and Mosaic, and bears the stamp of one's own experience so clearly, that we cannot think of the art and skill of a later deuteronomist. Ver. 9; comp. Ex. xxiv. 12, 18. Thus precisely when nothing could have been more unexpected than the apostacy of the people. Moses went to bring the very tables of the covenant, Israel ought to have awaited it with the most sacred suspense and attention (v. 19; iv. 13; v. 2, 3); comp. Ex. xxiv. 18. The number 40 intimates the character of the desert, namely, the tempting, testing nature for Israel of this residence of Moses. They had waited for Moses forty years; now they would not wait forty days and nights. The fast which, Ex. xxxiv. 28, was related in connection with the second tables of the law, is not transferred from that passage to this, but as is clear from Ex. xxiv. 11, it is there tacitly intimated. To this entire absorption in God on the part of Moses, Israel on its part formed the exact counterpart. Ver. 10. Comp. Ex. xxxi. 18; xxxii. 16; (viii. 15; Luke xi. 20) iv. 10 sq.; v. 5, 19. Thus the wonderful authentic document of the covenant. Ver. 11 is not merely a resumption of the giving of the tables; but, as **at the end**, sq. shows, after the apostacy of Israel had already occurred, *i. e.*, the given tables must now become the formal and solemn testimony against the unfaithful people, and at the same time for the faithfulness of Jehovah, who even in anger—for His anger is in love—guards the integrity of His covenant. Hence the same expression as in ver. 9. Ver. 12. Comp. Ex. xxxii. 7 sq. מַהֵר answers to the following מִהֵר, if the apostacy occurs so quickly, the mediator also must quickly appear, both with respect to the judgment as for mediation, if it is still possible to mediate and save. שִׁחֵת. Comp. upon iv. 16, where the word is borrowed from Ex. xxxii. 7, as in the highest degree descriptive of image worship. **Thy people**, sq., sounds as if the people were rejected, but also as fitting to the mediator of the people. **The way** commanded Israel, relates to the manner in which Israel should not worship God, iv. 16; v. 8, explained by the following clause, **they**, sq. מַסֵּכָה from נָסַךְ, to pour, here used in reference to the golden covering, or as a description of the whole. The casting and working of metals was long practised in Egypt, and hence known to the Israelites. Ex. xxxii. 2 sq. Ver. 13. (Ex. xxxii. 9). Comp. upon ver. 6 The appearance now reveals their real nature. Ver. 14. הֶרֶף for הֶרֶף imper. apoc. (הַרְפֵּה) from רָפָה with מִן following: to desist from, to let alone, and presupposes, as in Ex. xxxii. 10, where it also occurs in a similar way, the here omitted intercession of Moses. Comp. vii. 24. Ver. 15. (Ex. xxxii. 15). As already in ver. 10, so here, the fire is brought into prominence Comp. iv. 11 sq. It (Ex. xxiv. 17 sq) shines upon the two tables which he bore with himself, in his hands, and resting against his breast, as the law itself, coming down from the mount. Ver. 16 agreeing

with ver. 12 sq. **A calf.** A symbol, according to the Egyptian pattern (Apis. Mnevis) truly of the general power of God (Elohim), hence upon the general level of heathenism, although Jehovah may have been represented therein as the object of worship. On the other hand the fire, and Moses with the tables, symbolized the deficient holiness. The casting down and breaking, ver. 17, occurred in indignation at the breach of the covenant on the part of Israel (Ex. xxxii. 19); corresponding to that which Moses had heard from God upon the mount, ver. 14. The mediator of the covenant sharing in the anger of Jehovah, recognizes in that way the divine judgment which casts away Israel to destruction, as righteous. But after that the holiness and righteousness of God had thus been sufficiently cleared, His grace and mercy could be invoked, ver. 18. When Moses casts himself before the Lord, he gives a proof that he did not think that the covenant itself was one, "discontinued on the part of the Lord," (SCHULTZ). Doct. and Eth. 13, upon i. 6—iv. 40. Intercession rests upon the covenant faithfulness of God, notwithstanding all our unfaithfulness. The forty days and nights (Ex. xxxiv. 28) are expressly (**as at first**) compared with those mentioned, ver. 9, having thus plainly the same object, *viz.*, the obtaining at this time the second tables of the law-covenant. All that took place after Moses' descent from the mount, as related in Ex. xxxii. 30, 31, upon which the occurrences Ex. xxxiii. 1 sq. came to pass, down to Ex. xxxiv. 28, is here omitted, since Moses went up to obtain the new tables of the law. We have not here different accounts (of the Jehovist, of his first and second documents) which we are to harmonize, but on the contrary a compressed statement, and one as to its aim, fully corresponding with the one complete statement of Exodus. As the intercessory character of the given time, by which it is distinguished from the former residence, so the second fast of Moses has its accessory reasons in the sin of Israel. [BIB. COM.: "Moses interceded for the people before he came down from the mountain the first time, Ex. xxxii. 11-13. This intercession is only briefly alluded to here. Afterwards he spent another forty days in the mount, Ex. xxxiv. 9, and the intercession of Moses made therein is that brought forward here, and in 25–29."—A. G.]. At the same time ver. 19 hints at all that is related in Ex. xxxiii., for the full hearing and answering followed first in Ex. xxxiv. 10 sq. Until that occurred, there was ground indeed for fear (Heb. xii. 21), since Jehovah only in this way and by degrees, and from the beginning in a restricted manner, revealed His condescension. The forty days and nights are thus a continuous wrestling with God, of the Mediator, for his people. **At that time,** as before, *e. g.*, Ex. xiv. 15; xvii. 9, and again later Num. xi. 2; xiv. 20. The destruction of Israel was averted, and the covenant confirmed anew through Moses alone, in whom only the position of mediator, and the promise of God (ver. 14, **I will make thee,** sq.) are conspicuous. But this is still ver. 20, carried out with respect to Aaron. The anger of Moses, Ex. xxxii. 21 sq., illustrates the anger here attributed to Jehovah; on the other hand Exodus contains nothing of any special intercession for Aaron. That here in Moses, Levi enters in the room and office of Aaron is the first intimation of a feature genuinely deuteronomic (comp. Intro., § 4, I. 22) introductory to chap. x. Ver. 21. **Your sin,** the calf which they had made, in which their sin as a fact lay as it were tangible (the *corpus delicti*). Through this symbolical transaction, with which comp. Ex. xxxii. 20, the sin was energetically removed from their midst. The brook descending from the mount is presupposed in the "water," Ex. xvii. 6; and since they drank of the brook, the drinking there, Ex. xxxii. 20, is here intimated in the allusion to the brook; it was a circumstance of secondary moment. Ver. 22. Comp. upon Num. xi. 1-3; upon Ex. xvii.; upon Num. xi. 33, 34. The general national character of Israel is revealed in ver. 7, and hence, beside the great apostacy at Horeb, other instances earlier and later are alluded to. Ver. 23. Comp. i. 19 sq.; xxvi. 32, 43. Thus ver. 24 returns in a summary way to ver. 7 (Ex. vi. 9, 12). [In enforcing his admonition against self-righteousness, Moses selects such instances in their history as may serve his purpose best, without any strict regard to the order of time. He uses those parts of events more fully related elsewhere, which are fitted to his end, without even professing to give any full or detailed statement. This is just what is constantly done in all similar discourses. There is no inconsistency or contradiction.—A. G.].

8. Vers. 25–29. In a brief, summary way, ver. 25 is also a resumption of the intercession of Moses, ver. 18, and with this agrees ver. 26 sq. The contents of this intercessory prayer are essentially taken from Ex. xxxii. 11-13, for this first prayer, breaking forth from the heart of the mediator, contains all that follows: It is only ever repeated. **Destroy not.** Comp. ver. 12. They have destroyed (corrupted) themselves, hence it is for God not to destroy, but to save, (Luke ix. 56). It sounds characteristically New Testament like, in the Old Testament, as negatively Old Testament like. It is a Psalm title, Pss. lvii., lix., lxxv. **Thy people** returns on good grounds the **thy** used by God, ver. 12. **Inheritance,** preparatory to ver. 27. God has inherited it from the fathers. Comp. upon iv. 20. At the same time a denial that Moses had ever wrought any mighty deed (ver. 12), it was all the greatness of God (vii. 8). Profound and subtle is the full designation of the fathers of the people, ver. 27; with respect to its conceded nature it descends from these fathers! As if Moses would say, what labor and patience hast thou not also had with them! let the love and forbearance shown to the fathers designated as **servants** of the Lord, *i. e.*, as those who can come into view according to their obedience, avail for Israel (iv. 37; vii. 8). **Look (turn)** in order to see, and then to punish. Ver. 28. As Israel thought little of Jehovah's honor, so the mediator of Israel gives the greater thought and care to that honor (ver. 8) and love (i. 27). **The land,** *i. e.*, the people of the land from whom Jehovah had wrested Israel (Ex. xiv. 4, 17, 18). Moses places the inability (Num. xiv. 16) first, pointing to the unwillingness. מִ From these reasons, because.

Ver. 29. Comp. ver. 26. The contrary assertion closes the prayer, is the true, and is also the actual.

DOCTRINAL AND ETHICAL.

1. The grace, promise, and gifts of God are in order to bring men low, and lay them before Him. Comp. i. 8. (Matt. xxii. 4; Luke xiv. 17). Faith has merely to take, and any delay in the possession is merely the result of the unbelief and disobedience of men. With respect to time also; for faith it is **this day**, or still shortly, (Luke xviii. 8; Rev. i. 1). But such utterances of God are to be understood in the spirit, since a thousand years are with Him as one day; 2 Pet. iii.

2. The providence of God, especially His preservation, is a continual creation; so also His gracious leading of His people is a constant salvation from the deserved judgment. The moment of redemption outweighs every other in the sin in which we are involved. Hence Moses not only at first reminds Israel of the exodus from Egypt, but in his intercessory prayer reminds the Lord of that redemption. So much is evident from ver. 26. The world, according to its origin, is set upon nothing (Heb. xi. 3) the sinner (Gen. ii. 17) according to justice is set for destruction.

3. The repeated testimony that Moses received the tables from God, which contained all His own words (vers. 9, 10, 11, 15) emphasizes one aspect of the mediation, that in which he stands as the representative of God to the people. As this is confirmed upon the most trustworthy grounds, so also the other side, in which he stands as the representative of the people toward God. As in Abraham, Israel is determined according to the promise, so in Moses according to the law. He received the law not only for Israel, but he was (ver. 19) regarded expressly as Abraham, as acting for the whole people. It is therefore in accordance with the character of mediator when Moses, the agent of the people, brings his intercession with God for them to its issue: the more so as Aaron, to whom belongs all the priestly mediation of Israel, in the transaction at Horeb, had not acted for God, but for the people, so that Moses must enter for him, as he had for the people. The relation which lies at the basis of the representation of many through one, is that of Adam, of Christ a truly theological.

4. "Even to his High Priest," says BAUMGARTEN, "he could not appeal, for the anger of Jehovah burned also against Aaron (ver. 20). Only one point seemed to remain, that Moses had given his forty days' fasting and tears as an atonement for Israel (vers. 18, 25-28). But this Moses could not cross the Jordan, he also must die on account of his sins in the wilderness." Consequently, as the leadership of the hosts of Israel upon earth must pass into the hand of Joshua, so must the leading of the cause of Israel before God await another mediator, Heb. viii. 6; ix. 15 sq.

HOMILETICAL AND PRACTICAL.

LUTHER: "Moses in this chapter cuts off all spiritual pride." Vers. 1-6. For and against Israel: 1) For Israel speaks the promise which will be fulfilled; for Israel the Lord contends who goes before Him. 2) Against Israel is his own heart and his stiff neck. Our enemies are not our greatest danger, but our own hearts and nature. Ver. 3. The knowledge that the Lord goes before us, and stands for us, is the certain and daily experience of the believer. Ver. 4. SCHULTZ: "The knowledge of sin is the only source in which the earnest strivings to live anew can have their origin and be strengthened." Ver. 7 sq. STARKE: "A Christian should suffer himself to be reminded when he has sinned, Ps cxli. 5." Ver. 14. FREYLINGHAUSEN: "O what a gracious word, that the Lord should represent Himself as weak, as if Moses alone by his intercession could turn away this terrible judgment." AUBERLEN: "God makes faith much easier to him than to Abraham." CALVIN: "He still continues with tears, as all the saints, although their prayers are heard and answered." Ver. 20. STARKE: "Christians should pray for one another, James v. 15." Ver. 24. "What a sad testimony." Ver. 25 sq. KRUMMACHER: "To bring the availing sacrifice was kept for another. Who thinks not of His prostrations, His tears, His strong cries, *etc.*" Vers. 26–29. PISCATOR: "The true form and manner of prayer that we may be heard; 1) To whom should such prayer be offered? To the Lord of Lords. 2) What reasons should impel us? The command of God, His promise, and our necessity. 3) To what end should it be directed? That God would remember His honor, truth, and almighty power. 4) How the prayer should be made? In a hearty confidence in the truthfulness and mercy of God. 5) What should one ask? For grace, the forgiveness of sins, and the preservation of the Church. (Comp. further upon Ex. xxxii. sq.).

CHAPTER X. 1–22.

1 AT that time the Lord said unto me, Hew thee two tables of stone like unto the
2 first, and come up into the mount, and make thee an ark of wood. And I will
write on the tables the words that were in the first tables which thou brakest, and
3 thou shalt put them in the ark. And I made an ark *of* shittim [acacia] wood,
and hewed two tables of stone like unto the first, and went up into the mount,

4 having [and] the two tables in mine hand. And he wrote on the tables, accord-
ing to the first writing, the ten commandments [words] which the Lord spake unto
you in the mount, out of the midst of the fire, in [at] the day of the assembly: and
5 the Lord gave them unto me. And I turned myself and came down from the
mount, and put the tables in the ark which I had made; and there they be, as the
6 Lord commanded me. And the children of Israel took their journey from Beeroth
[the wells] of the children of Jaakan to Mosera: there Aaron died, and there he
was buried; and Eleazar his son ministered in the priest's office [became priest]
7 in his stead. From thence they journeyed unto Gudgodah; and from Gudgodah
8 to Jotbath, a land of rivers of waters. At that time the Lord separated the tribe
of Levi, to bear the ark of the covenant of the Lord, to stand before [the face of]
9 the Lord to minister unto him, and to bless in his name, unto this day. Where-
fore Levi hath no part nor inheritance with his brethren; the Lord [he] *is* his
10 inheritance, according as the Lord thy God promised him. And I stayed [stood]
in the mount, according to the first time [as the first days] forty days and forty
nights; and the Lord hearkened unto me at that time also, *and* [omit and] the
11 Lord would not destroy thee. And the Lord said unto me, Arise, take *thy* jour-
ney [go to depart] before the people, that they may go in and possess the land
12 which I sware unto their fathers to give unto them. And now, Israel, what doth
the Lord thy God require of thee but [than only] to fear the Lord thy God, to
walk in all his ways, and to love him, and to serve the Lord thy God with all thy
13 heart [with thy whole heart], and with all thy soul. To keep the commandments
[commandment] of the Lord, and his statutes, which I command thee this day for
14 thy good? Behold,[1] the heaven and the heaven of heavens *is* the Lord's thy God,
15 the earth *also* [omit also], with all that therein *is*. [Still] Only the Lord had a
delight in thy fathers to love them, and he [omit he] chose their seed after them,
16 *even* you above [out of] all people, as *it is* this day. Circumcise therefore [And
17 so circumcise] the foreskin of your heart, and be no more stiff-necked. For the
Lord your God *is* God of gods [he is the God of gods] and [the] Lord of lords, a
great God [the God, the great] a [the] mighty, and a [the] terrible, which regard-
18 eth not persons, nor taketh reward: He doth execute the judgment[2] of the father-
less and widow, and loveth the stranger, in giving [to give] him food and raiment.
19 Love ye therefore [And so love ye] the stranger: for ye were strangers in the land
20 of Egypt. Thou shalt fear the Lord thy God; him shalt thou serve, and to him
21 shalt thou cleave, and swear by his name. He *is* thy praise, and he *is* thy God,
that hath done for thee these great and terrible things [deeds] which thine eyes
22 have seen. Thy fathers went down into Egypt with three-score and ten persons
[with seventy souls]; and now the Lord thy God hath made thee as the stars of
heaven for multitude.

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 14. Lo, to Jehovah thy God, the heavens, *etc.*—A. G.]

[2] [Ver. 18. Doing judgment, and loving, the participle in both cases.—A. G.]

EXEGETICAL AND CRITICAL.

1. Vers. 1-5. **At that time** (ver. 1) is generally to be understood of the time at Horeb, which is the fundamental reference in this section (ix. 8). This more general interpretation corresponds to the whole method of the discourse, which is not chronological, but rhetorical, and pre-supposes with respect to the more exact chronological sequences the narrative in Exodus. According to this, the time fixed falls before the beginning of the forty days and nights (Ex. xxxiv. 1) thus before ix. 25, 18. All that lies between, was briefly hinted in ix. 19, since all there depends upon the close of the intercession of Moses, the renewing of the covenant, the new tables of the law, and indeed as the result of the Mosaic intercession. (That with the forty days the time, first below in the camp, at last above on the mount, is intended (Knobel); as a round number (Schultz), is as unnecessary as it is to explain **in that time** by the intercessory prayer. Keil). The mention of the **ark**, whose preparation had been commanded, Ex. xxv. 10, indeed before the first tables, declares already according to the actual connection here, the grace to Israel in reference to the erection of the sanctuary, as one enduring and realizing itself in the dwelling of Jehovah with Israel. Thus also in ver. 2, with which comp. Ex. xxxiv. 1. The carrying out of that which was commanded, Ex. xxv., and here merely renewed with respect to the ark, ver. 3, involves no difficulty, for Ex. xxxvii. 1 does not exclude the idea that Bezaleel applied himself to the

complicated work immediately upon the declaration of Moses. [And if this were not so, the apparent diversities between the account in Exodus and the statement here are all easily and naturally explained upon the supposition that Moses groups events here with reference to the impression he wished to make, and without reference to the order of time in which they occurred. These very differences may be fairly urged as proofs of the Mosaic authorship.—A. G.] Ver. 4. Comp. ix. 10. Ver. 5 as ix. 15. **And put**, sq. (Ex. xl. 20), parallel to the solemn utterance—ver. 3—**In my two hands** (בְּיָדִי).

2. Vers. 6–11. The notices contained in ver 6 sq. follow here not without design on the part of Moses (comp. ver. 9, **thy God**)—**the children of Israel** in the third person, and while apparently disconnected, are in fact individually and as a whole, especially through the ruling idea, inwoven closely in the connection of this section. The conclusion with the ark (ver. 5) leads to the bearers of the ark (ver. 8). The purpose, to close with the residence at Horeb introduces the remark as to the removing of the children of Israel (vers. 6, 7). The result of the intercession of Moses for Aaron, so expressly mentioned in ix. 20, could not remain without notice when the renewal of the covenant with the people in consequence of that Mosaic intercession was mentioned. But it is still more significant for the connection, since even Moses did not reach Canaan, when still in the critical moment at Horeb his intercession is such, that it alone appeared for all, for the people and Aaron, that Moses should be able to point to this, that his intercession and mediation at that time maintained an official determining character for the time when he could no more appear for Israel. This is truly deuteronomic. We have seen already in the introduction that Deuteronomy provides for the time when Moses should no longer be with Israel, in that it emphasizes those official activities which are crowded into the one peculiar personality of Moses. If therefore Moses' prayer for Aaron had personally this result, that he should not die until the fortieth year of the wandering, at Mosera, so it had officially provided for the enduring high-priesthood, mediating with God for Israel, since at the death of Aaron Eleazar became priest in his stead. The ruling idea in this whole section is the intercession of Moses heard and answered, and indeed in its deeper connection with the second command, which is positively explained for us. If the second command in distinction from the first, relates to the true honoring of Jehovah, the true worship of God, so it is essentially conditioned, indeed given, through the Aaronic priesthood. The symbolical cultus connected with it, is the right way, the calf-worship the apostacy to heathenism. What is not found in the latter is symbolized and really exists in the former; holiness and love, righteousness and the grace of God. It is therefore correct (as already CLERICUS) when HENGSTENBERG says: "Moses reminds the people that the Lord had remained the same in His grace notwithstanding all their sins. He gave to them the ark of the covenant with the new tables of the law, vers. 1-5. In the continuance of His grace He institutes the high-priesthood," *etc.* The given nexus between this institution and the intercession of Moses, according to which he, speaking as a dying man, indeed as if already dead, to Israel, has only in view the matter about which it treats, the mediation of the people with God after his death; produces this perceptible objective character of the discourse, altogether fitting here, and should not permit any thought of an interpolated gloss by a later hand. [The division of the chapters here is unfortunate. Chap. x. 1-11 is closely connected with the 9th chapter. Moses is there guarding the people against self righteous tendencies. Their blessedness is not due to them. On the contrary, they were characteristically a rebellious people. The favors conferred upon them originally by the grace and sovereign choice of God were forfeited by their sin at Horeb. It was only at Moses' intercession, and in the great mercy of God, which endured even when they had been disobedient, that they were now reinstated in these privileges. Then the tables were renewed, the ark of the covenant was provided, and the tables placed in it, the priesthood of Aaron was continued in Eleazar, the Levites were set apart to minister in the tabernacle (an appointment which could scarcely have been passed over here when the transactions at Horeb were dwelt upon), and they were permitted to march onward. So complete was the reconciliation between God and His people, through the intercession of Moses; every allusion is in place, if we regard the speaker's purpose. Even the geographical statements and the setting apart of Levi show that there is no gloss.—A. G.]—**Beeroth**, sq., **wells** = **Bene Jaakan**. Num. xxxiii. 31. A camping-place of one of the Horite tribes mentioned in Gen. xxxvi. 24, where the wells occur. **Mosera**, the same as Moseroth, only that is the plural. Since Aaron (xxxii. 50) died upon Mount Hor, Mosera must have been at its foot. Comp. Num. xx. 22 sq.; xxxiii. 37, 38. Ver. 7. **Gudgodah**, the same as Hor Hagidgad, Num. xxxiii. 32, where are the caves or a narrow pass. **Jotbath** as in Num. xxxiii. 33, only that the place, not now geographically known, was there referred to in the second, here in the fortieth year (HENGSTENBERG, *Auth. II.*, *p.* 481 *sq.*). The symbolical character of the whole quotation excludes any possibility of a contradiction to the record in Num. The mention of the **rivers of waters** seems to designate even the external blessings accompanying the renewed covenant relation. These little traits of a direct local knowledge, and an actual experience in the journeyings, would be without any significance in a mere later gloss. Ver. 8. **At that time**, parallel with ver. 1, and connecting with ver. 5, as the discourse there is of the bearers of the ark. The time the same with ver. 1, and it is defined also in ver. 10. Thus in no way after Aaron's death. As in ver. 6 the high-priesthood is expressly brought into prominence, in connection with Aaron and Eleazar, and particularly in this, that it passed from Aaron to his sons, and the family of Aaron is pointed out as the specifically priestly family, so there comes out here

unmistakably the one peculiar deuteronomic feature, which permits the one family of the tribe to retire behind the tribe as such (comp. Introd. § 4, I. 22). Although Moses has not repeated in ix. 17 or ix. 21 the narrative in Ex. xxxii. 26 sq., still the here-mentioned separation of the **tribe of Levi** (Num. i. 49 sq. (iii. 4); viii. 6 sq.) pre-supposes it, and at the same time finds its ground in his concise style here. Besides the intercession of Moses, that of the Levites also has preserved Aaron alive. Thus the levitical function of bearing the ark may be regarded as a priestly function, as it actually happened on solemn occasions: and thus also the **standing before the Lord** can be said of the whole tribe, although it was literally peculiar to the priests (xxi. 5; Num. vi. 23 sq). That the distinction between the priests and Levites is not thus destroyed is evident from ver. 9, quoted from Num. xviii. 20, 24, in which chapter the distinction in question is expressly treated. In connection with this character of Levi, important for all Israel (Introd. § 4, I. 22), the transition from this tribe to the people as a whole, ver. 10, is in the highest degree fitting. Resuming the thought of ix. 18; 19, 25. So truly is the intercession and its answer the soul of this section. With the renewing of the covenant connects itself anew the reference to the covenant-land (SCHULTZ). Hence the command to Moses, ver. 11. **Arise up**, see ix. 12. לְמַסַּע (Num. x. 2). Moses should go before the people upon the further journeyings, as their leader, secure their removal, and guide them in the way.

3. Vers. 12-22. In a similar apostrophe to that in vi. 3, 4; ix. 1, after such an apostacy and upon the basis of such a forgiveness, follow now, ver. 12, the earnest exhortations. The interrogative form is more pathetic than if it was a simple requisition. God demands only that which Israel must freely of itself concede. Comp. v. 26; vi. 2: 13, 24. Fear the beginning, **to walk**, sq., this is the progress, and love (vi. 5) as it reveals itself in the most inward and the most entire service of God (vi. 13) is the completion. Connected with fear and love through the ו the service of God with all the heart and with all the soul, is added as is entirely fitting to the second command. As the walk is subordinated to the fear, so the keeping the commandments, ver. 13, appears to be subordinated to the serving of God. (Comp. upon iv. 2; vi. 24.) As ver. 12 appeals to the self-consideration, so ver. 14 to the direct immediate beholding. **Behold, the heaven of heavens**, rhetorical, to the highest heaven of all, what may be called heaven. (1 Kings viii. 27; Ps. cxlviii. 4; lxviii. 33). This high and lofty one, who needs nothing, since all belongs to Him, to whom all therefore, even according to such mere general relations are under obligation, has still, ver. 15, entered into special relations with the patriarchs, and with them only, vii. 7, 6. Inclination, love, choice, the three stages from the innermost impulse, to the historic act, viii. 18. Hence the claim upon Israel, ver. 16, especially of a priestly consecration to Jehovah (vii. 6) for a distinction from all nations. In any case circumcision has this distinguishing character (comp. LANGE, Genesis, p. 424 sq). Then, too, it is involved in the act in question, and the time appointed for it; that the sanctification represented through it, concerns the human nature in its source and origin, thereupon from childhood, and hence the genuine deuteronomic extension and application of the symbol to **the heart** claimed as the seat and source of the natural life; and thereupon he passes to Israel the peculiarly stiff-necked, (ix. 6, 13, 27), Lev. xxvi. 41. That which is here a demand, elsewhere appears intelligibly as a gift of God, a grace, xxx. 6. A similar relation to that between conversion and the new-birth. **No more**, *viz.*, and especially as at Horeb. Therefore in assigning the reasons (ver. 17) he lays hold at first upon this. **God of gods**, Ex. xxxii. 1, 4, 23; *i. e.*, not merely the highest God, and Lord over them all, who should be so named and honored, but he who with them can alone be intended, of whom they are at best particular representations, symbols, images, (Ex. xx. 4) who himself is their complex and total idea. A fitting explanation of the name **Elohim**. Then further, as a general foundation on which the required change of nature on the part of Israel rests. he holds up before Israel the exalted nature of Jehovah raised above all heathen religions; **a great God**, sq It corresponds with this, that His choice of Israel indicates no partiality—אשר לא־ישא פנים **which regardeth not persons**, Lev. xix. 15; Gen. xxxii. 20; xix. 21 (Deuter. i. 17). His predilection for them is not the particularism of a national God, made by men. As Israel cannot withstand his fearful almighty power and greatness, so neither can he take any false refuge in His love, which as especially manifest to him, will at the same time reveal itself to be holy and righteous (Gen. xviii. 25). Impartial, He is also incorruptible. **Reward**, perhaps, with a retrospect to Ex. xxxii. 2, 3, 24. Comp. Micah iii. 11. Ver. 18 carries out this judicial majesty of Jehovah still more definitely, preparatory to ver. 19. **Fatherless and widow**, not barely as for the most part overlooked by human unrighteousness, or indeed downtrodden, but because without help among men, and assigned to God, they appear as the objects of His compassionate love, which therefore was immediately and expressly said also with regard to the **stranger**. (Comp. i. 16). The warning, ver. 19, **to love the stranger**, is drawn as a direct result from the foregoing. Ye cannot indeed do otherwise if ye are circumcised in heart, *etc.* (according to ver. 16), for consecrated as priests to Jehovah, ye must imitate Him, especially as ye know from your own bitter experience the lot of strangers. (Ex. xxii. 21 sq.). A wonderful passage in this connection. Although power over all is first asserted of God (vers. 14, 17) and His love beyond Israel manifested only in the gifts of "food and raiment," while for Israel it is revealed in an altogether peculiar way, (ver. 14), still Israel has already the problem, as much as is in its power, ethically to introduce that doctrine, "God has so loved the world." The warning is neither formally nor essentially "an offshoot from the course of thought," KNOBEL, but rather a nearly New Testament (1 John iii. 10, 17) foresight into

the divine nature, which was now again summed up as **Jehovah thy God**, for the worship as it lies in the second command. Fear before, the beginning (ver. 12) which includes all, as iv. 10. Then the service. Comp. upon ver. 12. Then to this the true cleaving (upon iv. 4) instead of love. Lastly the confession of the mouth (comp. upon vi. 13) and indeed ver. 21 without כִּי, in a method which, as if uttering the contents of **the name** Jehovah, rises solemnly above the common day of the ordinary life with its to **swear**, up to the throne of Jehovah, Ps. xxii. 3. **Thy praise** explained through, **that hath done for** [lit. with] **thee**, sq. Ex. xv. 2 sq.; Ps. cvi. **Thy God** illustrates ver. 22. Comp. Gen. xlvi. 26, 27; Ex. i. 5; Deut. i. 10, and upon vii. 7.

DOCTRINAL AND ETHICAL.

1. That the two tables of the law were twice written, and that in Deuteronomy the second writing finds such an emphatic mention, may truly be symbolical for the repetition which the earlier law-giving has received in this book, (Intro., § 1). The distinction between the second and the first tables here treated of, is that while the latter, with the entire law given at Sinai, is both as to its contents and form, the work of God, the deuteronomic law-giving, as the second tables of the covenant, bears designedly the form of Moses. This time the tables are his work, are hewn by him, although the contents of Deuteronomy are **according to all that the Lord commanded**, *e. g.*, i. 3 sq. Schultz rightly reminds us "that the mediatorial activity of Moses was necessary for the people, but is acknowledged by the Lord;" the Mosaic hewing of the tables holds inwardly the same character as his intercession. We may say that as the mediatorial activity of Christ is one priestly and royal, so that of Moses is a prophetico-priestly.

2. The mediating office and work of Moses appears already with the earlier law-giving. (Introduction, § 1). It is בְּיַד־מֹשֶׁה, Ex. xxxii. 15, בְּיָדוֹ with reference to the first tables. But it is not without significance that Moses says, in this chap., ver. 8, of the second tables, בְּיָדִי, after he had said, ix. 15, of the first, עַל שְׁתֵּי יָדָי. If in the first law-giving the mediating activity of Moses appears more prominently with reference to God, God has so ordained, so now its aspect with reference to the people is made availing, that Israel, humanity, needs a mediation before God. This necessity was therefore also expressed through the priesthood. Comp. Exegetical explanations. Correspondingly, the first and second forty days and nights upon the mount.

3. One may ask whether this agency of Moses in the second tables, and the deuteronomic lawgiving with them, designates a lower or a higher stage of the covenant? Should we look upon the human corruption which made the second tables necessary; or should we regard this, that at least this was the law in the hearts of men, that the human heart became its table, it would appear, in the first case, a lower stage, but in the last a higher, and one full of promise. But in any case it will be better to say, that deuteronomy, as the second tables, is an advance, truly, in the way in which God, through His condescension, makes us great. Ps. xviii. 35. ("*Ubicunque enim majestatem Dei, ibi et humilitatem ejus descriptam videbis*, Isa. lvii. 15," Bechai).

4. It is a fine remark of Schultz, that "the miracle of the second tables is as certainly greater than that of the first, as that the divine entering into human activity is always more wonderful, although not easily made apparent, than the purely creative work." We thereby gain an apologetic rule or measure for the outwardly unmiraculous, but inwardly more richly miraculous time of the present economy of the Holy Spirit. The miracle of redemption greater than that of the creation, and that of sanctification greater still (John xiv. 12). The more human the love of God, the more wonderful is it, even than His omnipotence. From the "wells" (ver. 6) to the "streams of water" (ver. 7).

5. This description of Jehovah, vers. 14, 17—as truly the name "Elohim"—lets the universalism shine through the background, in which the motives for obedience are set, which the particularism in the choice and leading of Israel from Genesis on, does not deny. Comp. Exeget. and Doct. upon i. 6—iv. 40, 8.

6. [Bib. Com.: "Circumcision was designed to set forth the truth which lies at the very basis of revealed religion, that man is by nature very far gone from original righteousness, and in a state of enmity to God. The peremptory requirement of circumcision as the sacrament of admission to the privileges of the chosen people, denoted that this opposition must be taken away ere man could enter into covenant with God. The peculiar nature of the rite confirms this view of its meaning. Now Moses fitly follows this command with circumcise your heart, *i. e.*, take away, lay aside that obduracy and perverseness towards God, which is essential to your covenant, standing and privileges, xxx. 10; Lev. xxvi. 41; Jer. iv. 4; Ezek. xliv. 9; Acts vii. 51.—A. G.].

HOMILETICAL AND PRACTICAL.

Vers. 1, 2. The historical and typical in the second tables of the covenant, in their distinction from the first, in their similarity, and their occasion and cause (ver. 2). Wurt. Bib. "See here the type of our lost or broken strength, and of its renewing and completion through the Holy Spirit, who writes the ten commandments upon our hearts with His own finger, that we may war against lust, and regulate our lives in obedience to them. Jer. xxxi. 33." Vers. 3, 5. The importance of the ark for these tables of the law. With the renewed covenant, as it is now continually renewed upon the intercession and out of the mercy of God, especially in Christ, it can never be true, as it was with the first covenant, that the cover of the ark should conceal the tables. Vers. 6, 7. They go from strength to strength, every one appeareth before God in Zion, Ps. lxxxiv. 7. Aaron is dead and buried, but Eleazar, *i. e.*, God helps, is priest in His room. Yes, how gloriously God helps the meek, Ps. cxlix. 4, since Christ also was dead, but is risen, and sits at the right hand of God, and in-

tercedes for His people (Rom. viii. 34).—RICHTER: "Aaron died many years after that sin, in a different place, from other causes, and in local and temporal circumstances full of honor. God moreover leads His people by steps from the wells to the waters." "The geographical notices are thus gracious proofs, as on the contrary in ix. 22, witnesses of sins and anger."—CRAMER: "The word of God remains forever, and must be preached and preserved through men. Isa. xl. 8; Matt. xxviii. 19. Ver. 8. The priestly tribe of Levi, a type for all Israel, indeed for the whole world: 1) the great problem to bear henceforth the name of the Lord; 2) the solemn duty of service before His face; 3) the blessed fruits, to be a blessing to all the world. Ver. 9. The joyful world and self-denial of a priestly man, joyful because the Lord is his inheritance." TUB. BIB.: "God is the believer's portion, Ps. lxxiii. 26; Rom. viii. 17. Who will compute His glory and riches? A great consolation for the pious and true preacher, Matt. xix. 29." Ver. 11. RICHTER: "If Moses goes again before Israel to the land of promise, He gives the flock their shepherd." BAUMGARTEN: "With this he puts his seal upon all."

Ver. 12. CRAMER: "The law commands nothing which nature does not require, and which all experience does not prove to be most useful and desirable." BERL. BIB.: "Reverential fear belongs to His supreme authority and highest majesty, Mal. i. 6. It is as the door into the palace of the great king." J. GERHARD: "Fear with love; love without fear grows slack, fear without love makes slaves, and fills with distrust." BERL. BIB.: "In all his ways; chiefly three, of His commandments, Ps. cxix. 1; of faith in Christ, John xiv. 6, and of love, 1 Cor. xii. 31; xiii. 1.

Ver. 13. BERL. BIB.: "For thy good, not that the Lord has need of thee or of thine. This obedience to the commands of God in true love, embraces ourselves also, and what can truly be easier than love thyself even." Vers. 14, 15. The God of Israel, the Lord of heaven and earth, a lover of Israel. How heaven and earth meet in God: in love. Ver. 16. The circumcision of the heart not first a New Testament demand, (Rom. ii. 29; Col. ii. 11), as stiff-neckedness is not merely an Old Testament sin. Vers. 17, 18. What makes God the proper Judge of the world? His majesty, His righteousness, His mercy. TUB. BIB.: "Even in the Old Testament the way to God was open to those not Israelites." LUTHER: "Thus the Lord loves the stranger. Who will now rely upon his home or paternal inheritance, although it is not to be despised! But if one must wander in exile and in foreign lands, let him not doubt, or be less trustful than if he were at home and in his father's house." Ver. 19. BAUMGARTEN: "Jehovah has proved to Israel, that He has no respect to any mere external distinction and glory, since He Himself has mercy upon the forsaken stranger in Egypt, and upon the sinner in the wilderness." Ver. 22. The great with the small, the many out of the few, that is the way of God.

CHAPTER XI. 1–32.

1 THEREFORE thou shalt love [And love, so love then] the Lord thy God, and keep
his charge,[1] and his statutes, and his judgments, and his commandments [command-
2 ment], always. And know ye this day: for *I speak* [*om.* I speak] not with your
children [have I to do][2] which have not known, and which have not seen the chas-
tisement of the Lord your God, his greatness, his mighty hand, and his stretched-
3 out arm, And his miracles, [signs] and his acts, which he did in the midst of Egypt,
4 unto Pharaoh the king of Egypt, and unto all his land; And what he did unto the
army of Egypt, unto their horses, and to their chariots; how he made the water of
the Red sea to overflow them as they pursued after you, and *how* the Lord hath
5 destroyed them unto this day; And what he did unto you in the wilderness, until
6 ye came into this place; And what he did unto Dathan and Abiram, the sons of
Eliab, the son of Reuben: how [as to whom] the earth opened her mouth, and
swallowed them up,[3] and their households, and their tents, and all the substance[4]
that *was* in their possession [at their feet, close to, followed them] in the midst of

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 1. His keeping what he has laid upon you to keep—charge, not here in the sense of observance, rites, but as including all enjoined.—A. G.]

[2] [Ver. 2. WORDSWORTH, BIB. COM., KEIL and DEL., make the clause "for not with your children which have not known and have not seen," a parenthesis, and drop the colon after day. SCHROEDER carries the parenthesis on, including the Lord your God. Our version seems to make the whole passage, to ver. 7, one sentence, which would be very unusual in Hebrew. The rendering suggested by KEIL is preferable.—A. G.].

[3] [Ver. 6. Lit., which the earth opened her mouth and swallowed.—A. G.].

[4] [Ver. 6. Lit., the living thing which is at their feet.—A. G.].

7 all Israel: But [For] your eyes have seen all the great acts of the Lord, which he
8 did. Therefore shall ye keep all the commandments [commandment] which I command you this day, that ye may be strong, and go in and possess the land, whither
9 ye go to possess it; And that ye may prolong *your* days [may live long] in the land which the Lord sware unto your fathers to give unto them, and to their seed, a land
10 that floweth with milk and honey. For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, where thou sowedst [which thou sowedst with] thy seed, and wateredst *it* with thy foot, as a garden of herbs:
11 But the land, whither ye go to possess it, *is* a land of hills and valleys, *and* drink-
12 eth water of the rain of heaven: A land which the Lord thy God careth for [considereth][5]: the eyes of the Lord thy God *are* always upon it, from the beginning of
13 the year even unto the end of the year. And it shall come to pass [comes to pass] if ye shall hearken diligently[6] unto my commandments [commandment] which I command you this day, to love [so that ye love] the Lord your God, and to serve
14 him with all your heart and with all your soul, That I will give *you* the rain of your land in his due season, the first rain and the latter rain, that thou mayest ga-
15 ther in thy corn, and thy wine, and thine oil. And I will send [give, so margin],
16 grass in thy fields for thy cattle, that thou mayest eat and be full. Take heed to yourselves, that your heart be not deceived [become not foolish][7] and ye turn aside
17 [fall away] and serve other gods, and worship them; And *then* the Lord's wrath be kindled against you, and he shut up the heaven, that [and] there be no rain, and that the land yield, [give] not her fruit; and *lest* ye perish quickly from off the
18 good land which the Lord giveth you. Therefore [And ye shall lay] shall ye lay up these my words in [upon] your heart and in your soul, and bind them for a sign upon your hand, that they may be [and they shall be] as frontlets between your
19 eyes. And ye shall teach them your children, speaking [to speak, so that ye speak] of them when thou sittest in thine house, and when thou walkest by the way, when
20 thou liest down, and when thou risest up. And thou shalt write them upon the
21 door posts of thine house, and upon thy gates: That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers
22 to give them, as the days of heaven upon the earth. For if ye shall diligently keep all these commandments [this whole commandment] which I command you, to do them, to love the Lord your God, to walk in all his ways, and to cleave unto
23 him: Then will the Lord drive out all these nations from before you, and ye shall
24 possess greater nations and mightier than yourselves. Every place whereon the soles of your feet shall tread shall be yours: from the wilderness, and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast
25 be. There shall no man be able to stand before you: *for* [*om.* for] the Lord your God shall lay the fear of you, and the dread of you upon [the face of] all the land
26 that ye shall tread upon, as he hath said unto you. Behold I set [give] before you
27 this day a blessing and a curse: A blessing, if ye obey the commandments [com-
28 mandment] of the Lord your God which I command you this day; And a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go [that ye may walk] after other
29 gods which ye have not known. And it shall come to pass when the Lord thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put [give] the blessing upon mount Gerizim, and the curse upon mount Ebal.
30 *Are* they not on the other side Jordan, by the way where the sun goeth down[8] in the land of the Canaanites, which dwell in the champaign [Arabah] over against
31 Gilgal, beside the plains [the oaks] of Moreh? For ye shall pass over Jordan to go in to possess the land which the Lord your God giveth you, and ye shall possess
32 it, and dwell therein. And ye shall observe to do all the statutes and judgments which I set [am giving] before you this day.

[5] [Ver. 12. Margin, lit., seeketh or seeking.—A. G.].

[6] [Ver. 13. The common idiom hearkening ye shall hearken.—A. G.].

[7] [Ver. 16. Lit., be opened—and so to be enticed, seduced.—A. G.].

[8] [Ver. 30. After the road, where the sun goeth down, *i. e.*, the West.—A. G.].

EXEGETICAL AND CRITICAL.

1. Vers. 1-25. Ver. 1. A consequence of the foregoing, and parallel with x. 19. The exhortation marks itself as self-evident (vi. 5). שָׁמַר (comp. upon iv. 2, 6, 40; v. 2, *etc.*), to hold fast, keep; hence **keep his charge** what in reference to Him is to be kept, what He will have kept or held fast. The particulars of this general term, follow nearly as in Gen. xxvi. 5. Comp. iv. 1, 10. Perhaps, as already x. 20 was inserted in order that the kindness to strangers should not be shown at the cost of the observance of the law, of faithfulness towards Jehovah. Ver. 2. **And know**—through which love and the observance of the law were at the same time sanctioned and urged. With a retrospect also to x. 21 sq. **The chastisement** [instruction] **of the Lord your God** fits alike well with the parenthesis (**not with your**, sq.) and as the subject of the knowledge For מוּסָר comp. upon iv. 36; viii. 5. It is the instruction to praise and love, as it with the redemptive works, x. 21, was already sketched in a general way, and in the following x. 22 the enlargement is given more in detail. What Jehovah had thus actually taught Israel, i', *i. e.* the present Israel, exclusive of the children, as v. 3 of the fathers, should know. The children are to be taught by the present fathers (ver. 19). The subject in regard to which Jehovah had instructed Israel: **His greatness**, iii. 24; iv. 34. Upon ver. 3, comp. iv. 34; vi. 22; vii. 18 sq. Upon ver. 4, Ex. xiv. 26 sq.—**Unto this day**, so that the Egyptian has not oppressed thee any more to this day; perfect redemption. Upon ver. 5, viii. 2 sq., 15 sq.; ix. 7. Upon Ver. 6, Num. xvi. If on account of the sons (Num. xxvi. 11) who separated themselves from their fathers, true Levites (Deut. xxxiii. 10), and therefore did not perish, Korah was not named, so also the Reubenite On was not named, who truly does not appear further (Num. xvi.), because he probably drew back from the rebellion in time. Moreover Moses in Deuteronomy (comp. upon x. 8) uses the name Levi in a comprehensive way, and has therefore no interest in bringing out the violent dispute between the Levite Korah and the Aaronic priesthood, which burst out in that event, and was forever settled. What was necessary was intimated in the bare naming of Dathan and Abiram, especially the Reubenites, who could not bear to see their lost primogeniture transferred not only to Aaron, but still further to Moses. But Aaron's priesthood, as we have seen (chap. x.) is merely the official institution and limitation of the Mosaic mediation with God. Thus the naming of Dathan and Abiram only, coincides readily with the connection between chap. xi. and chap. x. [Bib. Com.: The rebellion of Korah evidently included an attack upon the ecclesiastical and civil arrangements of Moses. The latter was the only portion of the sedition which it was relevant to Moses' purpose to name, and therefore he omits to name Korah. Korah's mutiny was against the Levites, and it did not concern the people generally, whereas that of Dathan and Abiram was against the rulers of the people, and so concerned the people.—A. G.] Ver. 7. The basis of ver. 2 (iv. 3; iii. 21). The keeping of the law of God makes sure also what follows ver. 8. חזק (i. 38) gives courage and strength Ver. 9. Comp. iv. 26 (v. 16); vi. 3. Ver. 10 occurs similarly here with the second description of Canaan, as viii. 7 sq. at the close of the exposition of the first commandment. **For** lays the ground for the long life (ver. 9) in this land flowing with milk, sq., as however entirely depending upon the blessing of God. The reference to the closing reason of the second command already appears (v 9 sq.).—**Not as the land of Egypt.** Here the contrast is Egypt; in viii. 7 sq. it was the wilderness. There the passage, here the point of departure. With this latter allusion, it was already intimated that Israel redeemed indeed, still needed the continuing divine keeping, that it may remain in life. It is not the fruitfulness, but the method of producing it, which makes the distinction between Canaan and Egypt. In Egypt this appears in some measure dependent upon the hand and foot of men.—**And wateredst with thy foot.**—The irrigation in Egypt, of which Herodotus says even that it does not rain there, is by means of numerous canals and channels, in which the water of the overflowing Nile is retained, and from which it is brought upon the fields and gardens repeatedly and with great hardship, and this was especially true of the grazing region of Israel bordering upon the desert. We are not constrained to think of any mechanical labor with the feet, which is described by Philo, or the like, since the usual movement of the feet is significant for man's exertion in a general way (ver. 6), but especially for his diligence and toil (Gen. xxx. 30), and draw wells out of which the water is brought, but not irrigating machines, are customary in Hebraic and in Egyptian monuments. Hence as already Piscator: "Thou must go here and there upon the land in order to water it." Schultz well calls attention to both the standing water in the trenches and to the smaller tanks in the gardens, in both which the feet must be employed. [The Egyptians probably used tread-wheels, working pumps, and the artificial channels referred to above. But the expression is probably idiomatic for the toil and diligence requisite in the irrigation of the soil, including all the methods rather than referring to any one.—A. G.] For the sense of the passage the remark of Herodotus ii. 13 is significant (Hengst. *Books of Moses*), that the Egyptians say of the Greeks, who have no Nile to water their land, as they have, they would one day suffer grievous famine, since water could never come to them otherwise than from the gods. "As if the Lord had especially arranged that the Egyptians should live in their self-confidence, and by their own efforts, wherein they live as heathen; as if Egypt in this regard had been so truly placed as a land of heathenism." Schultz.—**As a garden of herbs**, *i. e.* from whence one could pluck vegetables and herbs, and which could be made fruitful by watering, even without the rain. Ver. 11. No low land as Egypt. Comp. iii. 25; viii. 7.—**Of the rain**, the ל denoting

the outward cause. Ver. 12. דֹּרֵשׁ, to seek, ask after (Job iii. 4), to take care for (Sept.: ἐπισκοπεῖται). The continual dependence upon God places it as a geographical foil to the true religion. The expression seems at first rich with promise; the threatening in such relations comes later (ver. 17). Ver. 13. Comp. vii. 12; vi. 5; x. 12. Moses' words pass into the words of God. So distinctly does the speaker know himself as Moses. Ver. 14. **Rain of your land,** as your land needs it; **in its season,** *viz.* the **first** [**early**] **rain,** after the seeding, from October until December, and **the latter rain** before the harvest ("at the last ripe," Baumgarten) in March and April. Comp. further viii. 8. Ver. 15. Comp. vi. 11. Ver. 16. The contrast. Comp. iv. 28, where it occurs in reference to the making of images, and thus here with an altogether fitting retrospect (ix. 12). יִפְתֶּה, will open, stands open to enticement, foolishly opens itself. Comp. v. 29; vii. 4; iv. 19; v. 9; vi. 14. Ver. 17. Comp. iv. 25; vi. 15; iv. 26; viii. 19. "The heavens are thought of as a mother's breasts." Schultz. Ver. 18. Comp. vi. 6, 8. Ver. 19. Comp. vi. 7. Ver. 20. Comp. vi. 9. In the connection of the second with the first command, these repetitions are not strange. It forms a parallel completion for the memory. Ver. 21. Comp. iv. 40; v. 16. —**As the days of heaven,** sq. (Ps. lxxxix. 29), *i. e.* as long as the heaven ("with its blessing power," Baumgarten) stands over the earth, so long shall Israel, if faithful, as the fathers, so the children, dwell in Canaan. Ver. 22. **For** lays the ground for this supposition. Comp. x. 12, 20: viii. 6. Ver. 23. Comp. vii. 1 sq.; ix. 1 sq. Ver. 24. Comp. ii. 5. For the borders, southerly and northerly, easterly and till the westward ("the posterior," *i. e.* Mediterranean) sea, comp. i. 7. Ver. 25. Comp. vii. 24; ii. 25.

2. Vers. 26–32. After such a preparatory, comprehensive exhibition of the blessing and the curse, corresponding to the closing motive of the second commandment, follows now an appeal. Ver. 26 (iv. 8). לִפְנֵיכֶם, so that you may see, to what obedience, and to what disobedience will lead, and be sure that it is a given [established] result, i. 8. Faith possesses the one, unbelief the other. Ver. 27. Comp. iv. 1. Ver. 28. Comp. ver. 16; ix. 12; vi. 14.—**Which ye have not known.** Comp. iv. 15. In opposition to the God of Israel, who had made Himself known in word and law, and not otherwise. We see how exactly the tone of the second command is preserved, the image service, how it truly leads to idolatry. Since the possession (viii. 1, 7 sq.) and the enjoyment (ver. 9 sq.) of Canaan are, according to this, dependent upon the blessing and curse of God (comp. also iv. 5), so should this relation as one established by God, symbolically by Israel, as a self-judgment in the case, be put upon the land from two mountains, *i. e.* be uttered, proclaimed (Lev. xvi. 21. For the details see xxvii. 11 sq.). Do the natural features of these mountains distinguish them as fitted for the purpose? Schultz, Keil, question it. The brothers Strauss (*Lands and Cities of the S. S.*) assert: "On the whole the mountains are little cultivated; still Gerizim shows beautiful valleys and numerous terraces, which, as the whole valley, shine with gardens, citron, pomegranate, orange trees, mulberry groves, apricots, figs, almonds, in the most luxurious fruitfulness, while at the warmer foot of Ebal olive trees are planted." V. Raumer describes Ebal as "bare and steep," Gerizim "as covered and adorned with gardens." Voelter: "The side of Ebal is more barren than that of Gerizim, because exposed to the sun, and scorched by it, while that of Gerizim is covered with a beautiful growth, as it forms the shaded side toward the north." [Yet Robinson describes Gerizim as being barren as Ebal. The attempt to identify this mountain with that upon which Abraham was to offer Isaac fails completely. See Smith, Dict., Art. Gerizim, Am. Ed.—A. G.]—The oriental-like, and at the same time, motive-giving question, ver. 30 (iii. 11) refers to both mountains, and proceeds from the stand-point of Israel encamped in the plains of Moab. On the other [that] side, *i. e.* in Canaan literally. אַחֲרֵי, according to the accents, separated from דֶּרֶךְ, but (ver. 24) pointing to the westward. The valley within which Sichem lies extends from south-east to north-west. The fuller definition: **of the way** (*via*) **where the sun goeth down,** appears at the same time to point to the way taken by Abraham (Gen. xii. 6), by Jacob (Gen. xxxiii. 17 sq.), in any case to a well-known highway of commerce.—[Bib. Com.: "Called probably the way of the West, in contrast to the other main route from Damascus to the South, which passed through the district east of Jordan." A. G.]—**In the land of,** sq.; so much as lies therein, *viz.* from the west to the east, as from the south to the north; for the clause: **dwelling in the champaign** [**Arabah**], according to the sense of this last name (comp. upon i. 1) points to both sides of the Jordan, thus even to the easterly, although from the stand-point of the Israelites only the westerly can be intended here, which in distinction from the westerly Canaanites upon the sea, is still again the easterly designation of their abode (vii. 1). **Over against Gilgal,** not the southerly, Josh. iv. 20; v. 9, nor the Jiljulah (Galgula) lying upon the sea-coast, Josh. xii. 23, but as Keil and Baumgarten think, the frequently mentioned (Josh. ix. 6; x. 6), still-existing village Jiljulia, south-westerly from Sinjal.—[Wordsworth has a curious note here suggesting that Gilgal should not be taken as a proper name, but in the sense of wheel or circuit; a sacred enclosure near Gerizim.—A. G.]—אֵצֶל, at the side of, near by. —**Elone Moreh.** Gen. xii. 6; xxxv. 4. Oak or Terebinth (see Winer, *Real.*). A still more definite reminiscence of the patriarchal time, as before in the **way.** The two named mountains, two thousand feet in height, lying over against each other, correspond, according to all this description, to the purpose in view, as on all sides centrally located, availing to all the people, under the impression of the sacred reminiscences connected with the chief patriarchs [especially as Sichem lay between them.—A. G.] Ver. 31. The reason for this direction in the

coming entrance into Canaan, and the certain conquest of the land. For ver. 32, comp. iv. 1; vi. 5, 8.

DOCTRINAL AND ETHICAL.

1. If אֶת, x. 21, marks the help of Jehovah, so also the deeds to which Moses refers, chap. xi., although they do not come into view as the "revelations of His anger, and of His power against the obstinate." BAUMGARTEN. Moses will not alarm, but awaken and induce to a counter-love. As the love of Jehovah, who helps, came out energetically in what occurred in Egypt in the redemption of Israel, so also it is not the "end" first (BAUMGARTEN), but equally the means and the beginning, even in the destruction of Dathan and Abiram, especially with reference to the Mosaic and priestly representation and mediation of Israel before God, and also as preserving grace, saving Israel from itself. The deeds in the wilderness, ver. 5, form the transition to this; the love of Jehovah, in the leading, educating and sanctifying grace.

2. Through the distinction between the older class in Israel (Num. xiv. 29), who in the exodus were not yet twenty years old, and the children born first in the wilderness (ver. 2), Moses designs "to bring into clear consciousness the importance of ocular testimony," ver. 7 (BAUMGARTEN) of the historic facts in order to meet "the doubt as to the objectiveness of God." His design is more obvious both in regard to the obedience of those addressed, which should arise for them out of their own experience (ver. 8 sq.), and in regard to a credible, well-founded, exemplified tradition to the children (ver. 19). But at the same time it respects "the externality of the present revelation, which remained still bound by the limits of space and time. In the revelation of the Spirit, those seeing were only blessed in comparison with those who went before them (Luke x. 23, 24); but then there is here a blessedness of those who have not seen and have believed (John xx. 29), and of those who have not seen, and have loved (1 Pet. i. 8)." BAUMGARTEN.

3. While Palestine (see KURTZ, *Gesh. I.*, § 48), "with respect to those without, was both negatively and positively fitted in some measure to its destination, it offers great resources and vehicles for the inward development of the people of the covenant. Scarcely a land upon the earth is endowed with such a sensitiveness for blessing and the curse. Nowhere do fruitfulness and sterility follow each other in such quick succession, or pass so easily from one to the other. Out of the paradisaic vale of Siddim, with a single night between, *e. g.* comes the Dead Sea, and over against it again lies its counterpart the Sea of Genessareth."

4. The view of faith, which even in second causes, as here the rain, heart, eye (ver. 12), hand (ver. 14), holds fast to the living God, lies at the basis of the whole representation of nature Dogmatically the doctrine of divine providence, that everything as it is, answers the divine purpose of its existence through God, has thus to prove itself in the glorifying of God as this wise, holy, blessed majesty, connects itself with this view. As the individual thing is for the sake of the whole, so this whole here, a land. Palestine, is not for itself, but for the subject, here Israel, in reference to humanity. There is left open therewith a sphere of free self-determination for blessing and curse. "The efficiency of natural laws (ROTHE, *Ethik.*, § 42) is ruled by God, they are so elastic that He, at any moment, even by their means, can take up, and so preserve or abolish the existence of every material thing." (*Conservatio, concursus, gubernatio*).

HOMILETICAL AND PRACTICAL.

Ver. 1. CALVIN. "Love to God is before all. Instead of requiring he will rather allure the people to obedience through the sweetness of His grace." True love holds fast. RICHTER: "According to Rom. ii. 3 Israel was entrusted with the oracles of God. The anxious faithfulness with which the Jews guarded the books of the O. T., proved in the history of the Masora, is a wonderful example of the providence of God over this people and the book of books." Ver. 2. Keep, a word always appropriate to the elders, for the young. How God instructs: who would not be teachable and wise, even wiser than others. The power of the Lord: to save (vers. 3, 4), to bear (ver. 5), to keep (ver 6). SCHULTZ: "Even the discipline in the wilderness. Strict parents will be loved most, and most truly." Ver. 7. The importance of experience: 1) For faith against doubt; 2) for the life, our own and others, in temptation; 3) for the Church against the science so-called. Ver. 8. No selection. The whole command—What is past, and what is before us and needful for us, our need of help, and our gratitude, bind us to faithfulness, to obedience—Courage, success, possession (ver. 9) all depend upon the obedience of faith. Ver. 10 sq.. LUTHER: "Thus because he would attach them to God through faith, and because they knew that the rain was given to the believer through the mercy of God, and was denied to the unbelievers. God indeed gives all to all men, but to this special people He gives in addition a word of promise, that it should not live by bread alone, but by the word also." The physiognomy of the land in its importance for the kingdom of God. RICHTER: Ver. 13. "Israel also says: Seek first the kingdom of God; so 1 Tim. iv. 8." Ver. 16. CALVIN: "The more frequently He impresses this, because man is inclined to superstition, the more inexcusable are the Papists in their shameless security on this point. Whoever will not remain in the simplicity of the law, is an apostate with him." Shun the crooked way, Ps. cxxv. 5. Human wickedness, and the wrath of God, close the heavens. Ver. 21. OSIANDER: "No better medicine against death than the keeping of the commandments of God." BERL. BIB.: "Ver. 22 puts love after obedience as ver. 13, to show that as it is the source of obedience (ver. 1) so also it is itself the comprehensive command out of which all special duties flow. Here also all the commands are viewed as one only, which we must keep entirely and perfectly, James ii. 10." Faith and love, or love and faith, in either sequence, unites to God, 1 Cor. vi. 17. Ver. 26. BERL. BIB.: "The will is

dead to good through sin, and inclined to evil. Through grace man can choose and actually attain. Is he faithful in the first beginning, God will give more grace." Blessing and curse: 1) In their statement, vers. 26-28; 2) in their explanation. Gerizim and Ebal stand in every human life. CRAMER: "Yea and nay should every true Christian answer, what is more than this is of evil, Matt. v. 37." STARKE: "Dearest Lord Jesus! Thou wilt declare the blessing and the curse when Thou comest to judgment, Matth. xxv."

Supplementary Exposition of the Third to the Tenth Command.

CHAP. XII.—CHAP. XXVI.

The Third Command. (Chap. xii.—Chap. xiv.)

CHAP. XII. 1-31.

1 THESE are the statutes and judgments which ye shall observe [keep] to do in the
land which the Lord God of thy fathers giveth thee to possess it, all the days that
2 ye live upon the earth. Ye shall utterly destroy all the places, wherein the na-
tions [Gentiles] which ye shall possess [expel from the possession][1] served their
gods, upon the high mountains, and upon the hills, and under every green tree:
3 And ye shall overthrow [tear down, raze] their altars, and break their pillars, and
burn their groves [their pillars of wood] with fire; and ye shall hew down the
4 graven images of their gods, and destroy the names of them out of that place. Ye
5 shall not do so unto the Lord your God. But unto the place which the Lord your
God shall choose out of all your tribes to put his name there,[2] *even* unto his habi-
6 tation shall ye seek, [keep, inquire] and thither thou shalt come: And thither ye
shall bring your burnt-offerings, [whole offerings] and your sacrifices, and your
tithes, and heave-offerings of your hand, and your vows, and your free-will offerings,
7 and the firstlings of your herds, and of your flocks: And there ye shall eat before
the Lord your God, and ye shall rejoice in all that ye put your hands unto, ye and
8 your households, wherein the Lord thy God hath blessed thee. Ye shall not do
after all [according to all what, *i. e.*, just as] *the things* that we do [are doing] here
9 this day, every man whatsoever *is* right in his own eyes. For ye are not as yet
10 come to the rest and to the inheritance which the Lord your God giveth you. But
[Still] *when* ye go over Jordan, and dwell in the land which the Lord your God
giveth you to inherit, and *when* he giveth you rest from all your enemies round
11 about, so that [and] ye dwell in safety: Then there shall be [And it come to pass,]
a place which the Lord your God shall choose to cause his name to dwell there;
thither shall ye bring all that I command you; your burnt-offerings, and your sa-
crifices, your tithes, and the heave-offering of your hand, and all your choice vows[3]
12 which ye vow unto the Lord: And ye shall rejoice before the Lord your God, ye,
and your sons, and your daughters, and your men-servants, and your maid-servants,
and the Levite that *is* within your gates; forasmuch as he hath no [for not to him
13 belongs] part nor inheritance with you. Take heed to thyself that thou offer not
14 thy burnt-offerings in every place that thou seest: But in the place which the Lord
shall choose in one of thy tribes, there thou shalt offer thy burnt-offerings, and there
15 thou shalt do all that I command thee. Notwithstanding, thou mayest kill and
eat flesh in all thy gates, whatsoever thy soul lusteth after [Only in all thy soul
desireth thou, *etc.*] according to the blessing of the Lord thy God which he hath given
thee:[4] the unclean and the clean may eat thereof, as of [*om.* of] the roe-buck [an-

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 2. Which ye are driving them out, and so possessing. It is not to inherit, as the margin.—A. G.].

[2] [Ver. 5. The Vulg. connects this clause with what follows, to put His name and dwell there, and so essentially the Sept. Our version accords with the accents, and is better.—A. G.].

[3] [Ver. 11. Margin, lit., all the choice of your vows.—A. G.].

[4] [Ver. 15. Our version transposes the clauses in this verse needlessly, although without materially affecting the sense.—A. G.].

16 telope] and as of the hart. Only ye shall not eat the blood; ye shall pour it upon
17 the earth as water. Thou mayest not eat within thy gates the tithe of thy corn, or
of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of
thy vows which thou vowest, nor thy free-will-offerings, or heave-offering of thine
18 hand: But thou must eat them before [the face of] the Lord thy God in the place
which the Lord thy God shall choose, thou, and thy son, and thy daughter, and thy
man-servant, and thy maid-servant, and the Levite that *is* within thy gates: and
thou shalt rejoice before the Lord thy God in all that thou puttest thine hands unto.
19 Take heed to thyself that thou forsake not the Levite as long as thou livest [all
20 thy days] upon the earth. When the Lord thy God shall enlarge thy border, as he
hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to
eat flesh, thou mayest eat flesh, whatsoever thy soul lusteth[6] after [in all the desire
21 of thy soul]. If the place which the Lord thy God hath chosen to put his name
there be too far from thee, then thou shalt kill of thy herd and of thy flock, which
the Lord hath given thee, as I have commanded thee, and thou shalt eat in thy
22 gates whatsoever thy soul lusteth after. Even as the roe-buck and the hart is eaten,
so thou shalt eat them: the unclean and the clean shall eat *of* them alike [in like
23 manner]. Only be sure [strong, firm] that thou eat not the blood: for the blood *is*
24 the life [soul]: and thou mayest not eat the life [soul] with the flesh. Thou shalt
25 not eat it; thou shalt pour it upon the earth as water. Thou shalt not eat it; that
it may go well with thee, and with thy children after thee, when thou shalt do *that*
26 *which is* [*om.* that which is] right in the sight of the Lord. Only thy holy things
which thou hast, and thy vows, thou shalt take, and go unto the place which the
27 Lord shall choose: And thou shalt offer [prepare, make] thy burnt-offerings, the
flesh and the blood, upon the altar of the Lord thy God: and the blood of thy sa-
crifices shall be poured out upon the altar of the Lord thy God, and thou shalt eat
28 the flesh. Observe and hear all these words which I command thee, that it may go
well with thee, and with thy children after thee for ever, when thou doest *that which*
29 *is* good and right in the sight of the Lord thy God. When the Lord thy God
shall cut off the nations from before thee, whither thou goest to possess them, and
30 thou succeedest [dost possess] them, and dwellest in their land; Take heed to thy-
self that thou be not snared by following them [cleavest not after them] after that
they be destroyed from before thee; and that thou inquire [seek, search] not after
their gods, saying, How did these nations serve [accustomed to serve] their gods?
31 even so will I do likewise. Thou shalt not do so unto the Lord thy God; for every
abomination to [of] the Lord which he hateth have they done unto their gods; for
even their sons and their daughters they have burnt in the fire to their gods.

TEXTUAL AND GRAMMATICAL.

[6] [Ver. 20. Our word lusteth has acquired a technical and bad sense, and is too strong here and in ver. 15 above, and 21 below.—A. G.]

EXEGETICAL AND CRITICAL.

1. Vers 1–14. The connection with the foregoing (xi. 32) as vi. 1. Ver. 1 serves as a title to introduce what follows. Comp. iv. 5, 10; v. 29. We feel that we have reached a new topic, hence the absence of the ו, as vi. 4. Ver. 2 refers back substantially to what was said upon the first command, with this difference, that the **places** of the false worship of God are here prominent, and thus the connection with the second command is made apparent. **Utterly destroy**, *i. e.*, destroy utterly and entirely as places of the cultus (Knobel), **mountains**, especially **high** mountains, but also **hills** in which they believed themselves nearer the heavenly powers, as upon the natural altars of the earth. **Green trees** are at the same time leafy, as this lies in the radical signification of the word רַעֲנָן, and is rejected erroneously by Schultz. They represent the oaks with their dense shade, (Ezek. vi. 13; xx. 28). It is not truly the vivid fulness of color, but the mysterious rustling of the foliage which comes into view here, as in the high places it is the all-overpowering elements of air and light. Upon ver. 3 comp. vii. 5, 25. The destruction of **their names**, *i. e.*, that the places of the cultus should no longer be named after the idols previously honored in them, shows already, since it brings out the connection of the places with the idol images, and thus connects it with the second command, that Moses now passes over to the third command, that chap. xii. treats of the name of Jehovah, before which all other names of the deities must retire (Acts iv. 12). Comp. vii. 24. Hence ver. 4 (ver. 31) introductory: Since you cannot rest in the places and

names of a false cultus, you should not especially take examples from them of the true worship of God. For as Jehovah is the one only in opposition to these many, so also the place of His only name should be freed from all subjective arbitrariness (Intro., § 4, I. 28). Ver 5. **Which Jehovah shall choose**. The manner and method how all will-worship reveals itself in opposition to this choice of Jehovah, is fixed by that choice, whether it is effected in some extraordinary way, or by the mere arrangement of circumstances. It is enough that he will select and define the place, and indeed one place as the addition, **out of all your tribes**, shows, (the unity of all in the Lord) and thus certainly with reference to Lev. xvii. 8 sq., namely, to the oneness of the tabernacle. But at the same time the mention of the **name** of Jehovah in the destination of the place in question, touches upon the more general and indefinite passage, Ex. xx. 24, which however for the usual arrangement of things must be more closely limited by לְשׂוּם and לְשִׁכְנוֹ. Upon the **name** comp. v. 11. The heathen deity abides in nature, Jehovah, on the contrary, is Spirit, manifest in word and deed, which personal revelation embraces and constitutes His name, by which He calls Himself among His people, which He makes for and in His people. **To put there**, *i. e.*, to take, order, to settle it there; for that which is customary (the discourse indeed is of the usual cultus), without any allusion to extraordinary cases (Ex. xx.), but also without excluding them. **To his habitation**—שָׁכַן to settle, dwell. The infinitive separated by the accent from the foregoing, although it may define it more closely (Ex. xxv. 8; xxix. 44 sq.) and in ver. 11, לְשַׁכֵּן stands for לָשׂוּם. But just precisely on account of this latter (and לְשַׁכֵּן is to permit to dwell), the connection with תִדְרְשׁוּ pointed out by the accents is to be preferred. לְ resumes in an abbreviated form the אֶל at the beginning. Understanding the infinitive thus substantively of the place, which represents the dwelling of Jehovah or of His name, with a clear reference to the Shechinah since the erection of the tabernacle, over which the pillar of cloud tarried or dwelt, when Israel rested in the march, it is neither Jerusalem nor the temple which is the dwelling in view, (KNOBEL) but the infinitive rather leaves the locality undetermined, provided only that some one permanent position is kept in view. [The fixing of one place is not, as SCHROEDER intimates, entirely new. It is implied in Ex. xx. 24, and was actually observed during the wanderings in the desert, Lev. xvii. 1 sq. It is precisely in accordance with the object in Deuteronomy, which regards the future of Israel, and especially when scattered through the land of promise, that this revelation should be insisted upon with so much definiteness and stringency. The command does not conflict with the worship of God in those places in which the worshippers had express divine authority. As *e. g.*, the offerings of Gideon, Manoah, David.—WORDSWORTH well asks: "If Deuteronomy is not the work of Moses, how is it possible that it could have been received when all the kings of Israel, and often those of Judah, were living in violation of this command? If it had been a forgery, they would surely have exposed it."—A. G.]. דָּרַשׁ (xi. 12), the idea of something urgent lies in the root, perhaps with reference to the difficulties (**out of all the tribes**) when the people dwelt scattered in Canaan: to seek, to search after, to turn one's self thither, to keep, abide there, as directed for the ordinary cultus, public and individual, hence **shall ye seek**, and **thou shalt come**, ye and thou. Ver. 6. Brings up the altar instituted with the tabernacle (Ex. xxix. 44; xx. 24). [As to the difficulties in bringing the offerings from the distance, they are partly met by the provision in Num. xiv. 24, 25, and partly by the mere statement of the fact that the distance at the greatest was less than a hundred miles; so that what was required was nothing impossible. Moreover, we must bear in mind here the whole spirit of the law. God always required mercy and not sacrifice. Obviously the sick, and those detained by any special providences, would be regarded as fulfilling the law, if they brought their offerings at other than the stated times. They could not present it at any but the chosen place, but they might reserve it until they could bring it there. The time is not fixed, except at the three great feasts. And even then there must have been exceptions provided for, in the spirit if not in the letter, of the law.—A. G.] **Bring**, generally, under the presumption that whatever concerns the time, procedure, *etc.*, was already known from the law and customs (comp. chap. xvi.). The offerings as a whole are embraced in the number seven. Beginning with the **burnt-offering** and "sacrifices" as the principal (Lev. xvii. 8; Ex. x. 25; Num. xv. 8). Comp. Lev. i. 3 sq. זֶבַח, especially praise and thank-offerings, Lev. iii. 7, 12; Num. xv. 4 sq. (perfect concession and joy of salvation, זֶבַח שְׁלָמִים). Upon the tithe comp. *Introd.* § 4, I. 19. ["These supposed discrepancies" (WORDSWORTH) are evidences of the unity of plan of the Pentateuch. The author takes for granted here that his hearers were familiar with what had been said by him in the earlier parts of his work, and what had become a usage among them (as the sacred feast, vers. 17, 18), and does not repeat it, but proceeds at once to speak of the tithes he had in view. *Distingue tempora et concordabis Scripturas* is a sound maxim"—A. G.] **Heave** what the hand takes up as a free gift to Jehovah from the fruits of the ground, besides the tithes and the first-born. **Vows** and **free-will** [gifts] offerings, Lev. vii. 16. Upon the first-born comp. Ex. xiii.; Num. xviii. (and upon chap. xv. 19). Ver. 7. Thus sacred and joyful meals (Ex. xviii. 12). **All that you put your hand unto.**—Concrete (comp. Isa. xi. 14) for every thing which they could put their hand to, which was proper and due to them. The gains, acquisitions (KNOBEL, KEIL) made through the hand cannot well be alluded to here, since it is precisely with reference to these that the blessing of God is spoken of. Since Moses includes himself, ver. 8, he cannot refer here to unlawful courses, but

intends those procedures namely, in opposition to the oneness of the sanctuary, perhaps still more particularly what concerns the meals, as ver. 9 expressly excuses these on the ground that the wanderers had not yet come to their rest. Upon ver. 10 comp. Ex. xxxiv. 23, 24. Upon ver. 11 comp. ver. 5, 6. הַמָּקוֹם—placed first here for the emphasis. וכל מבחר—a comprehensive term, as they must then be selected or chosen. On the other hand. ver. 12 more in detail than ver. 7 (Ex. xx. 10; Deut. v. 14; comp. x. 9. See *Introd.* § 4, I. 21). The wives as evidently included are not mentioned (Knobel). Vers. 13–14. A final inculcation of the oneness of the sanctuary, with regard to the burnt-offering, as *instar omnium*.

2. Vers. 15–31. Ver. 15. A remission from the strictness of the law, Lev. xvii. 8 sq., out of regard to the scattered condition of Israel in Canaan. בכל־אות—comp. v. 18. According to the necessity for the support of life, for which the permission to eat flesh was granted (Gen. i. 29; ix. 3), and according to their desire. It is not the sacrificial meal which is here treated (Lev. vii. 20). **The (levitically) unclean,** sq.—[As the roe-buck, gazelle, and the hart, which were clean for food, but not for sacrifices. Wordsworth.—A. G.] The sacrificial victims could not be offered there, although they were clean (Lev. xvii. 13). But although the sacrificial character was taken away from the slaying, there remains still (ver. 16) a reference to the sacrifice, in regard to the blood, Lev. xvii. 10 sq. This medium of atonement should be poured out as water, and return simply to the earth, from which God had called the animals in the creation. If it did not return to God on the altar in the way of the sacrifices, it must return to Him in this way (ver. 27). Since Moses returns again to vers. 5, 6, 11, he makes clear and prominent, as in vers. 13–14, the burnt-offering; and in ver. 15, the simple killing in distinction from the sacrificial killing; here, ver. 17, the tithe, *etc.*; both because one in this regard might soonest think himself at liberty, and because of the sacrificial meals, which indeed in every third year (xiv. 28 sq.) could be held at home and upon the tithes. Comp. further the *Introd.* § 4, I. 19, especially also in regard to the first-born, and upon xv. 19 sq. Ver. 18. Comp. vers. 7, 12; ver. 19; *Introd.* § 4, I. 21. **All thy days**—thy whole life—**upon the earth** (lit. **upon thy land**), in which, *viz.*, he had no part,—urged here as a motive. The repetition of the permission, ver. 15, only emphasizes so much the more what in other cases is the rule, through that exception. At the same time, however, it ratifies and confirms the promised (Ex. xxiii. 27 sq.) enlargement of the borders (xi. 24; i. 7). Ver. 20. Comp. ver. 15. Ver. 21. **From thee**—an example, as the position of the **thou** designates the individual case. A more subjective clause parallel to the more objective ver. 20. For the rest comp. ver. 5. **As I have commanded thee.**—The permissive command, ver. 15. Ver. 22 looks back to ver. 15. **Alike**—not together, but the one as well as the other. Ver. 23. Comp. ver. 16. The ground or basis of the prohibition is that the blood, the bearer of the soul life, the soul quickening the flesh, is substantially the soul, as Lev. xvii. 14, 11. The emphatic arrangement of the sentence is made more emphatic still by the repetition of the **not.** Vers. 24–25, as supported by the promising prospect of prosperity. Comp. iv. 40; v. 26; vi. 18. Upon ver. 26 comp. vers. 6, 11, 17 (Lev. xxii. 8; Num. xviii. 8). After the general expression, **the vows** are specially mentioned, on account of the apparent freedom in regard to them (Num. xv. 3, 8) Ver. 27. (Lev. i. 3 sq.; iii. 2 sq.) **Shall be poured out**—namely, by the priests, and at the same time explanatory for the preparatory steps [our version renders "thou shall offer," lit.: thou shalt make, which Schroeder renders: prepare, or make thy preparation—A. G.], so far as they belonged to the offerer. All the details are presupposed from the earlier law-giving; hence **to pour out** is as to sprinkle around, and עַל־סביב על=עַל. The former expression is given as the more general in vers. 24 and 16; the latter through the על at the beginning of this verse, which usually specifies the direction or destination whither. Comp. farther Lev. vii. 14 sq. Ver. 28 is a resumption of the preliminary conclusion in ver. 25. It should be observed, kept especially by the hearing. **The good and right in the sight of the Lord thy God,**" as already in ver. 25, in opposition to ver. 8. Ver. 29. A new sentence parallel to ver. 20. Comp. xi. 23. The discourse at its close returns to the beginning. Ver. 30. הִנָּקֵשׁ imp. Niph. from נָקַשׁ, to follow after, while תִּוָּקֵשׁ, vii. 25, imp. Niph. from יָקַשׁ, to ensnare. The **after them after that** (אַחֲרֵי) makes a vivid impression in its connection. **Before thee.**—How foolish, after they were destroyed before thee, that thou shouldst still go after them! Moreover, comp. ver. 5. **Even so will I do**—namely, to Jehovah, as ver. 31 shows. Thus a transfer of the cultus of the land to Jehovah. Comp. further ver. 4; vii. 25; Lev. xviii. 25. [Bib. Com.: This caution is based upon the notion generally entertained in the ancient heathen world that each country had its own tutelary deities, whom it would be perilous to neglect, 1 Kings xx. 23; 2 Kings xvii. 26. Hence even in conquered districts the worship of the local deities was wont to be scrupulously maintained. But Israel was to shun such superstitions.—A. G.]

DOCTRINAL AND ETHICAL.

1. The one place, of the one sanctuary, of the one Jehovah, is the theme of the chapter. The one Jehovah, protests against the gods of Canaan, His one sanctuary, is opposed to the numerous heathen sanctuaries. This negation shows the connection with the first two commands—in particular with the second command. It follows from this negation that Jehovah, who in this second command has spoken as a Spirit, who in His word, especially in the ten words, has taught His people, now when the discourse (ver. 5) comes positively to treat of the place of His name, it makes the destination of the place dependent upon His choice, *i. e.*, upon His command as revealed in word or deed. This is the side

which the one place of the sanctuary has towards God; the objective side, at the same time, of the now to be explained third command. But this also has its subjective side, as we have repeatedly heard that Israel should swear by the name of Jehovah; this is the confession to Jehovah in every way. And thus the oneness of the place of the sanctuary wins its significance for the nationality of Israel; it characteristically comprises the same in this confession to Jehovah. One religiously, it remains politically one. **Out of all your tribes** Jehovah has chosen His place, thus also for all; and by so much the more fruitfully, since the piety of the individual (comp. the Psalms) could be efficient at the one place of the sanctuary, improving and quickening for the whole people. (On the extraordinary sacrificial places, comp. *Introd.* § 4.)

2. Joy before Jehovah, which is so repeatedly uttered, should be the animating disposition of meals at the sanctuary. The inculcated unity of the place of the sanctuary was thus right humanly commended. Thus there enters into the collective ceremonial requirements a disposition—indeed an evangelical feature—which eclipses the face of the legal. That is truly, genuinely deuteronomic; but it is something else as truly. Lev. xxiii. 40 speaks of the joy before the Lord at the feast of tabernacles—thus whenever one thinks of the wilderness as past. Is not that truly the stand-point of Deuteronomy in its constant look into Canaan and its sure rest? The eating at the place of the sanctuary becomes at the same time the eating before Jehovah—therefore in the best sense; but at the same time the exalted joy appears as a common joy, thus in reference to our neighbor. The two tables of the law appear behind it. Still remarks BAUMGARTEN: "The union of the godly and worldly, the spiritual and natural, which the popular life even elsewhere in heathen antiquity and the Christian middle ages, manifoldly seeks and in some measure finds, since the places of the cultus are at the same time centres of trade and commerce; religious times are also days of popular joy and pleasure; this union is never so original and pure as in Israel, because in it Jehovah the holy God has placed and managed all natural and worldly things from the beginning; and although the actual result even here appears defective and clouded, still it presents itself as the pure, clear glass of this present and much sought unity."

3. The discourse speaks again and again of rest. So Josh. xxi. 44; xxii. 4 (xviii. 1). So 2 Sam. vii. 1, 10, 11. So 1 Chron. xxii. 9; 1 Kings v. 4, 18. This ever appears in connection with the tabernacle, or the ark of the covenant, or the temple. God's rest is the rest of the people. What is still further said in Heb. iv. is drawn from the very depth of the idea. Comp. further Gen. xlix. 10 and 1 Pet. i. 4.

4. Men and maid servants (ver. 7) were included in the family life of the Israelites, and recognized and received in the most general human pleasures, the eating and the joy, and consecrated through the connection with Jehovah and the sanctuary. The religious thought is all penetrating salt in Israel. That the Levite was included, as it promoted the sanctification of the family life, especially the eating and the joy, so it corresponds with the deuteronomic reference to Canaan, in which Levi had no part nor inheritance.

HOMILETICAL AND PRACTICAL.

The threefold unity: one God, one sanctuary, the one place of the same, in its importance for the moral, ecclesiastical, political unity of Israel. What the religion of the fathers has to do with the national life (England, America). Ver. 1 sq. LUTHER: "He commands all. The people could not proceed in the worship after their own mind or will, however holy and good they were.—all that is ruled by the word. If man cannot live without the word, as to the body, the outward form, how much less in the work of God and in the Spirit. God wills, then, our conscience should be certain that our service is well-pleasing to Him."—LANGE: "Our welfare and our duty must ever stand together."—Ver. 2. CRAMER: "When God comes, the devil must depart."—Ver. 4. STARKE: "This also is idolatry, to serve and honor God otherwise than He has commanded."—Ver. 5. BERL. BIB.: "Christ is in all the congregations gathered in His name, and this is the place which God has chosen, and whither we may bring our prayers and thank-offerings, Matt. xviii. 19."—STARKE: "Be diligent to keep the unity of the Spirit in the bond of peace, Eph. iv. 3." Ver. 7. RICHTER: "If God would not have any joyless, gloomy, complaining, sad believer under the Old Testament, how much less under the gracious light of the New Test.! Phil. iii. 1; iv. 4." "Joy before, in, the Lord, the harmonizing principle of the divine life. It unites the inward oppositions and glorifies all that is external. The food is sanctified, family life becomes festal, and all is illuminated with the divine blessing.—Ver. 8. Liberty has its limitations as to time and circumstances—especially by the law of God." BERL. BIB.: "The soul, in the eternal law, judges as God judges; for it sees through the eye of God. That is the highest freedom." Vers. 9, 10. LANGE: "We look for the perfect rest, first in the life beyond." Ver. 12. FRIEDLIB: "So God takes care for poor servants also. As the house in the church, so the servants of the church belong to the household."—Ver. 13. STARKE: "Woe to those who say, lo, here is Christ, or lo, there, Matt. xxiv. 26; Phil. iii. 2." Ver. 14. BERL. BIB.: This passage represents Christ, to whom His people should adhere, as the one whom the Father has chosen, and in whom the name of His majesty and glory dwells.—Vers. 16–23. The significance and hence the prohibition of blood. As to the first table: God is alone the Author of all life; as to the second table: a sacred awe, reverence for life should be preserved with regard to every man; as to both commands, it was thus a means of atonement, and pointing to the sacrifice of Christ, who requires the participation of His blood, John vi. 53 sq.—Ver. 19. STARKE: Teachers in church and school should have continual support, 1 Cor. ix. 13, 14; 1 Tim. v 18.—Ver. 21 sq. To these men widely removed the permission of enjoyment is also enlarged, but by so

much the more should they keep to the word of God, that the use may not become misuse, and that the pain may not succeed the pleasure.—Ver. 29 sq.: There is a false conservatism in the Church as in the State (exemplified in the Romish missions and the Church of England).

Chap. XII. 32—Chap. XIII. 18.

32 What thing soever [The whole word] I command you, observe to do it: thou shalt
not add thereto, nor diminish from it.

Chap. XIII. 1. If there arise [stand up] among you a prophet, or a dreamer of
2 dreams, and giveth thee a sign or a wonder, And the sign or [and] the wonder
come to pass, whereof he spake unto thee, saying, Let us go after other gods [fol-
3 low other gods] which thou hast not known, and let us serve them: Thou shalt
not hearken unto the words of that [this] prophet, or that dreamer of dreams: for
the Lord your God proveth you, to know whether ye love the Lord your God with
4 all your heart and with all your soul. Ye shall walk [go] after the Lord your
God, and fear him, and keep his commandments, and obey his voice, and ye shall
5 serve him, and cleave unto him. And that prophet, or that dreamer of dreams,
shall be put to death; because he hath spoken to turn *you* away [spoken, revolt
against] from the Lord your God, which brought you out of the land of Egypt, and
redeemed you out of the house of bondage [servants] to thrust thee [seduce] out of
the way which the Lord thy God commanded thee to walk in. So shalt thou [And
6 thou shalt] put the evil away from the midst of thee. If thy brother, the son of thy
mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which
is as thine own soul, entice thee secretly, saying, Let us go and serve other gods,
7 which thou hast not known, thou, nor thy fathers: *Namely* [*om.* namely] of the
gods of the people which *are* round about you, nigh unto thee, or far off from thee,
8 from the *one* end of the earth even unto the *other* end of the earth; Thou shalt not
consent [yield] unto him, nor hearken unto him; neither shall thine eye pity him,
9 neither shalt thou spare, neither shalt thou conceal him: But thou shalt surely
[by all means, utterly] kill him; thine hand shall be first upon him to put him to
10 death, and afterwards the hand of all the people. And thou shalt stone him with
stones that he die; because he has sought to thrust thee away [to seduce thee][1] from
the Lord thy God, which brought thee out of the land of Egypt from the house of
11 bondage [bondmen], And all Israel shall hear, and fear, and shall do no more any
12 such wickedness as this is [such evil word] among you. If thou shalt hear *say* in
one of thy cities, which the Lord thy God hath given thee to dwell there, saying,
13 *Certain* men, the children of Belial,[2] are gone out from among you, and have with-
drawn the inhabitants of their city, saying, Let us go and serve other gods, which
14 ye have not known; Then [And] shalt thou inquire, and make search, and
ask diligently [well]; and behold, *if it be* truth, *and* the thing certain [truth is it,
15 certain the word] *that* such abomination is wrought among you; Thou shalt surely
smite [sternly, without mercy] the inhabitants of that city with the edge of the
sword, destroying it utterly [laying it under a bann] and all that *is* therein, and
16 the cattle thereof, with the edge of the sword. And thou shalt gather all the spoil
[made in it] of it into the midst of the street [gate, plaza][3] thereof, and shalt burn
with fire the city, and all the spoil thereof every whit,[4] for the Lord thy God: and

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 10. Here as above the הִדִּיחֲךָ does not precisely correspond with our word thrust, which carries with it the idea of external force. Better when followed by מִן, to draw from.—A. G.].

[2] [Ver. 13. Margin, naughty men: lit. sons of worthlessness.—A. G.].

[3] [Ver. 16. Street, the broad, open market-place, at the gate; Gesenius.—A. G.].

[4] [Ver. 16. Schroeder adopts the rendering of our version, making כָּלִיל an adverb. See however Exeget. notes. Others, Keil, Knobel, Bib. Com., render it as in xxxiii. 10, a whole offering.—A. G.].

17 it shall be an heap [heap of ruins] forever; it shall not be built again. And there
shall cleave nought of the cursed thing [banned thing] to thine hand: that the
Lord may turn from the fierceness of his anger, and shew [give] thee mercy, and
have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;
18 When thou shalt hearken to the voice of the Lord thy God, to keep all his com-
mandments [commandment] which I command thee this day, to do *that which is*
right in the eyes of the Lord thy God.

EXEGETICAL AND CRITICAL.

1. Vers. 1–5. The closing verse of the last chapter serves as an introduction to what follows. Comp. iv. 1, 2. In the exposition of the third command hitherto, the confession to Jehovah was determined with respect to the one place in opposition to the wide dispersion of Israel in Canaan. Now the same confession is confirmed against every seducing influence, 1) however it may come, and 2) from whatever source, and 3) whatever extent or progress it may have won. ["Tempters to false worship are not to be spared even though (vers. 1-5) their teaching be confirmed by miracles; or (vers. 6-12) they be nearly allied by kindred or friendship; or (vers. 13-19) be supported in their apostacy by a whole city." Bib. Com.—A. G.].

The first case, vers. 1-5. **Among you**, out of Israel itself, while hitherto the attacks came from without. For נָבִיא see Doct. and Eth. 1. The phrase **dreamer of dreams** does not precisely describe the character of the false prophet, for Num. xii. 6 the dream form is expressly assigned to the prophet of Jehovah; the **prophet** here may be explained by the **vision** there. Moses also, chap. xviii., designates himself as a prophet. The discourse, in the very manner of the pentateuch, is indefinite and comprehensive of the whole prophetic function or being. **Giveth** *i. e.*, announces or makes known to thee, דִּבֶּר אֵלֶיךָ ver. 8, (1 Kings xiii. 8) **sign or wonder**, (iv. 34) are to be distinguished as *σημεῖον* and *τέρας*, *signum* and *prodigium*, the former more objective and the latter subjective effect [the subjective effect of wonder or astonishment being transferred to that which produces it.—A. G.] equally whether מופת is from יָפָה (יָפַע) to shine, something striking, brilliant, or from אָפַת, to turn (the kindred Arabic word being to turn away) that which is strangely turned, or more naturally that which excites aversion, amazement, (Ps. lxxi. 7), unless we should think of פֶּתַע (from פָּתַע, פָּתַח, פָּתָה) instantly, what is sudden, unexpected. ("Used specially of a thing or person who draws astonished attention to himself as typifying and presaging the future. Hengstenberg *Christol.*, 2 Ed., Vol. III., I., p. 281). Ver. 2. **And** (ו) even both, thus the most extraordinary appearance which could legitimate a discourse. לֵאמֹר does not depend upon the principal verb (ver. 1), but upon אֲשֶׁר־דִּבֶּר, as soon as he gave the sign he spake. Comp. vi. 14; xi. 28; v. 9. Ver. 3. **For the Lord your God proveth** (is proving) **you.** The participle here, as viii. 5, designates the constant method of Jehovah with His people. Comp. iv. 34; viii. 2. **Ye are loving.** Since the love must be enduring, the proving also must be lasting or constant, vi. 5. Ver. 4. Comp. iv. 3; viii. 6; x. 20; iv. 4. Ver. 5. At first, as continually in the first law-giving, simply the death sentence, then in a deuteronomic way the reasons, and the practical hortatory application. The death sentence (יוּמָת) suggests the usual procedure in the courts (xvii. 4-7; xxi. 20). For the reasons. Comp. vii. 4, 8; iv. 19; ix. 12, 16. The application refers the act of executing the death sentence, probably by stoning (ver. 11) to the character of Israel as a holy people of Jehovah (vii. 6) which they must confess in every case, but which in this case must be especially sanctified out of the opposition to the name of Jehovah.

2. Vers. 6-11. The second case proceeds from the peculiarly enticing aspect which the addition of **brother, wife, friend,** (ver. 6) makes clear. In the first case it was that which is above nature, now it is nature truly, flesh and blood with which they should not parley; not to one born of the same mother, then to thine own flesh and blood, nor further, to those bound in the ties of love, nor lastly, to those bound by the still higher tie of friendship (2 Sam. i. 26; 1 Sam. xviii. 1, 3). For the rest similar to ver. 2. Ver. 7. Only the God of Israel, no other. Ver. 8. Thou shalt not once listen to him. In other points, comp. vii. 16. Since the enticement was **in secret**, so the proving extends to the **concealing** (Matt. x. 37). Ver. 9. Comp. xvii. 7, (ii. 15). Ver. 10. Comp. ver. 6; iv. 19. This energetic, real counter-confession to Jehovah, against one's own flesh and blood, (the neighbor, the confidant, should become accuser, witness, and even the first avenger), Israel should thoroughly fulfil, and indeed with sacred awe before the holy majesty of the one God (comp. ver. 5) that the case might never occur again. The purpose of the given death penalty as such is not to terrify. But the prescribed stoning with many stones made it possible that others than those at first related, that the rest of the people even, might share in the confession to the holy name of Jehovah, and perhaps make ready the **eternal heap**, ver. 16. Comp. Josh. vii. 25, 26.

3. Vers. 12-18. In the third case it is the extent of the sin which is the peculiar object of thought. Ver. 12. בְּ not among, nor of, but, that in one, sq., there are gone out, sq., ver. 13. The case is clearly stated at the outset, in the construction, but becomes more prominent through the obligation to the giver Jehovah, placed over against it. לֵאמֹר introduces the report, what had occurred. [The clause **which the Lord thy God giveth thee** serves to aggravate the sin, and at the same time to remind

the innocent city of the obligation to watch over that which had involved itself in apostacy. The city was the Lord's. They held it as stewards. It was entrusted to them. Hence they were to watch over it with the greatest jealousy, and hence the erring city was misusing and perverting the Lord's property.—A. G.]. Ver. 13. בְּנֵי־בְלִיַּעַל, who are conceived, born of יעל perf. from על above, or imperf. from עלה (עלע) to ascend, and thus with בלי that which amounts to nothing—worthlessness, both religious and moral, as if we should say, vain, profitless people, as their gods are nonentities, (2 Cor. vi. 15). **Out from among you** Israel viewed as a whole, hence the obligation against the criminal part. Vers. 1, 5, 11, which comp. But the comprehensive punishment, corresponding to the extent of the sin, should follow only ver. 14 upon the most thorough investigation. Comp. ix. 21. Ver. 15. לְפִי־ so that they fall to the sword. **Destroying**, sq., "banned are they," sq. Comp. chap. vii. Ver. 16. **The street** designates the broad, open place in the gates; the place of concourse, of the courts. כָּלִיל the whole, what was entirely offered, borders upon עלה and יעל as a whole offering for Jehovah. Ver. 17. Comp. vii. 25 sq. Holiness, as it makes its demand through righteousness, must receive satisfaction, and therewith mercy can follow. The enlargement should counterbalance the loss occasioned by the punishment.

DOCTRINAL AND ETHICAL.

1. Delitzsch, upon Gen. xx. 7, explains נָבִיא by "one addressed by God, or speaking for Him, *i. e.*, a receiver or interpreter of divine revelation, and thus as equivalent to προφήτης." Both ideas lie in the primitive word which is common to all dialects. The primordial of the idea is not the utterance as such, or indeed the "statement in clear word" (C. Meier); נביא is not the name of a ready, fluent worker, peculiarly speaker, (Ewald) or an interpreter (Gesenius); but as נבא, related to נבע, to boil, bubble up, thus as βλέω, transferred to human speech, points out the flowing announcement, hence presupposes an extraordinary endowment and inspiration—a concealed fountain breaking forth in humanity—so the form נביא asserts its usual passive significance (Hengst.) as frequently in words in which suffering, reception, and activity are connected (μαίνομαι, μάντις), not precisely equal to *inspiratus* but nearly so (Hupfeld) *i. e.*, "one who receives the secret communications or suggestions." Therefore not so much as the confidant of God; for the prophet not merely preserves these communications, but has to communicate them, which indeed was the case with the patriarchs (Ps. cv. 10, 11), not to speak of the prophetic sayings of Isaac and Jacob, otherwise we should know nothing of their visions and dreams. נאם — נהם, הגה to hum, murmur, of secret trusted communication, as: to whisper, has notwithstanding Hupfeld's repeated assertion, no etymological connection with נבא. Even Ex. vii. 1 can only be viewed as a decisive passage for the idea of the prophet, when the two there designedly separated sides: the suggesting God and the uttering prophet are taken together (comp. upon xviii. 18). A prophet therefore is one who utters, communicates, that which is hidden, flowing forth from secret sources, either higher (divine) or lower, (demonic). The contents make the distinction between the true and false prophet, as to the form, even signs and wonders, do not fail the latter.

2. As to the biblical idea of a wonder or miracle, it is to be observed that **signs** precede **wonders** even in the New Testament connection: σημεῖα καὶ τέρατα, the latter never occurring alone. In the sign it is the objective import of the thing upon which it depends, in the wonder it is the subjective perception. Thus remarks Havernick, "it appears here from the standpoint of revelation, it is not the wonder in and by itself, but that which is significant in it, the higher to which it points, which is the peculiar essential kernel and characteristic of the true miracle. Above all in the biblical miracle there is an exalted sacred conformity to, or connection with the great educating purpose of God." The fact announced in this chap., that **signs and wonders** may be used in the service of falsehood, is not less important for the biblical idea of the miracle (Matt. xxiv. 24; 2 Thess. ii. 9; Rev. xiii. 13) since thus with the **signs and wonders** we must take the doctrine, and in connection with this the life, and conduct of the wonder-worker. Comp. Matt. vii. 15 sq.; 22 sq. "It is clear that however great the importance attributed to **signs and wonders**, they were never regarded as of supreme moment, were never in themselves decisive, but that there was in Israel a certainty which was so much more sure and firm than any demonstration of the wonder, that it could be placed in the most decided opposition to it. This certainty was the knowledge of God; for when they were warned against the service of idols, the opposition between Jehovah and the gods was for the most part thus stated; that Israel had known Jehovah as his God, but had not known the gods of the heathen, and could not therefore trust itself to them, *etc.*" (Baumgarten).

[The point here is not as to the nature and force of the true miracle, but whether these signs and wonders are to be regarded as true miracles. The Scriptures use these terms in a very wide sense, and there is ground for the usage in the very nature of the case. It could not well be otherwise. If we hold, with some, that the prophet here is a true prophet, and the wonder a real miracle; that God for the purpose of proving and testing His people, permitted this use of His power, we involve ourselves in inextricable difficulties. It will be hard to reconcile this view with the character of God, as true and good, or to justify such a misleading test to His people. We shall be driven to degrade the miracle as a proper evidence of a divine commission, or withdraw it altogether from the field of the evidences. We may meet the case here by the supposition that Moses is putting a hypothetical but impossible case, as Paul in Gal. i. 6. But the whole statement as to the sin, and the manner in which it should be dealt with, implies that it was not

only a supposable case, but one which would actually occur. Such prophets would arise, and such wonders be wrought.

The only satisfactory solution is that those wonders were not real miracles. They were supernatural events, *i. e.*, events not traceable to any human agency, or to any natural power or process, but not due to the immediate agency of God, or to any other permissible use of His power in any other sense than that in which He permits whatever is. They were not tricks or impostures. They were real wonders so far as the physical events are concerned. They were true occurrences in the external world, wonders to men, lying above and beyond their power, but due to Satanic or demonic agency. Such agency is recognized in the Scriptures everywhere. It would be likely to manifest itself, for precisely the ends in view by these prophets or dreamers. They had the semblance of true miracles, and herein lay the test. It was only the semblance, and they should have distinguished the real from the apparent. The physical wonder, however striking or awe-inspiring, or unexpected it may have been, was not the miracle. The material wonder coincides with some express announcement, some express claim upon the part of him who works it. The nature of the wonder itself, the truth or announcement connected with it, and the character of the agent, all go to make the miracle. Our Lord Himself appeals to the design with which His miracles were wrought. No wonder or sign therefore could justify them in listening for a moment to one who would turn them from the love and service of Jehovah. God would never coöperate to alienate His own people. See the able article on miracles in SMITH's *Bib. Dict.*, Am. Ed. TRENCH *on Miracles, Introduction*. MOZLEY, *Lecture on Miracles*, London, 1865, and the authors referred to in SMITH's *Bib. Dict.*—A. G.].

3. When the peculiar doctrine and practice of the Romish Church, in whose system not only Calvin, but even Melancthon, were entangled, is based as to the punishment of heretics, schismatics, and sects upon our chapter, it is due to a confusion of ideas; of the theocracy with the Byzantine or mediæval State Church, and involves a mistake as to the nature both of the State and the Church. In the Israelitish theocracy, apostacy from Jehovah, and the institution of a heathen confession and service, was intelligibly treason, rebellion, a civil offence, which must meet with civil punishment. The State, even the Christian state, has the sphere of law and justice for its province, rules in the relations of men to men; can thus only be appealed to in regard to faith, the relation to God, when danger or injury from that side, as to its legal relations, threatens it. And the Church will generally have to decline the means of violence as repugnant to the very nature of religion, as especially considering the religious development, it cannot work with the Old Testament against the New Testament injuries, the more refined and cultivated forms of evil. Against AUGUSTINE's *compelle intrare* (Luke xiv. 28), Luke himself, ix. 54 sq., should be heard. But the sword of the Spirit which the Church bears, the word of God, it uses not merely through philosophic demonstration, but the Spirit is the Spirit of testimony, of strength, and of discipline, (1 Cor. v. 18). Comp. LANGE, *Christian Dogmatics*, III., § 52, and for the history, HERZOG's *Realencycl.*, V., p. 459 sq.

4. The end of the punishment, as it is more expressly declared in the three clauses (vers. 5, 11, 17), is the putting away of the sin from the midst of Israel by an actual manifestation of the violated law, hence as opposed to the sinful confession which had come into Israel, to make an energetic counter-confession to Jehovah, notwithstanding signs and wonders, bands of blood, and of choice, and even prudence on account of the greatness of the evil. Thus the *jus talionis*. Ver. 5 declares the negative element of the punishment by which the sin was restrained in its course, and limited to the doer. Its positive destination, through which the transgression was atoned, and the guilt of the transgressor expiated, appear in ver. 11, since the divine righteousness, in its fearful majesty, enters threateningly over against the whole people. The negative and positive elements are both embraced or pre-supposed, vers. 17, 18, so that the reconciliation of God to Israel, and of Israel to God, can now have room. "The subordinate or derived ends of punishment," says NITZSCH, "can only be sought and attained, as they are made good through the consciousness of eternal righteousness."

5. [The Jews applied, vers 2-5, to Christ as though He would have allured them, from their allegiance to God and the law, utterly and blindly perverting His whole teaching; which our Saviour took pains to present, as in its whole nature and tendency completing and not destroying the law. WORDSWORTH closes his long and elaborate note here with the remark "that the conduct of the Jews here shows the vast importance of a correct interpretation of the Holy Scriptures. They had the Scripture, but failed to understand it, and incurred its fearful denunciations by condemning Him to whom they bare witness." A. G.]

HOMILETICAL AND PRACTICAL.

Ver. 32 sq. LUTHER: We should depend entirely upon the word, and do all which it enjoins heartily; for if the word is lost, God is lost. But it is better that one should lose friend, brother, saints and nobles, and all, than God. CALVIN: "There is a certainty in the heavenly doctrine which does not permit our faith to waver or to be overthrown, Eph. iv. 14." CRAMER: "There must be heresies among you, that the upright may appear, 1 Cor. xi. 19." BERL. BIB: One such prophet is our reason. Ver. 2. TUB. BIB.: Truth is more than all wonders, and no wonder avails against the truth. Ver. 3. LUTHER: "Dost thou see here that the right is given to every one to judge the doctrine? Matt. vii. 18. The silent power of love." CALVIN: "God searches the heart, not to learn what was unknown to Him, but to reveal what was concealed. Thus the true saints are separated from the hypocrites." SCHULTZ: "He knows from the beginning; but there must be some fitting experience through which His conduct

may stand justified before men, angels and Himself even, Job i. 8." BERL. BIB.: "It is noticeable, that there is no example in the Old Testament in which Israel as such has so treated one of the many false prophets, but many examples in which they wrested the law against true prophets, and against Christ Himself. Matt. xxi. 38 sq.; xxiii. 34 sq.; Acts vii. 52; John xix. 7." Ver. 7. RICHTER: "The evil one tempts at all times, but most easily through those we love; Adam through Eve, Christ through Peter, Matt. xvi. 23." Ver. 16. RICHTER: "Since Israel never carried out this sentence upon godless places, God has done it Himself, especially through the Chaldeans." SCHULTZ: "If the Church neglects the extermination, the Lord will complete it through the spirit of judgment and the spirit of destruction even, Isai. iv. 4.—Faith in temptation, however dazzling the temptation is to it, follows the Lord; however alluring, the Lord is all to it and more; however violent, it is satisfied with the grace whose strength is mighty in the weak."

CHAPTER XIV. 1–29.

1 YE *are* the children [sons] of the Lord your God: ye shall not cut [wound]
yourselves, nor make any baldness between your eyes for [with regard to] the dead.
2 For thou *art* an holy people unto the Lord thy God, and the Lord hath chosen
thee to be a peculiar people [a people of possession] unto himself, above all the
3 nations that *are* upon the [face of] earth. Thou shalt not eat any abominable
4 thing. These *are* the beasts which ye shall [may] eat: The ox, the sheep, and the
5 goat, The hart, and the roe-buck[1] [gazelle], and the fallow-deer [dappled buck],
and the wild-goat, and the pygarg [buffalo? chamois?], and the wild-ox, and the
6 chamois.[2] And every beast that parteth the hoof, and cleaveth the cleft into two
claws, *and* cheweth [bringing up] the cud among the beasts, that ye shall eat.
7 Nevertheless, these ye shall not eat, of them that chew the cud, or of them that
divide the cloven hoof; *as* the camel, and the hare, and the coney [a species of
marmot]; for they chew the cud [are ruminators], but divide not the hoof; *there-*
8 *fore* they *are* unclean unto you. And [also] the swine, because it divideth the
hoof, yet cheweth not the cud, it *is* unclean unto you: ye shall not eat of their
9 flesh, nor touch their dead carcass [that which is fallen]. These ye shall eat, of
10 all that *are* in the waters: all that have fins and scales shall ye eat: And whatso-
11 ever hath not fins and scales ye may not eat; it *is* unclean unto you. *Of* all clean
12 birds ye shall [may] eat. But these *are they* of which ye shall not eat: The eagle,
13 and the ossifrage [bone-breaker, sea-eagle], and the ospray, And the glede[3] [falcon],
14 and the kite and the vulture[4] after his kind. And every raven after his kind.
15 And the owl[5] [daughter of wailing, or desert, or of greediness], and the night-hawk
16 [cuckoo], and the cuckoo[6] [hawk], and the hawk after his kind. The little owl,
17 and the great owl, and the swan[7] [screech-owl], And the pelican, and the gier-eagle
18 [carrion-kite? heron? swan?], and the cormorant, And the stork, and the heron
19 [plover?], after her kind, and the lapwing, and the bat. And every creeping thing
20 that flieth [all turning things] *is* unclean unto you: they shall not be eaten. *But*
21 *of* all clean fowls ye may eat. Ye shall not eat *of* anything that dieth [falleth] of
itself: thou shalt give it unto the stranger that *is* in thy gates, that he may eat it;
or thou mayest sell it unto an alien: for thou *art* an holy people unto the Lord
22 thy God. Thou shalt not seethe a kid in his mother's milk. Thou shalt truly[8]
[again] tithe all the increase of thy seed, that the field bringeth forth year by year.

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 5. GES.: The roe-antelope, referring to the whole species, and so called from its gracefulness and beauty.—A. G.]

[2] [Ver. 5. These terms are descriptive of different kinds of antelopes, named from the physical qualities, as swiftness, leaping or color. The chamois denoting most probably some mountain sheep.—A. G.]

[3] [Ver. 13. Glede, common kite, from its keenness of sight. Perhaps we should read רָאָה, vulture, for רָאָה, Lev. xi. 14.—A. G.]

[4] [Ver. 13. Kite and vulture. The distinction seems to be that between the red and black kite. See SMITH's *Bib. Dict.*, which is full and satisfactory upon all these terms.—A. G.]

[5] [Ver. 15. Probably the ostrich.]

[6] [Ver. 15. Cuckoo, a species of petrel.]

[7] [Ver. 16. More correctly the ibis.]

[8] [Ver. 22. Tithing, thou shalt tithe.]

23 And thou shalt eat before the Lord thy God, in the place which he shall choose to
place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the
firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord
24 thy God always. And if the way be too long for thee, so that thou art not able to
carry it; *or* if the place be too far from thee, which the Lord thy God shall choose
25 to set his name there, when [if] the Lord thy God hath blessed thee: Then shalt
thou turn [give it] *it* into money, and bind up the money in thine hand, and shalt
26 go unto the place which the Lord thy God shall choose: And thou shalt bestow
[give] that money for whatsoever thy soul lusteth [desireth] after, for oxen, or for
sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth [asketh]:
and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and
27 thine household. And the Levite that *is* within thy gates; thou shalt not forsake
28 him: for he hath no part nor inheritance with thee. At [From] the end of three
years thou shalt bring forth all the tithe of thine increase [in-bringing, return] the
29 same year, and shalt lay *it* up within thy gates: And the Levite (because he hath
no part nor inheritance with thee), and the stranger, and the fatherless, and the
widow, which *are* within thy gates, shall come, and shall eat and be satisfied; that
the Lord thy God may bless thee in all the work [the deeds] of thine hand which
thou doest.

EXEGETICAL AND CRITICAL.

1. Vers. 1, 2. From the death-penalty mentioned above, Moses comes now to speak of mourning for the dead, so far as the confession to the Lord therein comes into view, as a confession with respect to man even, *viz.*, as to his body, vers. 1, 2. The reason is found in the filial relation of Israel, and more closely and objectively stated in this **peculiar people.** Comp. Ex. iv. 22 (Num. xi. 12; Deut. i. 31; viii. 5; xxxii. 6, 18). To this objective relation there must be a corresponding subjective conduct, since those consecrated to Jehovah would be profaned by a heathenish excess in mourning. Comp. upon Lev. xix. 28 (xxi. 5).—**Between your eyes,** *i. e.* upon the forefront of the head, above the brow. The wound and disfiguration is thus the most external or obvious, but comprehends more truly the conformity to heathen customs, and still more the wild excess of grief for the dead, as over against God, who is and will be the living (v. 23). Upon ver. 2 comp. vii. 6. [The order of thought is this: Idolatry must be checked and suppressed at whatever cost, chap. xiii. The whole life of the people, also, was to be shaped and regulated by its relations to God; as to their mourning, vers. 1. 2, as to their food, 3-21, and in their sacred meals, 22-29.—A. G.]

2. Vers. 3-21. The same motives and reasoning avail with respect to food, vers. 3-21, as with respect to life; and Moses comes back to the joyful meals, chap. xii., in order to close up what he had to say in the exposition of the third command. What in this reference is an **abomination** to the Lord (vii. 25, 26; xii. 31), and thus forbidden by Him; as it opposes His holiness, so also the confession of His name (Acts x. 14). While in Lev. xi. 3 we have the general rule as to what may be eaten among the land animals, here we have named 1) four-footed domestic animals, ver. 4, and wild animals, ver. 5, in reference to Canaan, then first, ver. 6, the general rule with perfect plainness. Of the two criteria of animals proper for food, the first, which is also the most detailed,—the cleaving of the hoof, since the cleft extends entirely through,-thus makes two hoofs,-and comes altogether outwardly into view, only to aid the other (and hence the absence of the ו conj.),—which is the more important. The arrangement of the ruminants, as it permits a more rapid assimilation of the food in the quiet of digestion, diffuses over them the paradise-peace of the tame animals, by so much the more as their food is only vegetable (Gen. i. 30). The divided hoof, with respect to the domestic animals, as thus clearly proper for food, is simply used as a mark.—**Chewing [bringing up] the cud.**—גֵּרָה, from גָּרַר גָּרַח, to cleave with the teeth, crush, *i. e.* ruminating (Lev. xi. 7: chew that which is chewed, still over again), since the ruminants can by a four-fold stomach bring back again the swallowed food that they may masticate it. Ver. 7. The camel has no thoroughly cloven hoof, but treads behind upon an undivided yielding ball. If the hare is intended, it is referred to because of the ruminating movement of the lips, as also the wahr or marmot. Comp. Lev. xi. 4 sq., where what is here said of the three, is said of each one separately. LINNÆUS classes the hare with the ruminants. [Upon the objection that Moses has here fallen into a mistake, since the hare does not ruminate, it is sufficient to say, that those who have watched the hare moving and working its jaw are led to speak of it as chewing the cud. COWPER speaks of one of his hares "as chewing the cud all day." Although not strictly and scientifically a ruminant, it was popularly so. And Moses is not writing a scientific work upon the natural history of these animals, but simply giving to the people a ready index by which they could know what were to be eaten and what not. He grounds nothing upon the apparent rumination of the hare, but guards the people against grounding their conduct upon it. They may not eat of it, though it (apparently, popularly) cheweth the cud. There is no more solid ground for the objection here than there would be for an objection against the phrases which speak of the sun as rising and setting.—A. G.]—

Ver. 8. Swine form another exception, Lev. xi. 7, 8. נְבֵלָה, the sinking away, fallen (*cadaver*). Vers. 9, 10. To the larger land-animals follow now 2) the water-animals. Similar to Lev. xi. 9 sq., but more briefly. The serpent appears to have fixed the rule, Gen. iii.—Ver. 11. צִפּוֹר Lev. xi. 13; הָעוֹף.—Vers. 12-18. 3) The three times seven unclean birds. Comp. Lev. xi. 13 sq. Ver. 13. הָרָאָה where Lev. xi. 14 has הַדָּאָה. The latter is either an error of the copyist for the former, or a synonym for it, or the first is an interpolation, as then the not exhaustive catalogue admitted of completions. רָאָה literally bird of prey, is moreover equivalent to דַיָּה Isa. xxxiv. 15.—Ver. 19. Lastly: 4) the small animals, (שֶׁרֶץ creeping things, reptiles), but as it is connected with the birds, more fully Lev. xi. 20 sq., where four kinds of locusts were permitted, but which in reference to Canaan do not come into view here. Ver. 20 is therefore more comprehensive than ver. 11, silently including the permitted locusts. [As to the distinction between clean and unclean animals, its historical basis and growth, the grounds on which it rests, the ends it was designed to serve, and how far it is now done away, abrogated since Christ—the great sacrifice—died, see Smith's *Bib. Dic.*: Bib. Com., Lev. xi., and this Comm. on the same passage. As to the differences between the enumeration there and here, they are to be accounted for by the change in the circumstances of the people—they not needing now such full instruction as to the whole class of reptiles as then; by the special objects which Moses had in view in Deuteronomy; and upon the fact that the variations are only apparent, the omitted animals being included in the general classes in both narratives.—A. G.]. Ver. 21 is to be applied naturally to animals proper for food. Comp. ver. 8. נבלה is indeed not the same as טרפה (Ex. xxii. 30): but according to Lev. xvii. 15 (xi. 39 sq.), the eating of the one as of the other, defiles on account of the blood, and even to the stranger. There is here a concession to the enlarged relations in Canaan, while moreover the prohibition for Israel is made still more manifest. **For thou art an holy people.** The **stranger** as is suited to the march in the wilderness is thought of in Leviticus, as in closer relations to Israel than in Deuteronomy, and thus the defilement only until the evening was spoken of with reference to both. Here, on the contrary, there is a separation between the two, for Israel a simple prohibition, and for the stranger a general permission. Through the **giving** (Ex. xxii. 30; Rev. xxii. 15) and **selling** to the stranger of what was forbidden to Israel, Israel was profited. There is in the case a confession and judgment as to the stranger in question, out of which was developed afterward the distinction between גר צדק, and the גר תושב. Thus here also גר is connected with נָכְרִי (the disowned, rejected, the other absolute stranger). —גדי is generally the young (the expelled) especially the young kid. Comp. upon Ex. xxiii. 19; xxxiv. 26. The direction is here connected with the command and prohibition as to animal food, through which the milk of the mother, as the natural food of the young, appears "to a certain extent of one grade with the blood of the animal," thus indicating a tender regard for life, however much the killing and eating of the young kid was relished. Jehovah the living God! that Israel must never forget. **To seethe**, sq., would barbarously sacrifice that regard for life to the dainty lickerish taste. The general preparation with milk was not forbidden. Comp. further xxii. 6 sq.

3. Vers. 22-29. There is here a closing return to chap. xii. 6, and indeed in reference to the tithe. For the more detailed statement of the case, see Intro., § 4, I. 19. Comp. moreover Lev. xxvii. 30 sq; Num. xviii. The tithing generally, is an acknowledgment of Jehovah as the proprietor, but especially here in ver. 23. Comp. xii. 11; iv. 10, and other passages. Comp. also upon xv. 19 sq. Ver. 24. A reference to the altered circumstances in Canaan, as in xii. 21. Ver. 25. **Into money (silver)** to give instead of these vegetable tithes in kind. But that this should appear as clearly as possible as a tithe-gift, it was more definitely added, that they should take the money bound up in the hand when they came to the place of the sanctuary. There, ver. 26, it was to be expended for the purpose of this tithe, to wit, the joyful sacred meal, to which both flesh and wine, *etc.*, belonged. [It is scarcely possible to confound this tithe with that to the Levites, Lev. xxvii. 31; Numb. xviii. 27. Two-tenths were to be taken—one for the Levites, and one reserved for the uses of the person who gave the tithe—as directed here and in the 12th chap. It is a question whether this second tithe was a full tenth, or only a tenth of the portion left after the Levitical tithe had been levied. The more obvious construction implies that there were two full tenths.—A. G.]. שֵׁכָר intoxicating drink, must, palm wine. Comp. also xii. 15, 20. [The distinction here is not between two kinds of wine, one intoxicating and the other not, but between wine and a drink made from some other substance than the grape; from honey or barley. Gesenius: Or perhaps dates. In Num. xxviii. 7 it seems to be used as synonymous with wine, or at least as including it. —A. G.]. Ver. 27. As xii. 12, 19. Herxheimer: "When thou separatedst this second tithe, withhold not the first tithe to the Levite, this thou mayest give to no other than the Levite dwelling with thee." Ver. 28. **At the end**, sq, *i. e.*, in the passing of each third year, and indeed after the harvest of the third year; twice in each seven years. Comp. xv. 1. **Thou shalt bring forth** from the storehouses, granaries. **All**, *viz.*, all the second tithe of this year (ver. 22)—called by the Jewish authorities "the third tithe" (a poor tithe)—but should not, neither in kind nor in money, come to the place of the sanctuary. Comp. xxvi. 12 sq.

DOCTRINAL AND ETHICAL.

1. As the mourning, with whose prohibition the chapter begins, has a symbolical nature, in accordance with the well-known character of the East, and of antiquity generally, so the command and prohibition as to food belongs to the ceremo-

nial law, and shares the same symbolical character. At first the prohibition, ver. 3. Jehovah thus defines what in regard to flesh-food would not accord with the confession of His name. There is therefore in the Rabbinic notion of a "kingly, authoritative command," as to whose grounds we need not refine and strive, more theology than in many attempted explanations of the clean and unclean. The sanitarian theory (GROTIUS, MICHAELIS [SPENCER,—A. G.]), although only in respect to the bodily life, could be conceived and framed theologically from the idea of God as the living one; still further upon an old back-reaching (upon Lev. xi. 44) emphasizing of the significance of animal food generally, especially of unclean animals, with respect to the soul-life of man. The notion of "an animal clean and unclean, physiologico-psychical disposition" (LANGE, DELITZSCH), comes too near a creative dualism, and in its particular features is not susceptible of proof. But the founding of the distinction (KEIL *Archæ*, II. 20) "upon a certain instinctive feeling to view many animals as types of sin and corruption, which thus fill us with aversion and horror" is too subjective. That the separation of the O. T. people of God from the idolatrous world, comes out in the food statutes of Israel, appears from the scorn of the heathen, who ate for the most part precisely those animals forbidden to Israel. It is undeniable also that with such divine limitations as to what should be eaten and what not, life, even down to its material foundations, carries with it a thorough and prevailing reminding of Jehovah. The idea physically fixed in the Israelitish food laws, was the religious and moral idea of the living God, of Jehovah as the Holy One, to which only the pure or the purified agree. Whatever is an abomination to Jehovah (תּוֹעֵבָה, ver. 3) must be an unclean, defiled thing to Israel (שֶׁקֶץ), it defiles the people of the Lord (Lev. xi.); it should be unclean to them (Deut. xiv. 7, 8, 10). Thus the ceremonial law generally, and the food law especially, promoted the knowledge of sin, and of death, which has entered the creation of God through sin.

2. In Lev. xi., and in this renewal in Deuteronomy, we have the familiar division of animals into four classes, and in the same order of succession. But (comp. Exeget. and Crit.) although the Deuteronomic statement is based upon that in Lev.; where they coincide, it is more condensed, what is there detailed is here omitted, the same freedom rules it with respect to the number and arrangement of the unclean birds, as earlier in the particular enumeration of the larger clean land animals. It is evident that the latter lies as entirely in the circumstances in Canaan, to which Deuteronomy bears constant reference, while *e. g.* the detailed description, Lev. xi. 9 sq. (Deut. simply בַּמָּיִם) to the desert. (A similar contrast, viii. 7 sq.). The omission of locusts, still used as food in the wilderness (Matt. iii. 4) is justified fully by the repeated attestations in Deut. of the abundance in Canaan. The prevalence of the sacred symbolic numbers as to the formal element of the chapter, is worthy of notice: thus ten clean land animals, three into seven unclean birds.

3. The food usages of Israel symbolized the religious destination of the people, in opposition to sin and death; as the consecration to the holy and living Jehovah is formulated to a confession in the food of Israel, it should also rule throughout the life sustained by the food, and thus essentially as it is in the New Testament. Col. iii. 17, (1 Cor. x. 31). Comp. John xvii. 19. The opposition to sin and death, in which the food-law moves, leads as was remarked in the exegesis—and by a more full and accurate consideration of particulars the retrospect may be much more clearly seen—back to the original creation, in which there was neither sin nor death. With this also agrees especially the prohibition with respect to the kid, and generally the prohibition as to the fallen, both of the clean and unclean, reaching as far as the touch even, and silent as to the eating; for upon the נְבֵלָה death has done its work (Lev. xi. 29: כִּי יָמוּת) it is not slain according to the Divine permission, Gen. ix. Here belongs also in reference to the unclean birds, and so much the more since there is no characteristic of the clean given, the prominent idea, that they are birds of prey, carnivorous, devouring alive the smaller animals. On the other hand the greater land animals, since the giving of flesh for food, the defined four-footed animals with their significant marks, although they perhaps do not conceal or hide the dissension, the breach, running through the good creation of God through sin (?) do yet in any case, with their vegetable food, to which they hold fast agreeably to their origin, offer the most natural, as at the same time the most obvious, rule of the clean. [For what is supposed to be the spiritual meaning of these marks—the cloven hoof, and the chewing the cud—see WORDSWORTH: here and on Lev. xi., who is learned and rich in all the patristic literature.—A. G.].

HOMILETICAL AND PRACTICAL.

Ver. 1. Against excessive mourning: it is childish, not childlike; heathenish, not holy. The true measure in our mourning for the dead, not borrowed from the heathen, who have no hope, 1 Thess. iv. 13, and are out of communion with God. (Upon anniversaries for the dead). BAUMGARTEN: "The inward communion of Israel with Jehovah should be such that death should have no power over it, so that Israel, in the midst of the dominion of death, should not suffer the disfiguring signs of death, by which the heathen represent themselves as a prey to the power of death (Heb. ii. 15) though in the midst of life, to come upon his body. But the divine sonship of the individual rests upon the divine sonship of the entire Israel, just as the divine sonship of Christ is the ground out of which believers receive power to become the sons of God." Where the sonship of God is, there is the inheritance, the promise of eternal life.—Ver. 2. PISCATOR: "A beautiful description of the Christian Church." BERL. BIB.: "Whoever will be holy for God, must be a child, must be as God will have him. Luke xviii. 16 sq." Ver. 3. STARKE: "He alone is a true Israelite who guards himself from the impurities of sin, Matt. xv. 17 sq." WURT. BIB.: "Pure things become impure to men through the pro-

hibition of the divine word." OSIANDER: "We should not bring the shadows of the O. T. into the free Church of Christ. 1 Cor. x. 25." Ver. 5. What was clean to eat was not therefore clean for sacrifice; since the pure brings himself a sacrifice, all is pure for food. Rom. xiv. 14; Col. ii. 14, 16 sq.; 1 Tim. iv. 4; Gen. ix. 3.—Ver. 21. LUTHER: *i. e.*, "Let the dead bury their dead." PISCATOR: "It is demanded from a Christian that he should not be defiled with dead——works." Ver. 26. SCHULTZ: "Though a man has great reason to be sad in himself, let him rejoice so much the more in the Lord, and through his rejoicing actually praise His kindness. Ps. xxiii. 5." Ver. 28. TUB. BIB.: "We should cheerfully set aside from our possessions for the poor, and that according to our ability." Ver. 29. RICHTER: "Christ reminds us of these love-feasts. Luke xiv. 13 sq. The blessing will not fail. 2 Cor. ix. 6 sq." STARKE: "There is no better means to secure the blessing of God and be rich, than generosity and benevolence to the servants of the Church, the stranger, the poor, the widow and the fatherless, and all for the sake of religion. Prov. xix. 17."

The Fourth Command.

CHAPS. XV.—XVI. 17.

CHAP. XV. 1–23.

1, 2 At the end of *every* seven years thou shalt make a release. And this *is* the
manner [word] of the release [what is said therein]: Every creditor that lendeth
aught unto his neighbour[1] shall release *it;* he shall not exact [press his, sq.] *it* of
his neighbour, or of his brother; because it is called [for called is] the Lord's re-
3 lease. Of a foreigner thou mayest exact [urge, press] *it again:* but *that* which is
4 thine with thy brother thine hand shall release: Save when [Only that][2] there
shall be no poor among you; for the Lord shall greatly bless thee in the land
5 which the Lord thy God giveth thee *for* an inheritance to possess it: Only if thou
carefully hearken unto the voice of the Lord thy God, to observe to do all these
6 commandments [this commandment] which I command thee this day. For the
Lord thy God blesseth thee, as he promised thee: and thou shalt lend unto many
nations, but thou shalt not borrow; and thou shalt reign over many nations, but
7 they shall not reign over thee. If there be among you a poor man of one of thy
brethren within any [one] of thy gates in thy land which the Lord thy God
giveth thee, thou shalt not harden thy heart, nor shut thine hand from thy poor
8 brother. But thou shalt open thine hand wide [cheerfully][3] unto him, and shalt
9 surely [richly] lend him sufficient for his need, *in that* which he wanteth. Beware
that there be not a thought in thy wicked heart [a word in thy heart, worthless-
ness] saying, The seventh year, the year of release, is at hand; and thine eye be
evil against thy poor brother, and thou givest him nought; and he cry unto the
10 Lord against [over concerning] thee, and it be sin unto thee. Thou shalt surely[4]
give him, and thine heart shall not be grieved [and not evil shall thine heart be]
when thou givest unto him: because that for this thing the Lord thy God shall
bless thee in all thy works, and in all that thou puttest thine hand unto [the reach-
11 ing forth of thine hand]. For the poor shall never cease out of the land: there-
fore I command thee, saying, Thou shalt open thine hand wide [ever again] unto
12 thy brother, to thy poor [bowed, distressed] and to thy needy, in thy land. *And*
if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve
13 thee six years; then in the seventh year thou shalt let him go free from thee. And
when thou sendest him out free from thee, thou shalt not let him go away empty:
14 Thou shalt furnish him liberally [Thou shalt load him, lay upon his neck richly]
out of thy flock, and out of thy floor, and out of thy wine-press: *of that* wherewith

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 2. SCHROEDER, lit., every master lending his hand, which he will lend to his neighbor. See Exegetical Note.—A. G.].

[2] [Ver. 4. Margin, to the end that there may be, *etc.* BIB. COM. renders no poor with thee in the transaction. But the rendering which is allowable seems liable to the objection that the idea so expressed is forced into the text.—A. G.].

[3] [Ver. 8. Opening thou shalt open—both widely and cheerfully.—A. G.].

[4] [Ver. 10. Cheerfully, richly. See above on ver. 8.—A. G.].

15 the Lord thy God hath blessed thee thou shalt give unto him. And thou shalt re-
member that thou wast a bond-man in the land of Egypt, and the Lord thy God
16 redeemed thee: therefore I command thee this thing [word] to-day. And it shall
be, if he say unto thee, I will not go away from thee; because he loveth thee and
17 thine house, because he is well with thee: Then thou shalt take an awl and thrust
[give, it in] *it* through his ear unto the door, and he shall be thy servant for-
18 ever. And also unto thy maid-servant thou shalt do likewise. It shall not seem
hard unto thee, when thou sendest him away free from thee: for he hath been worth
a double hired servant *to thee* [double of the wages of the hireling has he served
thee six years], in serving thee six years: and the Lord thy God shall bless thee
19 in all that thou doest. All the firstling males that come [are born] of thy herd
and of thy flock thou shalt sanctify unto the Lord thy God: thou shalt do no work
20 with the firstling of thy bullock, nor shear the firstling of thy sheep. Thou shalt
eat *it* before the Lord thy God year by year in the place which the Lord shall
21 choose, thou and thy household. And if there be *any* blemish therein, *as if it be*
lame, or blind, *or have* any ill blemish, thou shalt not sacrifice it unto the Lord thy
22 God. Thou shalt eat it within thy gates: the unclean and the clean *person shall*
23 *eat it* alike, as the roebuck, and as the hart. Only thou shalt not eat the blood
thereof; thou shalt pour it upon the ground as water.

CHAP. XVI. 1–17. 1. OBSERVE [Keep] the month of Abib, and keep [make, cele-
brate] the passover unto the Lord thy God: for in the month of Abib the Lord
2 thy God brought thee forth out of Egypt by night. Thou shalt therefore sacrifice
[kill] the passover unto the Lord thy God, of the flock and the herd, in the place
which the Lord shall choose to place [cause his name to dwell] his name there.
3 Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened
bread therewith, *even* the bread of affliction; (for thou camest forth out of the land
of Egypt in haste): that thou mayest remember the day when thou camest forth
4 out of the land of Egypt, all the days of thy life. And there shall be no leavened
bread seen with thee in all thy coasts seven days; neither shall there *any thing* of
the flesh, which thou sacrificedst [didst kill] the first day at even, remain all night
5 until the morning. Thou mayest not sacrifice [kill, as margin] the passover within
6 any of thy gates, which the Lord thy God giveth thee: But at [to] the place which
the Lord thy God shall choose to place his name in, there thou shalt sacrifice [kill]
the passover at even, at the going down of the sun, at the season [time] that thou
7 camest forth out of Egypt. And thou shalt roast [cook] and eat *it* in the place
which the Lord thy God shall choose: and thou shalt turn in the morning, and go
8 unto thy tents. Six days thou shalt eat unleavened bread;[5] and on the seventh
day *shall be* a solemn assembly to the Lord thy God: thou shalt do no work *therein.*
9 Seven weeks shalt thou number unto thee: begin to number the seven weeks from
10 *such time as* thou beginnest *to put* the sickle to the corn. And thou shalt keep
[make] the feast of weeks unto the Lord thy God with a tribute [measure] of a
free-will-offering of thine hand, which thou shalt give *unto the LORD thy God,*[6] ac-
11 cording as the Lord thy God hath blessed thee: And thou shalt rejoice before the
Lord thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy
maid-servant, and the Levite that *is* within thy gates, and the stranger, and the
fatherless, and the widow, that *are* among you, in the place which the Lord thy
12 God hath chosen to place his name. And thou shalt remember that thou wast a
13 bond-man in Egypt: and thou shalt observe and do these statutes. Thou shalt ob-
serve [make to thee] the feast of tabernacles seven days, after that thou hast gath-
14 ered in thy corn, and thy wine.[7] And thou shalt rejoice in thy feast, thou and thy
son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite,

TEXTUAL AND GRAMMATICAL.

[5] [Ver. 8. Restraint, as if from labor, although etymologically possible, does not meet the case here. SCHROEDER transfers the Hebrew word to the text. But our version is here preferable.—A. G.].

[6] [Ver. 10. The italic words are needless.—A. G.].

[7] [Ver. 13. Lit., In thy gathering from thy floor and thy wine-press.—A. G.]

15 the stranger, and the fatherless, and the widow, that *are* within thy gates: Seven
days shalt thou keep a solemn feast unto the Lord thy God in the place which the
Lord shall choose: because [for] the Lord thy God shall bless thee in all thine
increase [inbringing, produce] and in all the works of thine hands, therefore thou
16 shalt surely rejoice. Three times in a year shall all thy males appear [be seen]
before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles; and they
17 shall not appear before the Lord empty: Every man *shall give* as he is able [according to the gift of his hand] according to the blessing of the Lord thy God which
he hath given thee.

EXEGETICAL AND CRITICAL.

1. As the third command closes with the number three, xiv. 28, so the fourth command, defined through the sacred number seven, has its commencement numerically with that number. Theologically this chapter connects itself with that which precedes, in this way, that as in the tithes the whole fulness of the earthly goods was recognized as Jehovah's, as His blessing, belonging to Him, and for which He is to be praised; so with the seven days the whole period of life generally was regarded as sanctified to Jehovah, because He will complete it in His holy and blessed rest. Ethically and practically the transition is from the tithe of the poor at the close of the 14th chap., to 1) the poor debtor, vers. 1-11; 2) the Hebrew slaves, male and female, 12-18.

2. Vers. 1-11. Ver. 1. **At the end,** sq., *i. e.* at the expiration of the septennate; thus in general the Sabbatical year. With the presupposition of this institution from Ex. xxiii. 10 sq.; Lev. xxv. 2 sq. (comp. upon these passages, and the article in Herzog's *Encykl. XIII.* 205; Bræm., *Wanderings of Israel*, p. 381; [also article on Sabbatical Year in Smith *Bib. Dict.*—A. G.], there is a completion, but at the same time a genuine exposition and application of the Sabbath-law, according to Mark ii. 27. As שְׁמִטָּה תַּעֲשֶׂה (xv. 1) refers to שָׁמַט, Ex. xxiii. 11, to leave, let lie, then the land, and indeed with reference to the poor; here with a like reference to the poor, to whom a loan has been made—the loan. The connection also of שָׁמוֹט, ver. 2, with יָדוֹ, that every creditor should permit his hand to rest with reference to that which he had lent, brings out the same thing; only that with every such interpretation as to the sowing and the harvest (Ex. xxiii. 10), there must be a regard also to Lev. xxv. 4, 5. Reference to the latter passage is the more in place here; for the debtor relation lies, in the highest measure, at the foundation of the statement, Lev. xxv. Jehovah there gives Israel the land, as here the בַּעַל מַשֵּׁה is either: the **master of the lending**, having the object in the relative clause: **which he will lend** or: the idea of the master is defined from the connection, and מַשֵּׁה is the object—lends the loan to his neighbor. Canaan is a good loaned. Jehovah is the only proprietor and creditor in the land; this is especially the supposition for the sabbatical year, Lev. xxv. 2. But if all are debtors to Jehovah, the relation of debtor between man and man can only be relative, and must be carried out according to Matt. vi. 12. Thus passing over from the tithe to the Sabbath idea, the sabbatical year (שַׁבַּת שַׁבָּתוֹן), the rest of the divine loan, namely of the land, a שבת ליהוה (Lev. xxv. 4, 2), becomes in Deuteronomy a **release** also of every human loan. All Israelites are moreover brethren, which is insisted upon, vers. 2, 3, *etc.* Israel pays no tithe to Jehovah from his loan during the sabbatical year. Jehovah Himself cares for the *personæ miserabiles* in His enlarged blessing upon the seventh year (Lev. xxv. 6 sq.), through which the master appears as placed alike with his servants, thus—although there is no express mention of the widow, fatherless, poor, comp. however Deut. xxiv. 14—fed upon divine alms, as they are usually through the blessing of God upon their toil. It agrees well with this detailed explanation to understand שְׁמִטָּה, ver. 1, as the leaving the debtor in rest for the seventh year, as the clause: **thou shalt not exact** (**press**), more fully describes, and one who is also אָחִיו. The usual Jewish interpretation is that there should be an entire release of the debt, Luke vi. 34, 35. [The clear reference to the land-rest or release, which was for the year, and the force of the Hebrew word rendered exact, more correctly urge or press, and the whole spirit of the Mosaic law, which was not to destroy obligations of this kind, but to guard the poor and unfortunate against undue severity or oppression, are all in favor of the interpretation which regards the release as for the year. This interpretation is now almost universally accepted. The Bib. Com. adds also: "it seems further clear that the release had reference only to loans, and to loans lent because of poverty, not to debts contracted in the purchase of goods." A. G.]—**Called**, sq.; an official proclamation, although not precisely as Lev. xxv. 9, 10 (xxiii. 2, 4). Probably at the beginning in the seventh month (10. Tisri) at the day of atonement. לַיהוָה, as Lev. xxv. 2 (Ex. xx. 10). This reference to the Sabbath Year gives the reasons for the release of the debtor. Ver. 3. Comp. xiv. 21 (xxiii. 21). The **foreigner** was not in the condition of those who had no harvest this year, and therefore could not pay.—**Which is thine**, what thou hast of thine in thy brother's hand as a loan. The hand, because it must rest, keep festal time, in reference to the field, *etc.*, would perhaps be busy with reference to the debtor. But we cannot serve God and mammon. Ver. 4. **Only**

(will I say to you still) **that**, sq , equivalent to but, nevertheless (in the promised rich and sure blessing of God), there shall be no אֶבְיוֹן (literally straitened, wretched) in Israel, to whom one shall have to lend. Not that Israel should be charged to take care that there be no poor (SCHULTZ, KEIL), but to hold before him the idea of his blessed national condition as willed by God (ver. 6). In every possible mercy or kindness of Israel, Jehovah has thus been before him. Comp. further iv. 21, 38. From this ideal stand-point the earnest exhortation (ver. 5) introduces the transition to the relations, not as they should be, but as they are and will be. Ver. 6. בֵּרַכְךָ. The blessing is a complete, spoken, established thing. As it is here explained, so it must be understood in ver. 4 (against KEIL and SCHULTZ). עָבַט in Hiph.: to take from any one a pledge for security, to oblige one. thus to lend upon security; in Kal.: to bind one's self by a pledge; hence, to borrow from one. Such independence is surely a dominion in the world. Ver. 7. The actual relations at first hypothetically stated. Comp. ii. 30. אָמֵץ, Piel: to draw together, hence make firm, spoken against such an unnatural state, which truly the closed hand follows in a natural way, as a door which is shut before the needy brother. Ver. 8. Obliges them to do much more than to leave the hardened, closed heart.—**For his need.**—דֵּי is the construct st. of דַּי (דָּיָה), abundance, sufficient, enough to cover what was wanting to him. Ver. 9. The application to the Sabbatical Year. Comp. viii. 5; xiii. 14. It would be shameful to represent to himself the obligation of the seventh year, and anticipate it with an evil eye with respect to his needy brother. Since the year is one proclaimed as לַיהוָה, ver. 2, the loud or mute cry of the poor becomes intelligible (James ii. 15 sq.; 1 John iii. 17; James iv. 17). Ver. 10. According to the connection, it concerns especially the loan which he asks (2 Cor. ix. 5 sq.). Comp further xii. 7. Finally ver. 11 presents the entire sad and actual condition (Matt. xxvi. 11), as on account of sin, as its consequence, guilt, punishment, which condition, however, must be met with brotherly kindness and mercy (1 Pet. iv. 8). The whole arrangement of the seventh year rests upon the supposition of this never-ceasing relation of the subjective inward (עָנִי) and objective outward wretchedness. [It is questionable whether the statement: the **poor shall never cease**, sq., is to be regarded as a penalty for sin. There is nothing in the passage which would lead us to suppose this; and there is no necessity for the supposition in order to reconcile these words with ver. 4: **there shall be no poor among you**. There was the same necessity then as now for these diversities in human condition. Each class needed the other for their mutual good. The promise in ver. 4 is not absolute, nor merely conditional, as suspended upon Israel's obedience or disobedience. The promise was that there should be no abject poor, no crushed, wretched ones. There should be poor, those needing aid; but they should be relieved. This whole provision of the year of release, and laws similar in spirit and tendency respecting inheritance are to guard against the total ruin of the unfortunate and needy; to prevent the poor from sinking into hopeless poverty.—A. G.]

3. Vers. 12–18. There is no reference here to the Sabbatical year; but the Sabbatical principle and number are still retained. The connection with the tithe for the poor in the previous chapter is still in force, but not so "that the poverty which makes it necessary that the Hebrew should sell himself for a slave, forms the transition to the following provisions" (KEIL), for there is a different way in regard to servitude, Ex. xxi. 2. The generosity towards the enfranchised, which is commanded in Deuteronomy, gives much more the point of union with the foregoing precepts. Further it is the fundamental idea of the fourth command, the Sabbath idea, which as it was made availing in the year of release before, so now, and still more essentially, in the seven years of servitude. Israel is a servant, לַיהוָה; hence also whatever has part in the covenant-relation (the number seven) consequently the Israelitish slave: thus his time must be sanctified to Jehovah. This is brought into distinct consciousness in the seven years' service, and indeed is conformed through the injunction, **thou shalt not let him go away empty**, to the blessing which God placed upon the Sabbath, Ex. xx. 11. In this sense the Sabbath Year forms the transition from the foregoing to what follows. Ver. 12. **Be sold unto thee**, or **sell himself to thee.**—**Thy brother** points him—the one sold—out as an Israelite. עִבְרִי designates either: one from the other side with respect to the land, the other side of the Euphrates, or: עֵבֶר, the stem-father (Gen. x. 21), the drawing together, union, people, and indeed the people simply, so that the adjective here is equivalent to one of the grand nation, as the French love to call themselves, a landsman, in distinction from a foreign slave.—**Or an Hebrew woman**, an addition to Ex. xxi. What is there evident in the case itself is here expressed, comp. ver. 17, on account of the special case, Ex. xxi. 7 sq., because in what follows it is the relation of servant generally which is spoken of. Comp. on those passages.—**In the seventh year**, thus commonly, as in an extraordinary manner in the fiftieth or jubilee year, Lev. xxv. 39. Since Israel is redeemed out of the house of bondage (Ex. xx. 2), and is the servant of the Lord forever (Lev. xxv. 42, 55), there is no prolonged human bondage here. Ver. 13. Comp. Gen. xxxi. 42 (Luke i. 53). Ver. 14. Repeated servitude through poverty or want should be prevented. No mere empty freedom! So much as he can take, carry with him, perhaps also, pressed upon him. Comp. further ver. 6; xii. 7. Not send him away empty, but **give him**; it reaches to this, especially where they had received such blessings to give. A genuine Deuteronomic supplement. Ver. 15. Comp. v. 15; vii. 8; xiii. 6. Ver. 16. Comp. upon Ex. xxi. 5 sq. The public announcement and declaration of the servant pre-supposes the legal proceedings. In Deuteronomy, and according to the connection here, it is the private domestic act only which comes into view.—**And**

thine house includes the wife and the children of the servant, who, according to Ex. xxi. 4, would remain in the house.—**Well with thee.** The Hebrew servant was generally no slave (Lev. xxv. 43). See the excellent article by OEHLER in HERZOG'S *Encyclop. XIV.* 464 sq. Ver. 17. The symbol of that cleaving to the body (probably the right ear), thus of constant obedience (Ps. xl. 6 does not belong here) and of ever-enduring bondage to the house.—["Bored ears were made a badge of slavery, and so became ignominious," BIB. COM.; and thus show that the Hebrew servant was in many respects regarded as a slave, although his condition was greatly modified by the beneficent regulations here laid down.—A. G.] Enduring servitude has thus its disgrace in whatever moral motives it has its origin; it is not merely a resolution which has to do with it. עוֹלָם, according to the Jewish tradition. reaches only to the Year of Jubilee, or until the death of the master.—**Also unto thy maid-servant,** scarcely as ver. 14, according to the Jewish tradition, but as is said above of the servant. It related to the elder women, to whom the direction in Ex. xxi. 7 could have no application. Ver. 18 explains why this prominent precept again recurs. As the presumed public procedure excludes any gross violence, so ver. 18 meets and opposes the more subtle, by persuasion; the servant may and ought actually to be free. Moses meets the apparent hardness (Jer. xxxiv. 8 sq.), practically for the calculating selfishness, with the consideration, that the service of the servant in question was worth double that of a hired servant, if one had labored in his room; for him there was barely support, not even wages nor account; the servant had saved twice the cost, was also at every time ready for service. Isa. xvi. 14 belongs as little here as Isa. xxi. 16; at most only so far as with hired servants, there must be an exact reckoning. For the rest comp. ver. 6: as much as to say: thou wilt never be the loser, for the blessing of God is with thee.

4. Vers. 19-23. Comp. Introd. § 4, i. 19. Although the first-born have been named already, xii. 6, 17; xiv. 23, with the tithe, partly in the summary statement, and partly on account of what was common to all, still it is now first preeminently the subject of discourse. The reason is because the first-born belong to the exposition of the fourth command. While the tithe is the acknowledgment of Jehovah, as peculiarly the proprietor of the land, so with respect to the first-born, since birth leads into life, and over against the dead first-born of Egypt (Ex. xiii. 15) the first-born of Israel were kept alive (Num. iii. 13; viii. 17), it symbolizes naturally and historically the sanctification of the whole life to Jehovah (KEIL, *Arch. I.* 340). But that is the idea of the Sabbath. As to the peculiar institution in Israel with respect to the first-born, comp. upon Ex. xiii.; Num. xviii. In reference to the Sabbath, it is said, ver. 19: **thou shalt sanctify to Jehovah,** v. 12. Hence also עָבַד as in the fourth command. They are neither to profit by their labor, nor through the usual natural usufruct, *i. e.* they are treated as a sacrifice. Ver. 20. Comp. xiv. 23.—**Eat,** namely with the priests to whom the first-born belonged, Num. xviii. 18. (HENGSTENBERG: The eating of the first-born was granted to the offerer as such (Ex. xiii. 15), because the first-born belonged to the שְׁלָמִים.—*Authen. II.* 406 sq. Others: the discourse treats of the female first-born. Others: of a second first-born (!) Others: of the young animal, the best, the youngest.)—[The apparent inconsistency between this passage, which not only allows, but directs, that the offerers should partake of the victims, and that in Num. xviii. 18, which assigns the firstling to the priests, is discussed in the introduction. If the firstlings were only partly given to the priests, then of course there would be no inconsistency, since the offerer would have the remaining portions. But if, as the words in Num. xviii. 18 seem to imply, the whole was assigned to the priests, then the right here given to the offerer is grounded in the force of a custom which was originally provided for in the ritual of the sacrifice, especially of the passover sacrifice, which had gradually grown up to become a law, and which now receives the sanction of the law-giver. The right here bestowed may not have been alluded to in Numbers, just because it was well understood, but was here expressed in accordance with the very nature of Deuteronomy, in which the popular rights are fixed and guarded for all the future. If we keep in view the different circumstances, both of the law-giver and the people, in which these directions were given, it seems clear that the one is the natural and historical complement of the other, that what was needless, and therefore not expressly stated in the earlier, finds its appropriate place in the later legislation.—A. G.]—Ver. 21 is explained from the sacrificial character of the first-born (comp. Lev. xxii. 19, 20); hence also: **thou shalt not sacrifice (kill) to Jehovah,** on account of the sacred meals, that they might not be profaned with them. Ver. 22. Comp. xii. 15, 21, 22. Upon ver. 23 comp. xii. 16, 23, 24.

5. Chap. xvi., vers. 1-17. The reference to one sanctuary is generally deuteronomic; the special ground for what follows appears rather in the fourth command, hence this passage treats simply of "the feasts which are for the most part sabbatical." SCHULTZ. 1). The passover-feast, 1-8, with which, as already through the previous first-born institution (comp. also v. 15), the Sabbath-idea now gains more expressly its greater depth in the redemption first begun truly (out of Egypt), but pointing onward typically and far more widely. Ver. 1. Comp. v. 12.—חֹדֶשׁ, literally the breaking dawn, the first day, upon which the moon is again visible, hence month, which began with the new moon. But by no means the new moon of Abib (HITZIG) in opposition to Ex. xii. 6; Lev. xxiii. 5; Num. ix. 2 sq., which are all here supposed as well known. אָבִיב (the ear, green ears) is not a proper name, as indeed all the months were designated in the Pentateuch by numbers (HERZOG'S *Real Encyl.*). but appellative (Ex. ix. 31; Lev. ii. 14). The designation ear-month connects itself always with the exodus from Egypt,

as also the required feast-observance is here grounded in it (HENGST., *Authen. II.* 361). The later name is Nisan, our April. פֶּסַח, from the passing by or over, sparing, comp. Ex. xii. 13, 23, 27. May it be with reference to the "breaking through," the new shooting forth in spring, as the redemption in nature, at which time it was observed, similarly as our Easter? The passover-feast observance commanded, is emphasized here through the verifying לַיְלָה, historically as the eating of the well-known passover lamb, comp. upon Ex. xii. 8; Lev. xxiii. 5; as the passover meal pre-supposes the slaying of the lamb as completed, the direction, ver. 2. is either to be understood in reference to the place where the remaining sacrifices should be brought, including also the passover-sacrifice (Lev. xxiii. 8; Num. xxviii. 19-26), HENGSTENBERG, or to make prominent the end of the wider meals, marking them all with this character of the passover, the offering of all kinds, slain and thank (Ex. xxiii. 15; Lev. xxiii. 38) as one passover-feast (HERTZOG XI., p. 145; SCHULTZ, KEIL). The connection favors the latter view. [This is the accepted view. The Jews not only designated the whole service as the passover, but the word is used in the New Testament, John xviii. 28, in this wide sense. The seven days make it clear that it is so used here. "The passover-lamb was to be consumed on the first evening, and that with which they were to eat unleavened bread was the passover in the wider sense. The direction here therefore is no variation of the ordinary name, Ex. xii. 5. The rite of the paschal lamb is pre-supposed throughout, and the command of the present passage relates to the paschal offerings." BIB. COM.—A. G.]—Thus to the tone of joyful festivity impressed upon it (by the sacrificial meals) follows now, ver. 3, the other feature equally prominent and in itself predominantly earnest, solemn character of the passover-feast. Thus the **eating**, עָלָיו, if in the first case it may be referred to the passover-lamb, it cannot certainly in the second case—since it was continued seven days, and must therefore be generally with respect to the passover-feast or upon it. Some refer it to the offerings of the **flock and the herd**, ver. 2. The careful impressive negation of **leavened bread** must be understood, as the immediately following position of מַצּוֹת (fundamentally, to extend, thus flat, dried, extended, not previously cooked), intimates, with reference to the historical and not symbolical motive; **for in haste, anxious haste**—(חִפָּזוֹן, to concentrate, in anxiety, in order to flee, Ex. xii. 11 sq.) as the arrangement foreseen and prescribed by God, Ex. xii. 8, 15 sq., was entirely completed under the pressure of the circumstances at the time, Ex. xii 33, 34, 39 (HENGST., *Auth. II.* 367). What was symbolized by the leaven, beyond this signification of the historical relations (**that thou mayest remember**), comp. KURTZ, *Hist. II.* 127, does not come into view here. The מַצּוֹת is explained by לֶחֶם עֹנִי, and would certainly call to mind the oppression, affliction and poverty (KURTZ).

But the prominence of the number seven is to be observed with reference to the Sabbath-idea, which rules in this section: **seven days shalt thou**, sq., and the life-long remembrance is manifestly a sanctification of the whole life. On account of the grave, earnest recollections connected with the passover, to which the other aspect evidently serves as a relief, Moses has before, ver. 2, so expressly mentioned the other meals, in order to elevate the feast into the character of the Sabbath-feast, as a feast of a redemption which should come to its rest, as also the name of the Lord, in Canaan. (Ver. 2. Comp. xii. 11.) Ver. 4 repudiates again any existence of שְׂאֹר, *i. e.* leaven (the שְׂאָר, causes to boil up), during the seven days, and indeed in the most comprehensive way. Comp. Ex. xii. 15, 19; xiii. 7. לְךָ, belonging to thee. That nothing of the flesh of the passover-lamb should be left until the morning, but in that case should be burned with fire, rests upon Ex. xii. 10. The historical feature of haste also clings to the feast, and thus the passover was a night-meal. with whose food the succeeding morning had nothing to do. בָּעֶרֶב (not in the transition sense, not the twilight, but from עָרַב, to fold together; in the turning, sinking of day to night), at the 14th of Nisan. According to Ex. xii. 6: **between**, הָעַרְבָּיִם, dual, *i. e.* the double turning before and after sunset; comp. below, ver. 6. Thus the slaying of the passover would be between the fifth and seventh hour.—**The first day**, equivalent to the day before, *i. e.* before that, with the 15th of Nisan beginning seven days' feast of unleavened bread. Vers. 5, 6. A modification of Ex. xii. 7, 46, with respect to Canaan and out of the sacrificial nature of the passover. Comp. Num. ix. 7, 13; Ex. xii. 17; xxxiv. 18, 24. Thus at the sanctuary. Comp. however KURTZ II., p. 342. In any case the distinction in the expression: **in the place**, with reference to the cooking and the eating, from that in xii. 7, 18, is worthy of notice; this could occur at the dwelling, the night-quarters of each one in the place of the sanctuary. [The modification as to the one place from Ex. xii. 7, 46, is certainly a modification contemplated and provided for in the original institution, is alluded to in Ex. xxxiv. 24, and finds express utterance here naturally and in full accordance with the spirit of Deuteronomy.—A. G.]—**To thy tents** is thus, after the conclusion of the whole feast, to their respective homes (John vii. 53, 37).—**Roast, cook**, with reference to the passover-lamb, not in water, but over the fire, 2 Chron. xxxv. 13.—[Our version is here rather an interpretation than a translation. But every Jew would understand at once how it was to be cooked.—A. G.]—Ver. 7 bears throughout a very general character, as of the sacrificial meals, which still find a place here according to ver. 2, with which also the closing direction, to go to their homes, spoken with respect to the pilgrimages to the sanctuary, which SCHULTZ, KEIL, understand of a return to their booths or lodges, well agrees. Ver. 8 involves no difficulty; on the contrary it explains the return to their homes as occurring first after the seven days,

since as upon the 15th, so also upon the 21st Nisan (Ex. xii. 16), there was to be abstinence from the leavened bread and from every kind of business (Ex. xvi. 29); comp. v. 13. Tous a Sabbath! עֲצֶרֶת from עָצַר, either: to restrain, thus to cease from ordinary labor, hence a sabbatical assembly, or to hold fast, firm; thence a closed society, feast-assembly, or to close; and thence the close of the feast.—2) The feast of weeks, vers. 9-12. Ver. 9. **Seven weeks**, sq. —The number seven makes the Sabbath-idea prominent at once.—**From the beginning of the sickle** (Lev. xxiii. 15 sq.) is the same as from the second day of the passover, when with the presentation of the sheaf of the first-fruits, the grain-harvest began (16 Nisan). קָמָה, that which rises up, ascends, stalk, more definitely, wheat.—**Seven sevens**, and in ver. 10 the **feast of the sevens**.—For the harvest-feast (Ex. xxiii. 16) is the ethical side of the destination to Jehovah with true free will and bountifulness, and without a special precept. מִסַּת, const. of מִסָּה (from מָסַס, to separate, divide, measure), only used here, related to מִדָּה, measure. Sept: καθότι, καθώς. But the blessing of God should also make joyful, ver. 11; comp. xii. 7, 12, 18; xiv. 29. It is said of God Himself in regard to the Sabbath, Ex. xxxi. 17 (xxiii. 12). Ver. 12, as (xv. 15.—3.) The feast of tabernacles, vers. 13-17. It fell upon the seventh month, and lasted seven days. Ver. 13. Comp. Lev. xxiii. 33 sq. סֻכָּה, from סָכַךְ (סָךְ) to make a covering, to cover, to screen; generally: shelter (Keil, *Arch. I.* 412 sq.). The side of this feast which relates to the leading through the wilderness is thus sufficiently intimated and supposed, and the other side, the predominant side with respect to Canaan, and at the same time so directly inciting to thankful joy, the ingathering of the threshing-floor and wine-press into granary and cellar, as truly deuteronomic as it is suited to the connection, can alone be presented. Observe the progress: the rescuing of life (Passover)—the customary support of life by means of bread (feast of weeks)—out of threshing-floor and wine-press, the full, joyful enjoyment of life (feast of tabernacles). אָסַף, summarily used of the fruit; oil and wine harvest. But in all, sanctification to the Lord, the Sabbath-idea of life. Ver. 14, as ver. 11.—**In (it) thy feast**, a phrase through which the destination even of the Sabbath to be for man comes out more clearly than through the לְךָ־, ver. 9, or the לְךָ, ver. 13. The blessing of God in every way in the increase and toil, ver. 15, will provide for the completion of the joy. אַךְ, not as, therefore, but wholly, throughout, perfectly (John xvi. 24). To the closing feast of the year, there is appropriately added, vers. 16, 17, the three yearly feasts collectively, at the same time closing the exposition of the Sabbath-command as a final notice from Ex. xxiii. 17, 15; xxxiv. 23, with the express reference to Jehovah (אֶת־פְּנֵי), before whom what is both subjectively and objectively accomplished, ver. 17, is of more avail than לֹא רֵיקָם, xv. 13.—[The view of those who hold that the thread of this part of the discourse is rather the oneness of the sanctuary than the Sabbath-idea, which Schroeder so ingeniously carries out, is thus stated in the Bib. Com.: "The cardinal point here is the concentration of the religious services of the people round one common sanctuary. The prohibition against observing these great feasts at home and in private is reiterated in vers. 2, 6, 7, 11, 15, 16. Hence it is easy to see why nothing is here said of the other holy days. No doubt the great day of atonement (Lev. xxiii. 26 sq.) and the feast of trumpets (Lev. xxiii. 23 sq.) are as positively enjoined by Moses as are the three feasts mentioned here; but it was no part of either of these observances that all the males should "appear before the Lord." Those days might be observed by the faithful without going to the central sanctuary for the purpose." But it does not appear that the topic of a national and visible unity in faith and worship holds such a leading place in Deuteronomy as this view supposes. It is clearly one object aimed at; but it gives too narrow a view of the scope and end of Moses in this book to assign it this leading and controlling place. Having once established it, as it came up in the natural progress of his discourse, it is assumed, rather than inculcated over and over, as he passes on to other topics.—A. G.]

DOCTRINAL AND ETHICAL.

1. The unfolding of the Sabbath-thought, according to its ascending stages, is the nerve of the section. Keil correctly designates "the rest or suspension of every business" only as "a means" of the sanctification of the Sabbath, as "the condition without which it could not be truly sanctified to the Lord," and therewith meets us, xv. 1-11, the first characteristic feature from which all the rest proceeds. The sanctification of the Sabbath, since it is to Jehovah, represents the covenant which God has with Israel, through which it should appear free from servitude in toil or care of this life, and this is the second characteristic or stage, xv. 12-18. The third, vers. 19-23, is, that with the consecration of days, months, years—thus ever of definite periods of time—the consecration of the whole life generally, is in truth symbolized and exemplified. As now the rest upon the Sabbath is based upon the rest of God after the creation of the world, so the freedom of Israel for such rest, was grounded in the redemption out of the Egyptian bondage, which fact through the passover feast has an everlasting celebration; a fourth stage (xvi. 1-8) intimating at the same time how the Sabbath solemnity would have its completion. (Matt. xxvi. 2, 18, 19, 26 sq.; Luke xxii. 15 sq.; Heb. iv. 9). But this completion is the perfection of the creation, fallen with the humanity, as through God so in God: the good pleasure of God again in His work, becomes the blessedness of men; hence the joy, the fifth sabbatical characteristic, xvi. 9-12. Finally this joy becomes only joy, *i. e.*, as entirely perfected, set before us in the last feast of the year. "That which is prophetic," remarks Schultz, "in the Sabbath so-

lemnity, lies especially near here. He who has willed this completion in the lapse of the year, must will it also in the lapse of greater periods of time, at the end indeed of all time. Zech. xiv. 16 sq." The sixth stage of the Sabbath thought, xvi. 13-17, shows the redemption (through which the Sabbath comes to its completion) as one again in the Sabbath first having its final perfection. Thus time in its widest development is limited and bounded by the Sabbath; thus generally the world time of humanity closes in a Sabbath. Comp. upon the pilgrimages to the three feasts, even in Canaan still, the beautiful explanation of Keil, *Arch.*, I. 417, as also Ps. lxxxiv.

2. It is peculiarly deuteronomic to bring out clearly the ideality of the people of God, without forgetting its real relations, *e. g.*, ii. 25; iv. 30. Baumgarten well says: "Just as no sickness cleaves to the people of Jehovah, (Ex. xv. 26; xxiii. 25; Deut. vii. 15) so Israel cannot be struggling with any want, but lives in abundance and wealth (viii. 9). Jehovah has prepared the land from the beginning for His people, xi. 10-12. This is the cutting severity in the poverty of an Israelite, that in it the disobedience of Israel and the wrath of Jehovah are revealed. In the necessities of its individual members, therefore, Israel should learn to see its own naked actual condition and truth, according to which it is tainted with its natural stiff-neckedness and disobedience against the law of its God," *etc.*

HOMILETICAL AND PRACTICAL.

XV. 1, 2. Richter: "The year of release was a figure of the gospel, in which the acceptable year of the Lord was proclaimed." Ver. 8. Berl. Bib.: "So also Gal. vi. 10; but 2 Pet. i. 7, the universal love appears as the highest round, as also Christ praises love towards an enemy, and thus towards all men, as perfection, Matt. v. 43-48." Ver. 4. Richter: "Observe the distinction between beggars and the poor generally. Liberality to these, and careful laws, should prevent begging, which fearfully corrupts the poor. Comp Ps. xxxvii. 21." Vers. 5, 6. J. Gerhardt: "These earthly riches are a type of the spiritual in the N. T., since no gracious gift shall be wanting to the pious, (1 Cor. i. 7) since indeed they should impart to others, and thus spiritually lend, and also should have dominion over Satan, sin, death, and hell." Berl. Bib.: "Usually men seek the smallest coin in order to give to the poor, and give even that unwillingly." Vers. 7-11. Baumgarten: "What a sensitive inward character prevails here." Schultz: "That one should inflict violence upon his heart, as it were, shows how censurable hard-heartedness is, while the mere natural kindness has no moral worth." Osiander: "Although the poor should not revile the rich, yet their cries against the unmercifulness of the rich come up before God." [Ver. 11. Wordsworth: "Our Lord adds the reason that ye may do them good, and thus exercise the divine grace of love, and so promote your own salvation and theirs. God will judge you according to your treatment of them, Matt. xxv. 40. Thy poor brother is his brother."—A. G.]. Ver. 15. Baumgarten: "This is not merely a recollection of the past, but in every Israelitish servant, the servitude of Israel should be recognized as still enduring, since it points to the redemption as not yet perfected." Vers. 16, 17. The image of our eternal bondage to the Lord; condition under which; the manner and method how. 1: A free, clear acknowledgment to the Lord, grounded in love to him and his house, having its deepest ground in the blessed condition, flowing out of the love of God to us; 2. pain, shame, obedience (absolute dependence) but also eternally belonging to him. XVI. 1, 2. Berl. Bib: "The Spirit of God truly demands from us that with the remembrance of the death of Christ, who is our passover Lamb, we should offer our spiritual sacrifices, and should ourselves be such, (Rom. viii. 36); but all our service which we offer, presupposes the sacrifice of the Lamb, and has its virtue and strength from the sacrifice of Christ." Ver. 8. Richter: "We also, as redeemed, should remember our wretched state before our redemption, especially at the holy supper." 1 Cor. v. 6 sq. Starke: "It is not sufficient to know when the great feasts occur, but we must celebrate them in a manner well-pleasing to God." Ver. 4. Friedlib: "Christ should be dearer to-day, than to be enjoyed on the morrow." Ver. 11. There is a joy before the Lord, which the world willingly refuses, the true joy of communion with Him.—Calvin: "God will do more for us than we have for Him. The world laughs, but will at last wail and gnash its teeth." Ver. 18. Luther: "We observe every day the feast of tabernacles, if we learn and perceive that we are strangers in the world, until our tabernacles are laid aside. Thus we rejoice also in the unleavened bread of sincerity and truth, *i. e.*, in the food of the pure gospel, and in the life of the Spirit, without toys and ornaments, *etc.*" Schultz: "The feasts in the N. T. refer to that which is completed, and need only to be appreciated; they are not sabbatical, but Sunday feasts. Your highest (?—most joyful) feast is not at the end, but lies at the beginning; the incarnation is the greatest joy-feast." Parallel feasts: Passover and Easter, Feast of Weeks and Pentecost, Tabernacles and Christmas. Ver. 16. Calvin: "He spares the tender women, and the children under twenty. The father of the family includes wife and children. According to an old custom no one could appear before the king without a present. Thus God wills a mark of subjection from every one.

The Fifth Command.

Chapter XVI. 18—Chapter XVIII. 22.

Chap. XVI. 18–22.

18 Judges and officers shalt thou make [give] thee in all thy gates, which the Lord
thy God giveth thee, throughout thy tribes: and they shall judge the people with
19 just judgment. Thou shalt not wrest [bend, turn aside] judgment; thou shalt not
respect persons [the face] neither take a gift: for a gift doth blind the eyes of the
20 wise, and pervert the words of the righteous. That which is altogether just, [Justice,
justice] shalt thou follow, that thou mayest live, and inherit the land which
21 the Lord thy God giveth thee. Thou shalt not plant thee a grove [as a tree-pillar][1]
of any trees near unto the altar of the Lord thy God, which thou shalt make thee.
22 Neither shalt thou set thee up *any* image [image, pillar, statue]; which the Lord
thy God hateth.

Chapter XVII. 1. Thou shalt not sacrifice unto the Lord thy God *any* bullock, or
sheep [and goat] wherein is blemish, *or* any evil favouredness [evil thing][2]; for
2 that *is* an abomination unto the Lord thy God. If there be found among you,
within any of thy gates which the Lord thy God giveth thee, man or woman that
hath wrought wickedness in the sight of the Lord thy God, in transgressing his co-
3 venant, And hath gone and served other gods, and worshipped them, either [and,
indeed, to wit,] the sun, or moon, or any of the host [or the whole host] of heaven,
4 which I have not commanded; And it be told thee, and thou hast heard *of it*, and
inquired diligently, and behold *it be* true, [truth (is it)] *and* the thing [the word]
5 certain, *that* such abomination is wrought in Israel: Then shalt thou bring forth
that man or that woman, which have committed that wicked thing, unto thy gates,
6 *even* that man or that woman, and shalt stone them with stones, till they die.[3] At
the mouth of two witnesses, or three witnesses, shall he that is worthy of death [to
be put to death] be put to death; *but* at the mouth of one witness he shall not be
7 put to death. The hands of the witnesses shall be first upon him to put him to
death, and afterward the hands of all the people. So thou shalt put the evil away
8 from among you. If there arise a matter too hard for thee in judgment, between
blood and blood, between plea and plea [cause and cause] and between stroke and
stroke, *being* matters of controversy [contested cases] within thy gates: then shalt
thou arise, and get thee up into the place which the Lord thy God shall choose;
9 And thou shalt come unto the priests the Levites, and unto the judge that shall be
in those days, and inquire; and they shall shew thee the sentence [word, what is
10 right, sentence] of judgment: And thou shalt do according to the sentence [the
sound, purport of the word][4] which they of that place which the Lord shall choose
shall shew thee; and thou shalt observe to do according to all that they inform
11 thee: According to the sentence of the law which they shall teach thee, and ac-
cording to the judgment which they shall tell thee, thou shalt do: thou shalt not
decline from the sentence [word] which they shall shew thee, *to* the right hand, nor
12 *to* the left. And the man that will do presumptuously, and will not [not to] hear-
ken unto the priest that standeth to minister there before the Lord thy God, or
unto the judge, even that man shall die: and thou shalt put away the evil from

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 21. Lit., Thou shalt not plant thee as an Asherah any tree. The Asherah was an image of Astarte.—A. G.]
[2] [Ver. 1. מוּם,—Sept. μῶμος—Christ is ἄμωμος, 1 Pet. i. 19. Wordsworth.—A. G.]
[3] [Ver. 5. Lit., And they shall die.—A. G.]
[4] [Ver. 10. Lit., The mouth of the word which they shall declare to thee from that place, *etc.*—A. G.]

13 Israel. And all the people [the whole people] shall hear, and fear, and do no more
14 presumptuously. When thou art come unto the land which the Lord thy God giveth
thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king
15 over me, like as all the nations that *are* about me; Thou shalt in any wise [So shalt
thou only set him][5] set *him* king over thee whom the Lord thy God shall choose:
one from among thy brethren shalt thou set king over thee: thou mayest not set a
16 stranger over thee [give over thee a stranger] which *is* not thy brother. But [Only]
he shall not multiply horses to himself, nor cause the people to return to Egypt, to
the end that he should multiply horses: forasmuch [since][6] as the Lord hath said
17 unto you, Ye shall henceforth return no more that way. Neither shall he multiply
wives to himself, that his heart turn not away: neither shall he greatly multiply to
18 himself silver and gold. And it shall be when he sitteth upon the throne of his
kingdom, that he shall write him a copy of this law in a book out of *that which* is
19 before the priests the Levites. And it [the law] shall be with him, and he shall
read therein [in the book] all the days of his life: that he may learn to fear the
Lord his God, to keep all the words of this law and these statutes, to do them:
20 That his heart be not lifted up above his brethren, and that he turn not aside from
the commandment *to* the right hand or *to* the left: to the end that he may prolong
21 *his* days in his kingdom, he, and his children, in the midst of Israel.

CHAPTER XVIII. 1–22. 1 THE priests the Levites, *and* all the tribe [the whole
tribe] of Levi, shall have no part nor inheritance with Israel: they shall eat the
2 offerings of the Lord made by fire, and his inheritance. Therefore shall they have
no inheritance among their brethren: the Lord *is* their inheritance, as he hath said
3 unto [promised] them. And this shall be the priest's due [right] from the people,
from them that offer a sacrifice, whether *it be* ox or sheep; and they shall give unto
4 the priest the shoulder, and the two cheeks, and the maw. The first-fruit *also* of
thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt
5 thou give him. For the Lord thy God hath chosen him out of all thy tribes, to
6 stand to minister in the name of the Lord, him and his sons for ever. And if a Le-
vite come from any of thy gates out of all Israel, where he sojourned [where he was
lodging, stranger] and come with all the desire of his mind unto the place which the
7 Lord shall choose; Then [And] he shall minister in the name of the Lord his God,
8 as all his brethren the Levites *do*, which stand there before the Lord. They shall
have like portions to eat [part as part shall they eat] beside that which cometh of
9 the sale of his patrimony.[7] When thou art come into the land which the Lord thy
God giveth thee, thou shalt not learn to do after the abominations of those nations.
10 There shall not be found among you *any one* that maketh his son or his daughter
to pass through the fire, *or* that useth [practiseth][8] divination, *or* an observer of
11 times [a seer] or an enchanter, or a witch, Or a charmer, or a consulter with fami-
12 liar spirits, or a wizard, or a necromancer. For all that do these things *are* an
abomination unto the Lord: and because of these abominations the Lord thy God
13 doth drive them out from before thee. Thou shalt be perfect [whole, entire] with
14 the Lord thy God. For these nations, which thou shalt possess, hearkened unto
observers of times, and unto diviners: but as for thee, the Lord thy God hath not
15 suffered thee [given to thee] so *to do*. The Lord thy God will raise up unto thee a
Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall
16 hearken. According to all that thou desiredst of the Lord thy God in Horeb in the
day of the assembly, saying, Let me not hear again [not will I hear further, con-
tinue to hear] the voice of the Lord my God, neither let me see this great fire any

TEXTUAL AND GRAMMATICAL.

[5] [Ver. 15. Lit., Setting thou shalt set over thee a king of whom Jehovah thy God shall choose him.—A. G.]

[6] [Ver. 16. Lit., And Jehovah.—A. G.].

[7] [Ver. 8. SCHROEDER: As the margin, his sales (*i. e.*, his saleable or sold possession) by the fathers.—A. G.].

[8] [Ver. 10. The Kosem. The word is connected with the idea of cutting, and probably means an astrologer. The Meonen, one who uses hidden arts. The Menachesh, a serpent charmer. The Mecashaphim, from a root to reveal, and thus a fortune-teller—a revealer of secrets. The Chober, one who binds, fascinates, and thus a charmer. The Shoel-Ob, probably ventriloquists, who used these arts in the pretended conversations with their familiars. See further on the significance of these names, FARRAR, in SMITH's *Bib. Dict. art Divination.* THOMSON, *Land and Book*, I., pp. 214, 215.—A. G.]

17 more, that I die not. And the Lord said unto me, They have well *spoken that*
18 which they have spoken. I will raise them up a Prophet from among their bre-
thren, like unto thee, and will put [give] my words in his mouth; and he shall
19 speak unto them all that I shall command him. And it shall come to pass, *that*
whosoever will not hearken unto my words which he shall speak in my name, I
20 will require *it* of him. But [Only] the prophet, which shall presume to speak a
word in my name, which I have not commanded him to speak, or [and] that shall
21 speak in the name of other gods, even that prophet shall die. And if thou say in
22 thine heart, How shall we know the word which the Lord hath not spoken? When
a prophet speaketh in the name of the Lord, if the thing [word] follow not, nor
come to pass, that *is* the thing [word] which the Lord hath not spoken, *but* the pro-
phet hath spoken it presumptuously [arrogantly]: thou shalt not be afraid of him.

EXEGETICAL AND CRITICAL.

1. Ver. 18–xvii. 8. If Moses will now explain and apply the fifth command in the same manner he has hitherto used, comprehending the whole people, thus according to the end of Deuteronomy, and at the same time out of its fundamental purpose, which as its author he ever follows, he has an appropriate transition to it in the demands which he has made already, iv. 9, 10, still more, vi. 7, 20 sq.; xi. 19, upon parents, and the elder class generally, as the nearest objects of the fifth command. The doctrine of the law for the home life, is the practice of the law for the popular life in reference to justice and injustice. The thought, therefore, "of presenting it as a sacred people of Jehovah even in its political relations," (Keil), does not introduce the transition to what follows, although it is true that "the civil order rests upon the conscientious fostering of justice, by virtue of judiciously arranged courts, and an impartial administration of justice." Schultz, in the derivation from the same idea, refers better to "the leader and instructor who, armed with peculiar power, knowledge of the law, or revelation, puts rightly Israel's departures over against his piety, and lays claim to his docility." [Moses as the inspired leader and guide with his subordinate judges, met all the necessities of the people, but now, when he was about to leave them, and they were to enter upon entirely different circumstances, he provides for the new exigencies. The whole section accords with the spirit and design of Deuteronomy.—A. G.]. Ver. 18 Comp. upon i. 15, 16, 18, and the Doct. and Eth. remark 2. Now, judges in all the cities, on account of the altered relations in Canaan. But even now the institution proceeds from the people—only confidence, as is natural, can establish a position even similar to the parental. Thus the Israel addressed, judges itself best, by means of those chosen from and out of itself. Ver. 19 gives three negative instructions for the administration of the judicial office, "each one reaching more widely to that which might lead to what was previously forbidden," Schultz. Comp. Ex. xxiii. 6; Deut. xxvii. 19; i. 17; x. 17; xxvii. 25; Ex. xxiii. 8. The reason "brings into view first the power of judgment, then the word of judgment." From the righteous judges, what they should be, we pass in ver. 20, to the positive qualities of righteousness, made more emphatic through the repetition (1 Tim. vi. 11; Phil. iii. 12, 14). The promise is similar to that of the fifth command. The examples now following the judicial section, according to the connection, preserve the inward thread of the first table, which the fifth command closes. Vers. 21, 22. Comp. upon vii. 5; xii. 31—Chap. xvii. 1. Comp. xv. 21. כל דבר רע excludes any and every evil, defects of any kind whatever. Ver. 2 generalizes concisely the three cases. Comp. xiii. 13; iv. 25, 18, 23. Ver. 3. As iv. 19, (xiii. 7, 14) אשר לא־ which service, sq. Israel is not set right through prohibition alone. Ver. 4. Comp. xiii. 15, 16, 19, sq., here the judicial investigation, the proceeding of the court. Ver. 5. **That man or**, sq. There is no sparing even of the weaker sex in such a case. Hence it is emphatically repeated. את הדבר which was announced to thee. **Unto thy gates**, out before the city, as hitherto before the camp, Lev. xxiv. 14; Num. xv. 35 sq.; (Acts vii. 58; Heb. xiii. 12). Symbolizing the removing of the evil out of the midst of Israel. Comp. further xiii. 11. Ver. 6. Num. xxxv. 30 (Matt. xviii. 16; John viii. 17; 2 Cor. xiii. 1; Heb. x. 28). הַמֵּת the dying (Gen. xx. 3) thus beyond rescue, because he was in a certain sense already dead, (Num. xix. 11). עַל־פִּי, the mouth condemns the man. Job xv. 6; Luke xix. 22. Ver. 7 is as xiii. 10, 6. Does this at the same time express the entire certainty of the witnesses (Knobel), their conviction of the guilt (Schultz)? In any case it symbolized the individual and general readiness to eradicate the evil from the midst of Israel. ["It was calculated to ensure their sincerity and truthfulness, and to deter from false witness."—A. G.].

2. Vers. 8-13. A supplementary carrying out of i. 17 (Ex. xviii. 26, 19) with reference to Canaan, and because Moses was not to be there. Ver. 8. **If there arise a matter too hard for thee.** The people is represented as judging itself through the local courts, xvi. 18 **Too hard**—one which the judge in the case could not or would not decide. He particularizes: **blood and blood**, as to the killing, whether wilful or unintentional, and hence what is right in the case and what not; (דִּין is the judgment); "according to what law it must be decided; (Herxheimer, in money matters"). נֶגַע is the injury resulting from a blow, thus here of bodily wounds (Ex. xxi. 18 sq.), and not of leprosy. **Matters of controversy**—not, as Keil, Schultz, cases

of quarrels, but as KNOBEL, legal cases, about which there may be controversy, as to whose decision different opinions may be given. עלה, if it means to ascend, is explained from the great importance, not from the position, and hence not from the location of Jerusalem. (Acts xv. 2). According to MEIER the word signifies primarily to press in, draw near. Comp. Gen. xlvi. 31, 29. Ver. 9. **The priests the Levites**—See Intro., § 4, I. 22. [Great stress is laid upon this phrase in contrast with that used in the earlier books, "the priests, the sons of Aaron," by those who oppose the Mosaic authorship. The lapse of time, and the events which had occurred between the earlier books and Deuteronomy, afford an easy and natural explanation of the difference. The position of the priests was now established. No Levite would question the fact that the priesthood attached to the family of Aaron. It was more important now, and more in accordance with the popular character of Deuteronomy, to bring out their popular tribal relations. The Levites, too, were in a sense a priestly tribe. They had in important respects a priestly position, and had priestly functions. They stood between the people and God. There may have been, too, a design on the part of Moses in selecting this phrase, as WORDSWORTH suggests, to appease any jealousies between the priests and the Levites; to remind the priests that the Levites were their brethren, and to remind the Levites that they shared in the honor and dignities of the priests. In any case, however, the explanation of this diversity is much easier upon the supposition that Moses wrote Deuteronomy, than upon that of a later writer, who still assumed to write as Moses. For it is incredible that any one who may have wished to palm off his work as that of Moses, should either have been ignorant of the terms of the earlier books, or should have carelessly neglected them, and thus have drawn attention to his imposture.—A. G.]. The phrase is general, and includes the high-priests. אל, ואל co-ordinating those who declare the law, the teacher, (ver. 11, Lev. x. 11), and the literal actual "judge" The former precedes here, because in difficult cases like these in ver. 8, their activity is first laid under requisition. But the latter receives not "the second" place (KNOBEL), but his official position. Comp. xix. 17; xxvi. 8. The passage 2 Chron. xix. 8-11, connects itself with this only in the most general way. Whoever has this later supreme court before his mind will not be so unprejudiced, nor distinguish so naturally from the personal position of Moses, the simple outlines of a superior competent court. He speaks freely for the future, but not from a more definite and precise present. The "judge" holds nearly the position of Moses over against the priesthood. That he probably, as a superior judge, as the president of the wider circle of judges (xix. 17), acted with the priests as a bench or college, upon the questions, the suits, from the local city courts, may be inferred from the words, **and they shall show thee**, sq.—נָגַד Hiph. to bring near, to point out, to inform. Ver. 10. Not the litigating Israelite (KNOBEL, SCHULTZ) since it is the execution of the sentence obtained, which is here treated of, but the lower court, which should see that it was done. (KEIL). This injunction was truly in place, where there was a natural feeling of relative independence in the local courts, and to enforce upon every Israelite a more exemplary obedience to the supreme court appointed by God. **The place which**. Comp. xix. 17, which gives the relief and explanation. "If the judgment of any judge is to be regarded (i. 17) as of God, so pre-eminently that before the Lord." (SCHULTZ). **The mouth** (sound) **of the word**, is the judicial sentence, which announces the instruction in the case in question, which must be retained as final. Ver. 11. The sentence is particularized at first as **the sound (mouth) of the law** with reference to the priestly teacher of the law, because all depends upon the law of God, and then first as **judgment** with reference to the judge, upon whom rests the obligation of saying what is right, of pronouncing judgment. Observe the הַתּוֹרָה the earlier law, *e. g.*, Ex. xxi.; not as ver. 18, התורה הזאת the deuteronomic. (Intro., § 2). (Matt. xxiii. 2 sq.). Comp. further v. 29. Ver. 12 closes with the application to every man. The malicious disposition can scarcely be treated otherwise. Comp. i. 43. There also they would not hear. (1 Peter v. 5). It is not men whom they would not hear, but God. Therefore: **the priest**, which is to be understood not of the High-priest only, if even especially of him (Heb. viii. 1), since it is only the official character of the priest generally which is here spoken of, and which presents the disobedience as against Jehovah. The same thing is self-evident from **the judge**, since he in the place of God speaks in the name of God (i. 17). **That standeth**, sq.—Intro., § 4, I. 22. אֶת־יְהוָה said, as KEIL correctly remarks upon the distinction of the priests from the Levites, somewhat more specifically than לִפְנֵי יהוה. Comp. Gen. v. 22, 24; vi. 9; 1 Sam. ii. 11; iii. 1; Mal. ii. 6. to wit, for the more intimate, more confidential converse, their nearness in society. (GESENIUS). The priests served in the holy place, and through the High-priest their representative and head in the most holy. The rest here, as in ver. 7. Upon ver. 13 comp. xiii. 12. (1 Tim. v. 20). [There is little room under the theocracy for the distinction between ecclesiastical and civil causes. The priests were no doubt the expounders and judges of the law, but the lay judges were not added to the court, to be judges of the facts in distinction from the law in the case, but in part out of existing and long-continued usage, probably reaching back to the patriarchal times, and partly, as a recognition of the right of the people as such, to be represented in the administration of justice. We do not know how the choice was made. There were probably different methods in use at different times. But the judge seems to have been a representative of the people.—A. G.].

3. Vers. 14–20. The transition is natural from the judge to the kingdom (1 Sam. viii. 5; 2 Sam. xv. 4 sq.). Intro., § 4, I. 16. Ver. 14. Two things are presupposed in this case, settled relations after the entrance into Canaan, and its

occupation, then the self-determination of the people, and thus its inward development to the kingdom. **As all the nations (heathen).**—Not precisely an aberration, but still neither a mere thoughtless conformity. Comp. vi. 14; xiii. 8, where the same expression occurs. (Intro., § 4, I. 16). After such a permission in the case, ver. 15 emphasizes the command (שׂוֹם תָּשִׂים), *omnino non alium, quam quem*, sq. (H. MICHAELIS) in order to prevent any possible clashing with the sovereignty of Jehovah. How the people should set the king over them is left open. Perhaps through their elders. How the divine choice should be manifested, whether by Urim, or the prophets, or by some clear fundamental leading is also undetermined. **From among**, sq., states what must be true under all circumstances, and is therefore once more negatively repeated. A stranger would never be the choice of Jehovah. The earlier restriction respects him who is above, the latter those below. (The historical criticism might with this go down even to John xix. 15! 2 Kings xv. 19 sq.; xvi. 7, do not indeed belong here (KNOBEL). As the last repeated determination with a certain sacred simplicity, sounds strangely, so also the first direction for the king in Israel. Ver. 16. He shall have no fondness for horses, and that indeed not so much from any opposition to a warlike lust of conquest (which was not the case even, 1 Ki. x. 28 sq., where it occurs with reference to a royal pageant) as in opposition to the pride re lying upon horses. Ps. xx. 7; xxxiii. 16 sq.; cxlvii. 10. (Isa. xxxi. 1). But this opposition restores in a genuinely Mosaic way the well-remembered historical event, Ex. xiv. 15; xix. 21. It is the opposition between Israel and Egypt, expressed in a form which is intelligible only at the time of Moses, when "the people on the slightest occasion expressed its desire for Egypt, its purpose to return thither (Ex. xiv. 11; Num. xi. 5 sq., 20; xxi 5), a reunion of the just sundered bands did not seem impossible." HENGSTENBERG. Comp. OEHLER in HERZOG'S *Encycl.* The forbidden return to Egypt is thus placed as the very end of the multiplication of horses. "Moses feared that the king would seek the Egyptian lowlands (xi. 10, 11) which were so much better fitted for the rearing of horses, instead of the mountainous Palestine. They must remain externally far off, that they may preserve the internal separation entire (Lev. xviii. 8)." SCHULTZ. Comp. Josh. xi. 6, 9; Judg. v. 10; 2 Sam. viii. 4. Solomon, even on account of the Mosaic relations, which he only considered, might have regarded the direction as antiquated. [And yet Solomon's experience shows that the multiplication of horses could not be secured without intercourse with the Egyptians, which Moses saw it was important to prevent.—A. G.]. Nothing is said here "against the continual going to and from Egypt, as *e. g.*, Jer. ii. 18, 36." KNOBEL.—**As the Lord hath said** (xxviii. 68), does not occur literally in the pentateuch, but Moses appeals to what was said, although not written, since this is so understood in the very leading out of Israel especially into Canaan. ["Egypt was the principal source whence the nations of Western Asia drew their supply of horses. It stands also everywhere in Scripture as the antithesis to the theocratic covenant and kingdom on earth. To cause the people to return to Egypt, which the multiplication of horses would naturally do, would be to reverse the great and beneficent work of God, which inaugurated the Mosaic covenant, the deliverance from the bondage of Egypt. Hence the prohibition." BIB. COM.—A. G.]. The second direction (ver. 17) lies against another strong passion of oriental rulers. As the passion for horses would lead back to Egypt, so the multiplication of wives would draw them away from the Lord; the lust itself, indeed, much more if the wives were from the heathen (1 Kings xi 8 sq.) Comp. xi. 16. [The restriction however does not forbid polygamy absolutely, but the excessive polygamy, such as was found in Solomon.—A. G.]. "The third prohibition concerns excessive luxury. (1 Kings x. 14, 27). Great wealth begets effeminacy and luxury, as well as pride and oppression." J. H. MICHAELIS. Ver. 18 gives the counter-means and way to good against all lust of the eye, lust of the flesh, and pride. **Upon the throne.** On the summit of human greatness, where all is wont to move according to his will, then he must have the will of the Most High for his aim and standard. **He shall write him**, if not with his own hand, yet cause to be written, Intro., § 2. Ver. 19. עִמּוֹ (his *vade mecum*) in his possession, in his mind, thought, and will. Comp. Intro., § 2; iv. 10; v. 26; vi. 2; xiv. 23. Ver. 20. Comp. viii. 14; v. 29. An hereditary kingdom. [While permission is given to the chosen people to be like the other nations in this respect, still their king is not to be like other kings. He must be approved by God, from among his brethren, restricted in all indulgences, and bound by the laws and institutions of the nation. The monarchy was allowed but guarded in the most careful way. **A copy of this law.** Sept. and Vulg., "he shall write for himself the Deuteronomy." But "this law" includes the whole pentateuch, or rather its legal portions. See xxxi. 9, 11, 26. This passage which has been urged so strenuously as a proof of the later origin of Deuteronomy, contains really a strong proof of its Mosaic authorship. For it is not only conceivable that Moses should have provided for the contingency of the kingdom, such as he saw everywhere around him, and to which allusions had been made in the earlier books, Gen. xvii. 16; xxxvi. 31; but is entirely natural. The request of the people when they came to Samuel for a king, is couched in terms like these used here. Comp. 1 Sam. viii. 5, with Deut. xvii. 14. Samuel also evidently has this passage in his mind. 1 Sam. x. 24; xii. 14. Samuel does not reprove the people simply because they desired a king, but because their desire originated in wrong motives, and was pressed under circumstances which should have prevented it, and in the face of the remonstrances of the prophet. It was sinful because in the circumstances it indicated a sinful alienation of heart on the part of the people, from Jehovah, and the institutions He had established. A careful study of the passage 1 Sam. viii.—xii., will show in what respects the people sinned, and that there is no opposition between that passage and Deut. xvii. 14-20. But the passage may not only be

vindicated from objections which have been urged against it. It bears upon its face the marks of its Mosaic origin. The direction that the king should be taken from among thy brethren would have been out of place after the establishment of the kingdom in the line of David; the reference to Egypt and the return thither, are, as above remarked, intelligible only upon the assumption of the Mosaic authorship; the restrictions under which the king was placed are in full agreement with the whole spirit and tone of the Mosaic legislation, so much so that their absence would have been noticeable as a great omission; the direction as to the copy of this law, carries with it the implication that Moses is speaking, who was then expounding the law, and could not well have been inserted at a later time; in short every feature of the passage is in favor of its Mosaic origin. See also HENGSTENBERG, *Authen.*, KEIL. *Introd.*, HAVERNICK, *Einleit.*, BIB. COM.—A. G].

4. Chap. xviii. 1–8. After the transition from the supreme court, especially from the judge to the king, the priests the Levites come into view; at first, indeed, generally, then the priests particularly, and lastly the Levites. Ver. 1. The addition, **all the tribe of Levi**, shows that the levitical priests were not the whole of Levi, that besides these there were Levites simply, and thus that there was a distinction between the two from the beginning. Comp. Num. xviii. 20, 23 sq.; Deut. xiv. 27, 29; xii. 12; x. 9. אִשֵּׁי יְהוָה (Lev. i. 9), *i. e.*, all that was sacrificed upon the altar by fire; as Lev. xxiv. 9 of the show bread, so here of the priest's portion of the sacrifice.—**And his inheritance**, whatever beside belonged to Jehovah, and through Him to the tribe of Levi, priests and Levites, as the tithes, first-born, first fruits. (Lev. vii. 4; Num. xviii.) ["These were God's portion of the substance of Israel, and as the Levites were His portion of the persons of Israel, it was fitting that the Levites should be sustained from these." BIB. COM.—A. G.]. The prominent thought that Jehovah is his inheritance, expressly stated in ver. 2, (x. 9) leads to the detailed supplementary statement in ver. 3, which thus presupposes what in general belongs to Levi, on the part of Jehovah, and now details what on the part of the people is the particular **due or right of the priests**, (iv. 1; 1 Sam. viii. 9 sq.; x. 25) which must be conceded to them by every judge or ruler. Intro., ¿ 4, I. 20. A new assignment, not precisely to those, offering the sacrifies (Num. xviii. 18; Ex. xxix. 27; Lev. vii. 34) but to the priests in general. זבח as xii. 15, 21, to which kind of slaying the article הַזֶּבַח may indicate. KNOBEL understands it of sacrificial victims (comp. 1 Sam. ii. 13 sq.) in which case there would be required from the people in this class of sacrifices not only the wave-breast and heave-leg, (shoulder) but also the foreleg (Num. vi. 19) the two cheeks, and the maw (the so-called fourth stomach of the ruminants). Something good from each of the three chief parts of the animal (KEIL regards the slaying as connected with the sacrificial feasts in the wider sense, and not as any of the three kinds of expiatory sacrifices) [The portions here assigned to the priests are in addition to those given to them in Leviticus. It seems to be a provision to meet the altered circumstances when the people were located in Canaan, and all the animals could no longer be slain at the door of the tabernacle. It is a "more generous rather than a scantier provision."—A. G.]. Ver. 4 contains also, with reference to the first-fruits, on the part of the people, a supplementary direction, beside that well-known in (Num. xviii. 12 sq.) even the **first of the fleece** which as resulting from the care and nurture of men is the proper gift of the people. Ver. 5 gives the ground or reason for this direction, altogether in the style of the time of Moses, **for him**, the priest, hath God chosen, **him** as Aaron **and his sons** (Lev. vii. 34); **to minister in the name of Jehovah**, a more general expression than in xvii. 12 (comp. v. 7) but the special distinction appears clearly in xxi. 5. The priest in the strict sense, hence it is said he officiates in charge, stands to minister, in the name of the Lord, at all events in the full power of that mediatorial position assigned him by God. Ver. 6. Allusion is now made peculiarly to the Levites. In itself the clause here as xxvii. 14; xxxi. 25, might be understood of the priests, but both the expression and the whole statement of the case and the connection, lie against this view of BAUMGARTEN. Intro., ¿ 4, I. 22. The situation implied is that of xii. 12; xiv. 27. Intro., ¿ 4, I. 21. HERXHEIMER: "Where he has officiated as judge, or from one of the Levitical cities." [The Levite would naturally be called in his official duties to other cities than those assigned him.—A. G.]. **With all the desire**, sq. (xii. 15) because he so wishes, and has liberty to do so, and shows such piety, since no other interest impels him, than to share in the services at the sanctuary. [WORDSWORTH: "Not from love of change, or from a restless passion for excitement, or from an ambitious craving for self-display and popular applause in a great and populous city."—A. G.]. The place of Jehovah is his peculiar home, and all desires for this are a spiritual homesickness. The Levitical service is, also, **in the name of the Lord**. and although in a subordinate sense, still not less truly nor with any less right. Comp. Intro., ¿ 4, I. 22. In the charge of the Lord, in any case in the position assigned by Him (Num. i. 58; iii. 7; viii. 9-19; chap. xviii), they represent the whole people, minister the service of Israel. The expression is the general one for the servant of Jehovah, including both the higher and the lower. With this agrees the purpose in the exposition of the fifth command, to give the Levites a parental character, in accordance with the condensed statement, vers. 1, 2, (as x. 8, 9) and this all the more since they were commended to the same love, to guard, preserve the priestly dignity of their tribe. **As all his brethren.** By itself this (even more than ver. 6) might include the priests as Levites, and allude to the whole service at the place of the Sanctuary, but the connection favors the limitation to the Levites simply. There were, as it appears, Levites settled at the sanctuary, or for the time engaged there, placed over against the Levite drawn from his city, perhaps at one of the three feasts, to the sanctuary. Comp. still further Intro., ¿ 4,

I. 22. The conclusion, as already prepared for in vers. 6, 7, now follows in ver. 8. With a similarity in service and dignity, there must be also a like enjoyment. The portions (they had no other חֵלֶק ver. 1), which were then given them to eat belonged equally to the one coming from afar, as to those found there. KEIL understands the living from the incoming of the tithes, the portions of the sacrifices, the free-will gifts prescribed by the earlier law, which were not exclusively assigned to the priests." SCHULTZ more in accordance with the connection, and more reasonably, places it as parallel with ver. 3 sq., and regards it as referring "to the tithe, first-born, and other sacrificial meals arranged at the place of the sanctuary" (xii. 6 sq.; 17 sq.; xiv. 22 sq.; xv. 19) and the enjoined invitation of the Levites to them. What follows is difficult. Not so much the text: for it comes essentially to the same thing, whether we read with KNOBEL לְבַד מִן and point, מִמְכָּרָיו (מֶכֶר perhaps the required sale) or take לְבַד for לְבַד מִן and point: מִמְכָּרָיו from מִמְכָּר (מָכַר) the sale, that sold, or to be sold. The difficulty lies in the sense of the words: עַל־הָאָבוֹת. The most obvious sense is **by or upon the fathers**, *i. e.*, whatever was saleable of his, or belonged to him, (the removed Levite) was laid upon the family fathers at home, to ascertain and offer for sale. In any case, it is not private or personal property which is here regarded. KEIL, KNOBEL, take הָאָבוֹת for אָבוֹת בֵּית (Ex. vi. 25; Num. ii 34) and understand the clause of the private income as a member of the family, through the sale of his family possessions or the profits of them, thus; beside his sales, the net proceeds of them according to the house of the fathers, *i. e.*, determined according to the degree of his genealogy, or his relationship. Not as SCHULTZ and the Sept.: πλὴν τῆς πράσεως αὐτοῦ τῆς κατὰ πατριάν. Comp. Lev. xxv. 33 sq. The Levite could sell his house, or could draw the rent for it. [The text is difficult, but the sense is perfectly clear. The Levite who came from a distance to the sanctuary to engage in its service, whatever might be his resources from other quarters, was not to be deprived of his equal share with those who were in attendance at the sanctuary. **Part as part they shall eat.**—A. G.].

5. Vers. 9-22. Finally, as a conclusion, partly supplementary to the previous official personages and arrangements, partly controlling them, at the same time completing the compensation for the departing Moses, is the prophetic institution, and indeed growing out of the necessity for an authentic revelation of God, against the varied heathen superstitions and apostasy. Ver. 9. Comp. xvii. 14. **Thou shalt not learn**—(v. 1; xiv. 23; xvii. 19). There will be teachers enough of the falsehood (chap. xiii.). "The abominations are set over against the holy service." HERXHEIMER. Comp. xii. 30 sq.; vii. 25. Ver. 10 refers at once to the Moloch-worship, (Lev xviii. 21; xx. 2 sq.), as SCHULTZ remarks, "because all the following individual dark arts arise out of the demonized cultus which represents the destructive potencies of nature through Moloch, as witchcraft goes hand in hand with the devil among the old Germans." KNOBEL holds that the Moloch-worship is "placed here at the very beginning of this enumeration as the worst kind of idolatry, out of which these dark arts are born." The descriptive term chosen, עָבַר Hiph., reminds us significantly of the venerable national name "Hebrews," (xv. 12) and may at the outset call attention to the opposition between all such conduct and the national consciousness. The act was purificatory (a consecration). See Art. *Moloch*, HERZ. *Enc.*, IX., p. 717. [But also SMITH's *Bib. Dict.*, Art. Moloch, in which the expiatory nature of the rite is defended.—A. G.]. Comp. KEIL upon Lev. xviii. 21. The general designation for soothsayer is קָסַם, to divide, decide, give an oracle; a pun upon כָּזָב liar, Ezek. xiii. 6. Comp. Josh. xiii. 22. **Observer**—according to MEIER עָנַן to cover, hence of secret discourses; the whispering magician. According to others (SCHULTZ) from עָנָן thick cloud: cloud interpreter, or from עַיִן (eye) either one who fascinates through an evil eye, or one who observes signs, an Augur (Lev. xix. 26) **Enchanter**—נָחַשׁ agrees well with serpent, as significant of its movements. The serpent is נָחָשׁ from its thrusting, piercing bite, according to the primitive signification of the verb, which is not as KEIL, to hiss, but to press, to seize, and hence inwardly to forebode, conceive, to understand by signs, Gen. xliv. 5; Num. xxiv. 1; xxiii. 23. Hence well used here for sign interpreter. Comp. HENGST. *Balaam*, p. 122 sq. **Witch**—כָּשַׁף to divide, unveil, (MEIER), the adjurer. Ver. 11. **Charmer**—binding or making fast through magic, without, however, thinking of magic knots (KEIL); as *fascinare*, καταδησμος. אוֹב is the spirit ghost, not as turning back, but as drawing back, returning, shade (Sept.: Ventriloquist from the hollow tone ["bottle"]). One who possesses a kind of power over spirits, so that he needs only to ask or inquire. Lev. xix. 31; xx. 6, 27; 1 Sam. xxviii. 7 sq. **Wizard**, a prudent, cunning man (as the wise woman). Lastly, one who seeks from the dead, *i. e.*, cites, adjures them. Ver. 12. Comp. Lev. xviii. 24 sq.; xx. 23. A resumption of ver. 9. Ver. 13. As the abomination from תָּעַב to retire, withdraw, so תָּמִים from תָּמַם to shut up, bring together; thus as opposed to each other. God must withdraw Himself from that, and Israel should cleave together with Jehovah. The perfect, entire dependence upon Him distinguishes the people of God from the heathen. Ver. 14. ix. 1. Comp. upon ver. 10. **Not so** does Israel hearken, should it hearken, or need to hearken. Upon the "gift" rests the duty; that granted, this is conceded. Ver. 15 carries out perfectly that already given, through that which is now first to be given, and indeed in a parallel manner (ver. 18) with the king, xvii. 15: **from the midst of thee**, by which also in opposition to ver. 9 it is said, that Israel would have no occasion to stray into heathenism, and would not need any Balaam. For נָבִיא

Comp Doct. and Eth., chap. xiii. 1. As in xvii. 14 the discourse is of the kingdom, so here of the prophetic order as it ever and always through **a prophet** (not one only) corresponds to the necessity made so clear at Sinai, and to the desire of the people. **Of thy brethren,** connected with thee in the closest manner; thy duty his, and thy sorrow his sorrow, *etc.* **Like unto me.** This is not explained by **from the midst of thee,** scarcely to fix the limits towards the heathen divination, but becomes clear through what follows, from which it is clear also, that the comparison is not as to the peculiar personality of Moses in the individuality of his revelation, (xxxiv. 10), but only as to what he had done and had been at Sinai at the request of Israel (As I am one such), LANGE, *Pos. Dog.*, p. 609. It is the promise "of a line of prophets, which is embraced in the prophet, who is the counterpart of Moses." Typical and Messianic, John i. 45; vi. 14; iv. 25; v. 44 sq.; Acts iii. 22; vii. 37; Luke xxiv. 19. See Doctrinal and Ethical.—**Will raise up,** with reference to xiii. 2. Also: **Unto him ye shall hearken,** in allusion to xiii. 4 and ver. 14 (Matt. xvii. 5). Ver. 16. God through this promise granted the desire of the people, which, after the departure of Moses, would become a necessity. Comp. upon v 20 sq.; ix. 10; x. 4. Ver. 17. Comp. v. 25. Ver. 18. Moses already at that time received the promise, but announces it here first, because, in its personal reference to Moses (Introd. § 4, I. 16), the right point of time was now first reached with his approaching departure, and thus in Deuteronomy. The import of the **as me,** ver. 15, gives now the explanation of **as thee,** 1) the mediated word of God, as through Moses, God no longer speaking directly to the people: thus far the preparation (the divine inspiration, Num. xxiii. 5); 2) the unconditional certainty of the word: thus now the legitimation, the official character. To the office so legitimated a corresponding conduct is due on the part of Israel, ver. 19, which indeed follows already from the fact that Israel had asked such a mediation at Sinai (ver. 16). Moses thus shows how the true prophet will speak the words of Jehovah given into his mouth, namely, simply give them again, not perhaps to conceal the threatening by the promise, but speak all that is given him by the Lord. דָּרַשׁ, literally, to reclaim, as out of the hand of the doer (Gen. ix. 5), thus here מֵעִמּוֹ, de chez-lui. With regard to the prophetic order promised, something is given over to Israel, and indeed to every individual, which he has with him, of which he is conscious, and as to which Jehovah demands the proper use, the fitting honor or obedience, but in case this fails, then calls to account, demands restitution and satisfaction through punishment, and in this way reclaims that which was given from the disobedient.—[See Acts iii. 23, in which the apostle brings out more fully than even the Sept.: I will take vengeance, the full meaning of these words. It is equivalent to the "highest theocratical punishment, that of excision from the chosen people." See ALEXANDER *in loco*.—A. G.] —But still the prophet must be legitimated according to ver. 18, and hence the resumption, ver. 20, of the words in question, and (xvii. 12, 13) the declared penalty on account of the flagrant offence in two cases. Finally we have the criterion of the false prophet in the first case. Vers. 21, 22. In a prophet of false gods, the thing announced (xiii. 3) may happen; in the false prophet of Jehovah, the first case, v. 20, the non-occurrence gives the criterion. Fear, horror, hence forbearance, were possible on account of the name of Jehovah, in which the prophet spake.

DOCTRINAL AND ETHICAL.

1. Comp. Doct. and Eth. 2, upon i. 6—iv. 40.

2. "The necessity for a king is the necessity for a head, who embracing the entire external, natural and civil community in his person, might be able to defend and regulate. As soon as Israel, from its beginnings fixed by God, had grown into an actual nation, it so developed itself, that it must have a natural head, and thus preserve its perfectly free organic form (Gen. xvii. 6, 16; xxxv. 11; xxxvi. 31; Num. xxiii. 21; xxiv. 7, 17). The king is the natural manifestation of the perfectly free and independent man Is there a true king in Israel, then Israel must be perfectly free and independent; for it lies in the very nature of the king that his perfection is not for himself; he must permit his whole fulness to flow out over his people. Hence the true king is the completion of the freedom, and generally of the history of Israel." BAUMGARTEN.

3. The kingdom and the prophetic order are parallel developments of the future in Israel, as they appear also in this section. They represent the two extreme points of the Israelitish national life, the most external and inward sides of that life, which have their reconciliation in the high-priesthood. The distinction between the kingly and prophetic order, growing into an opposition, is a tragic element in the future history of Israel. It must be so that the Scripture may be fulfilled, although first of all the bare variance of the offices which circumscribe the nationality of Israel, kindles the ever-burning desire after that which should unite them all and the whole Israelitish nationality in itself.

4. "The prophetic order is not made superfluous or unnecessary through the revelation of the law; but the path for it is thus opened." SCHULTZ. "Moses foresaw that Israel through disobedience, thus through the great deep of dissolution, would break through all the strength of the ordinances established by the law." BAUMGARTEN. For the insufficiency of the "judges and king, the priests and Levites," SCHULTZ appeals to "that transition to more settled relations now in prospect," according to xvii. 14, to the "elders of the people" (iv. 25), to the approaching "error and apostacy (chap. xxxi.),' the threatened "seducing through the false prophets (xiii. 2; xviii. 20)," "the restoration according to iv. 29; xxx. 1 sq. It becomes the pure, fundamental spiritual power of the word" (BAUMGARTEN), and indeed of the authentic word, "which the Lord speaks" to lead over, preserve, and help, and heal. But to these representatives of God, who keep the reve-

lation of God continually present and living, for the special necessities of the time, and indeed in intelligible words, who thus literally deserve the name of parental teachers, a fitting, natural reverence shown through obedience, is due, which is no more to be rendered upon the mere authority derived from the revelation of the law, but upon the original force of the continuously efficient word" (SCHULTZ).

5. "As nature preserves its consecration to the divine service and its sacred functions for the existence of the divine kingdom in the cultus, so history in the promise" (BECK, *Christl. Lehrn.* I. 398). The "gradually unfolding and organically united promises" marking the secret advance of the history of salvation which should come from the Jews, down to its consummation, are the building-stones of the temple in which humanity shall worship the Father, as they, the promises, form the mystical body of the Messiah before the Word was made flesh. Comp. LANGE's *Pos Dogm.*, the thoughtful, § 67, and upon Gen., p. 247 sq. The promise of salvation in the progress of the centuries from its general, human, real character, arrives in Abraham and Isaac at the cradle of the people, advances to the popular national character of its organs in Jacob from whom the tribes spring, to its tribal distinction in Moses, the prophet-prince, representing the whole economy of God, in whom thus centres, not as in the seed of Eve the simple idea of the human race, nor as in the patriarchs the idea of the people, nor as in Judah the idea of the tribe, but the idea of the divine civil officer (Heb. iii. 5), appears here in the divine civil service, centralizing itself in the personality of Moses as the bearer of the future salvation." BECK

6. As to the Messianic character of the passage, xviii. 15, 18, as "the promise of God is mediated and introduced through the condition and character of men, it is the fore-announcement of the future as it is contained in the germ of the present" (LANGE). The "constellation of the present" does not proclaim the necessity for a second Moses. For without regarding the general historical law, according to which so comprehensive a genius does not soon repeat itself, only an Elisha follows an Elijah, the stand-point of the law rules still in Deuteronomy, fixes the institution, determines the arrangement, ordains the officers (Intro. 4, I. 16), for the peculiar historical, national development of Israel in Canaan, in which individual personalities must first form and mould themselves. Joshua is the personal deputy of Moses truly, but in limited, specific labors. For the present there was no need for the individual further, but for the condition in which the essential mediation of Moses, the prophetic, might be sown by God as a fruitful seed which should ever put forth personalities until the last, whom they all together typify, and who fulfils them perfectly in himself (1 Pet. i. 11). With this agrees the singular form of the promise here, and the express comparison with Moses as it is actually and historically explained, ver. 16 sq. The latter explanation especially, which must give the limitation to the "as I," "as thee," opposes every exposition which emphasizes the peculiar method of Moses in a wider (HAVERNICK*) (HOFMANN†), or a narrower sense (KURTZ,‡ AUBERLEN, THOLUCK. The typico-Messianic interpretation agrees best, both with the letter, and with the development of the Old Testament promise of the Messiah generally, and with the Mosaic time especially. In the latter reference LANGE calls attention "to the completion of the prophecy of Moses through that of Balaam" as Melchisedec appears by the side of Abraham. Balaam (Num. xxiv. 17) predicts the glory and the power of the kingdom out of Jacob—Israel. Thus the earlier (8) hinted distinction between the kingdom and the prophetic order is characteristically personified in the two prophets. The typical priesthood, as it is contained in the priestly royal Israel (Ex. xix. 6) comes first into view, Deut. xxxiii. A direct reference to the Messiah must moreover lead beyond the likeness to Moses, indeed to an opposition with him, into which even KURTZ and SCHULTZ fall (Isa. xlii. xlix., l., lxi.). [See also and with reference to these same passages, ALEXANDER *on Isa.*, Vol. II., Introduction. While it is true that the promise runs parallel with the history in its progress, and is more or less determined by the condition and circumstances of men, this does not lie against the direct Messianic interpretation of this passage. It is not Messianic only in its germ-like character, unfolding itself through the long line of prophets until it reaches perfection in him who is the prophet. It has evidently from the connection in which it stands, on the one hand, opposed to the magic arts which the people were to shun, and on the other to the false prophets; and from the necessities of the people of God, after the departure of Moses, a distinct reference to that line of prophets, who were all like unto Moses so far as this, that God "put his words into their mouth." But its main reference is to Christ. The New Testament constantly so represents it, Acts iii. 22, 23; vii. 37; John i. 19; iv. 25; Luke xi. 50, 51; Matt. xvii. 5. The earlier Jewish expositors all applied the passage to the Messiah, and the great body of Christian commentators so explain it; only they do not make this its exclusive meaning. The question whether Moses understood his prophecy as thus pointing out the person of the Messiah has nothing to do with its interpretation. The prophets sometimes uttered what they did not fully understand, and they were often perhaps more distinctly conscious of the scope and meaning of the prophecies than we are disposed to admit. But it is clear that this question, whatever view may be held in regard to it, has no real bearing upon the exegesis. That must be settled upon other grounds. Nor is it of any weight against the direct Messianic interpretation, that Christ is in so many respects unlike Moses, greater than Moses, or even opposed to Moses, provided he is like unto him in this, that as a prophet he stands between men

* *Theol. of the O. T.*, p. 130: "The essential identity of the contents of prophecy and the law."

† *Schrift.* II. 1 ff. 139: "The human mediation of the revelation of God in opposition to the overwhelming manifestation of God Himself."

‡ *Gesch. des A. B.* II., p. 522: "One entrusted with the whole house of Jehovah, conversing with God face to face." Num. xii. 6 sq.; Deut. xxxiv. 10; Heb. iii.

and God, and speaks the words of God, John viii. 28. But if there is nothing in the person who speaks this prophecy, nor in the time at which it was uttered, nor in the immediate connection in which it stands, nor in its general relation to the whole progressive unfolding of the promise of salvation, inconsistent with the direct reference to the Messiah, if all these are much more in favor of that reference, as might be shown, then the passages in the New Testament which expressly apply it to Christ would seem to leave no room to doubt that this is the correct view.—A. G.]

HOMILETICAL AND PRACTICAL.

Chap. xvi. 18 sq. LUTHER: "Thou seest here that God Himself administers His own law, ordains judges, *etc.* Thou seest also what a disposition a judge must have, *viz.* that he must overcome all lusts and the enticements of fear, love, favor, compassion, of avarice, expectation, reputation, life and death, and prefer simply the simplest truth and righteous judgment. How will he look to God alone, if the heart has not been made strong by faith? A very difficult, rare and exalted thing, is a single and righteous eye in a judge, and men without avarice are rare birds, rarer than a black swan." [Still they are found. LUTHER's experience led him to a severe judgment. But it is sad to think that there is so much ground for the severity.—A. G.]

Chap. xvii. 1. STARKE: "In collections we should give good and not uncurrent coin." Ver. 2. LUTHER: "He well says: **wickedness in the sight of the Lord**, for nothing is fairer, better, more sacred in the sight of men, than idolatry, godlessness, dissimulation, and a careful appearance of reverence." Ver. 4. BERL. BIB.: "No connivance, but also no reception of every accusation as true, without investigation." Ver. 12. RICHTER: "How strictly God requires obedience to rulers and overseers." Ver. 15. PISCATOR: "The great virtues of a Christian ruler: he must be a brother, care for the common good, have a compassionate heart, and thus not cause the severe punishments and service of a foreign ruler; he must not hold too splendid a court, nor use too great expense, not rely upon his power, strength, wealth, *etc.*, and thus without the utmost need, from pride and haughtiness cause war; he must not be hindered in his administration by pleasure, idleness, and the like; he must not from avarice burden his subjects, and occasion sin in the magistrates: above all he must diligently read the word of God for himself, that he may not be led away from the light by unchristian theologians, study humility as a man among men, direct his whole administration by the will of God" BAUMGARTEN: "It was the last stubborn act of the Egyptian king, that he with his chariots pursued the defenceless Israel (Ex. xiv. 6 sq.; 28), but even in this his pride, with his chariots and riders, sank in the depths of the sea (Ex. xiv. 25 sq.; xv. 2, 4, 18) and thus completed the separation between Israel and Egypt." STARKE: "Kings and lords are for the people, not the reverse." Ver. 16. WURTH. BIB.: "Great lords have also their laws." STARKE: "He is the richest king who has the richest subjects." The Bible the best glass for rulers—Judgment and dominion have their roots in righteousness (xvi. 12) and faithfulness (xvii. 16 sq.). Chap. xviii. 1 sq. BAUMGARTEN: "Not merely in the arrangement of the camp, but in the abode in the promised land, Levi appears as the innermost and spiritual Israel, since Levi has no inheritance in the land, but as if a quickening spirit is scattered through all the tribes in his cities." SCHULTZ: "As they lose their position they gain in the Lord ideally the possession of the whole." STARKE: "Christians, for the sake of Christ, must cheerfully forego all temporal things lying against their eternal inheritance in heaven." PISCATOR: "The servants of the church and school should not be burdened with care for their support." [WORDSWORTH: "A memento for the priesthood in every age of the Church, that they be not entangled with the affairs of this life."—A. G.]. Ver. 6. PISCATOR: "The way should not be barred to any one, but whoever desired to serve the Lord, to study the law, and learn the will of God, should be permitted to do so, should be helped on his way, and be provided with everything necessary." Ver. 9. STARKE: "A Christian at a godless place should not follow the people there in wickedness, 1 Pet. iv. 1 sq." Vers. 10–14. BERL. BIB.: "The believer should seek after the wisdom which is from above. James iii. 17. (Col. ii. 8)." BAUMGARTEN: "In the general uncertainty and perplexity of life, and the shortsightedness of men, even the heathen desires a divine word. Thus they turn in various ways to the spirits of nature, but which make themselves known as the gods of the dead, and are an abomination in the eyes of the living and good God." [The intense desire to know what is future or unseen leads men now to resort to these modes of divination. WORDSW.: "These abominable sins have even found an entrance, and a welcome, into the saloons of the cities of Christendom, comp. Rev. xxi. 8."—A. G.]. Ver. 15. LUTHER: "This is the most renowned passage of this book, and Moses introduces it here in the most fitting way when he was speaking of the priesthood, the authorities, and of all the servants of God." BAUMGARTEN: "Israel was to receive the divine word in extraordinary cases in a purely human and historical way. The mediation of Moses, the type of the prophets of Israel, to whom he attributes the same originality. Even the dead synagogue had such an idea of the originality and independence of the prophetic word, that it is a sentence of the Talmud," (MAIMONIDES *on the Mischna*). "In all that the prophet says to thee you should hearken to him, even if he oversteps the law, the service of idols excepted." PISCATOR: "A glorious testimony by Moses to Christ, the chief of all the prophets." RISSLER: "Moses a type of Christ in the circumstance of his life, and his pre-eminence in his office. Moses at his birth in great danger of being destroyed, as the other children, at the command of the king; the child Jesus was to be killed soon after His birth, with the other children, at the command of Herod. Moses through his foster-mother kept in life; Jesus rescued from the danger of death through His foster-father.

When Moses came to the help of his oppressed brethren they thrust him from them (Acts vii. 25); Jesus came to His own, but they received Him not, John i. 11. Moses was, notwithstanding, the redeemer of his people; Jesus has redeemed men from the service of Satan and sin, and brought His spiritual Israel into the liberty of the children of God. Heb. ii. 14 sq.; John viii. 36. Moses was the mediator of the Old Covenant, Jesus of the New Testament. Heb. viii. 6 sq.; ix. 15 sq. Moses with his zeal, placed himself in the breach for his people. Ex. xxxii. 22 sq.; Jesus was actually cut off from the land of the living. Isa. liii. 8. Moses is the only person who united in himself, as long as he lived, the prophetic, priestly, and kingly offices; Jesus is the only teacher, high-priest, and King of His Church eternally. Moses was faithful in all his house as a servant; Jesus as a Son over His own house. Even the contrast between the office of the two is emphasized in 2 Cor. iii." [Wordsworth abounds in similar analogies.—A. G.]. Berl. Bib.: "As in the first four books there are four glorious types of the priestly office and work of Christ; Isaac, the passover lamb, the goat on the day of atonement, and the brazen serpent; so now of his prophetic office." Piscator: "The distinction between Moses and Christ: 1) In person: Moses a poor sinful man; Christ a true man without sin. 2) In doctrine: Moses taught the law which no man can bear; Christ preaches the Gospel to troubled hearts. John i. 18. 3) In their benefits: Moses an earthly ruler could not destroy sin and death; Christ is the true Mediator. 1 Tim. ii. 5." [See also Henry, Scott, Calvin, for further practical hints.—A. G.].

The Sixth Command.

Chapter XIX. 1—Chapter XXI. 9.

Chap. XIX. 1–21.

1 When the Lord thy God hath cut off the nations, whose land the Lord thy God
giveth thee, and thou succeedest them, [possessest them (their land)] and dwellest
2 in their cities, and in their houses; Thou shalt separate three cities for thee in the
3 midst of thy land which the Lord thy God giveth thee to possess it. Thou shalt
prepare [restore, put in good condition] thee a way, and divide the coasts of thy
land which the Lord thy God giveth thee to inherit, into three parts, that every
4 slayer may flee thither. And this *is* the case [word] of the slayer [what avails for
him] which shall flee thither, that he may live [and live, remain]: Whoso killeth
5 his neighbour ignorantly, whom he hated not in time past;[1] As when a man [And
(indeed) whoever] goeth into the wood with his neighbour to hew wood, and his
hand fetcheth a stroke with the axe to cut down the tree, and the head [iron] slippeth from the helve, and lighteth upon [striketh][2] his neighbour, that he die; he
6 shall flee unto one of these cities, and live: Lest the avenger[3] of the blood pursue
the slayer, while his heart is hot, and overtake him, because the way is long, and
slay him;[4] whereas he *was* not worthy [there is not to him judgment] of death, in-
7 asmuch as he hated him not in time past. Wherefore I command thee, saying,
8 Thou shalt separate three cities for thee. And if the Lord thy God enlarge thy
coast, as he hath sworn unto thy fathers, and give thee all the land which he pro-
9 mised [spake] to give unto thy fathers; If thou shalt keep all these commandments
[this whole commandment] to do them [it] which I command thee this day, to love
the Lord thy God, and to walk ever in his ways; then shalt thou add three cities
10 more for thee, beside these three: That innocent blood be not shed in thy land,
which the Lord thy God giveth thee *for* an inheritance, and *so* blood be upon thee.
11 But [And] if any man hate his neighbour, and lie in wait for him, and rise up
against him, and smite him mortally [to the life] that [and] he die, and fleeth into
12 one of these cities: Then the elders of his city shall send and fetch [take] him
thence, and deliver him into the hand of the avenger of blood, that [and] he may

TEXTUAL AND GRAMMATICAL.

1 [Ver. 4. Margin literally; from yesterday, the third day, or the day before yesterday.—A. G.].
2 [Ver. 5. Literally: findeth.—A. G.].
3 [Ver. 6. Heb. goel.—A. G.].
4 [Ver. 6. Smite him, in life, as the margin, or: to the life, mortally.—A. G.].

13 die. Thine eye shall not pity him, but thou shalt put away *the guilt of* innocent
14 blood from Israel, that it may go well with thee.[5] Thou shalt not remove thy
neighbour's land-mark, which they of old time [thy forefathers] have set in thine
inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee
15 to possess it. One witness [only] shall not rise up against a man for any iniquity,
or for any sin, in any sin that he sinneth; at the mouth of two witnesses, or at the
16 mouth of three witnesses, shall the matter [word] be established. If a false witness
rise up against any man to testify against him, *that which is* wrong [a falling away,
17 apostasy]; Then both the men between whom the controversy *is* shall stand before
18 the Lord, before the priests and the judges, which shall be in those days; And the
judges shall make diligent inquisition: and behold, *if* the witness *be* a false witness,
19 *and* hath testified falsely against his brother; Then shall ye do unto him, as he had
thought to have done unto his brother: so shalt thou put the evil away from among
20 you. And those which remain shall hear, and fear, and shall henceforth commit
21 no more any such evil [word] among you. And thine eye shall not pity; *but* life
shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAP. XX. 1-20. 1 WHEN thou goest out to battle against thine enemies, and seest
horses, and chariots, *and* a people more than thou, be not afraid of them: for the
2 Lord thy God *is* with thee, which brought thee up out of the land of Egypt. And
it shall be when ye are come nigh unto the battle, that the priest shall approach
3 and speak unto the people, And shall say unto them, Hear, O Israel, ye approach
this day unto battle against your enemies: let not your hearts faint [be weak, soft][6]
4 fear not, and do not[7] tremble, neither be ye terrified because of them; For the Lord
your God *is* he that goeth with you, to fight for you against your enemies, to save
5 you. And the officers [shoterim] shall speak unto the people, saying, What man
is there that hath built a new house, and hath not dedicated it? let him go [he shall
go] and return unto his house, lest he die in the battle, and another man dedicate
6 it. And what man *is he* that hath planted a vineyard, and hath not *yet* eaten[8]
of it [taken into use]? let him *also* go [he shall go] and return unto his house, lest
7 he die in the battle, and another man eat of it. And what man *is there* that hath
betrothed a wife, and hath not taken her? let him go [he shall go] and return unto
8 his house, lest he die in the battle, and another man take her. And the officers
[shoterim] shall speak further unto the people, and they shall say, What man *is
there that is* fearful and faint-hearted? let him go [he shall go] and return unto
9 his house, lest his brethren's heart faint [melt, flow down] as well as his heart. And
it shall be, when the officers [shoterim] have made an end of speaking unto the
10 people, that they shall make captains of the armies[9] to lead the people. When
11 thou comest nigh unto a city to fight against it, then proclaim peace unto it. And
it shall be, if it make thee answer of peace, and open unto thee, then it shall be,
that all the people *that is* found therein, shall be tributaries unto thee, and they
12 shall serve thee. And if it will make no peace with thee, but will make war [bat-
13 tle] against thee, then thou shalt besiege it [close, enclose it]: And when the Lord
thy God hath delivered it into thine hands, thou shalt smite every male thereof
14 with the edge of the sword: But [only] the women, and the little ones, and the
cattle, and all that is in the city, *even* all the spoil thereof, shalt thou take [spoil,
plunder] unto thyself: and thou shalt eat [enjoy] the spoil of thine enemies, which
15 the Lord thy God hath given thee. Thus shalt thou do unto all the cities *which
16 are* very far off from thee, which *are* not of the cities of these nations. But [Only]
of the cities of these people which the Lord thy God doth give thee *for* an inheri-
17 tance, thou shalt save alive nothing that breatheth: But thou shalt utterly destroy
them, *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites,

TEXTUAL AND GRAMMATICAL.

[5] [Ver. 13. Literally: and good to thee.—A. G.].
[6] [Ver. 3. Margin: be tender].
[7] [Ver. 3. Heb.: make haste].
[8] [Ver. 6. Make common from laying it open for common use, which was not allowed for the first three years.—A. G.]
[9] [Ver. 9. Literally: In the head of the people.—A. G.].

18 the Hivites, and the Jebusites, as the Lord thy God hath commanded thee: That
they teach you not to do after all their abominations which they [do] have done
19 unto their gods; so should ye sin against the Lord your God. When thou shalt
besiege a city a long time in making war against it to take it [conquer it] thou
shalt not destroy the trees thereof by forcing an axe against them; for thou mayest eat of them: and thou shalt not cut them down (for the tree of the field *is*
man's *life*) to employ *them* in the siege [for O man, the tree of the field is there to
20 go before thee (through thee) (in the) siege].[10] Only the trees which thou knowest
that they *be* not trees for meat [fruit trees] thou shalt destroy and cut them down;
and thou shalt build bulwarks against the city that maketh war with thee, until
[its fall] it be subdued.

CHAP. XXI. 1–9. 1. IF *one* be found slain in the land which the Lord thy God
giveth thee to possess it, lying [fallen] in the field, *and* it be not known who hath
2 slain him: Then thy elders and thy judges shall come forth, and they shall mea-
3 sure unto the cities which *are* round about him that is slain: And it shall be *that*
the city *which is* next unto the slain man, even the elders of that city shall take an
heifer which hath not [yet] been wrought with, *and* which hath not [yet] drawn in
4 the yoke; And the elders of that city shall bring down the heifer unto a rough
valley [a perennial brook][11] which is neither eared nor sown, and shall strike off
5 [break] the heifer's neck there in the valley; And the priests the sons of Levi
shall come near, (for them the Lord thy God hath chosen to minister unto him,
and to bless in the name of the Lord,) and by their word [mouth] shall every
6 controversy and every stroke be *tried;* And all the elders of that city *that are* next
unto the slain *man,* shall wash their hands over the heifer that is beheaded [whose
7 neck is broken] in the valley: And they shall answer and say, Our hands have not
8 shed this blood, neither have our eyes seen *it.* Be merciful [Forgive] O Lord, unto
thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy
people of Israel's charge [into the midst of thy people Israel]. And the blood
9 shall be forgiven them.[12] So shalt thou put away the *guilt of* innocent blood from
among you, when thou shalt do *that which is* right in the sight of the Lord.

TEXTUAL AND GRAMMATICAL.

[10] [Ver. 19. Literally: for man the tree of the field to come from thy face in the siege. For the variety of renderings and the plausibility of each, see the Exegesis. Perhaps that chosen by our translation—using the parenthesis—will commend itself as the best..—A. G.].

[11] [Ver. 4. The literal rendering is that of SCHRÖDER, but the other part of the verse seems to require that of our version, and the Hebrew admits of it.—A. G.].

[12] [Ver. 8. Shall be covered to them, atoned for, in this way.—A. G.].

EXEGETICAL AND CRITICAL.

1. Vers. 1-13. With chap. xix. the discourse passes unquestionably to the sixth commandment. Other commands are alluded to only as they may be connected with this. Ver. 1. Comp. xii. 29; xvii. 14. Ver. 2 refers undoubtedly to Canaan. Comp. upon iv. 41 sq. [The three East Jordan cities had been already named. Moses now gives direction for the three West of Jordan. —A. G.]. Ver. 3 directs that the way to the cities of refuge (collectively) should be put into a proper condition, and kept in it, so that there should be no hindrance in this respect. "According to tradition, the way must be level, thirty-two cubits broad, and marked by finger-posts, bearing the words Refuge, Refuge." HERXHEIMER. [The same tradition tells us that the magistrates were to send out surveyors and repair these ways annually on the 15th of the month Adar; that every obstacle must be removed, and no stream left unbridged.—A. G.]. The direction, Num. xxxv. 14, was carried out, through the threefold division of Canaan, with reference to the point in view. The there prescribed three refuge cities in Canaan are placed now one each, in the smaller parts, equally near to all sides, and thus the way first becomes practical. Thee, as ver. 2, brings out the personal use and obligation in regard to the designed preservation of life, and prevention of bloodshed in Israel. Comp further upon i. 38; (iii. 28; xii. 10) iv. 42. Ver. 4, as xv. 3. Comp. upon iv. 42. Ver. 5 illustrates by example the more general statement in ver. 4. Compare Numb. xxxv. 22 sq. עֵצִים wood for burning or building. נָשַׁל vii. 1, casts out, here used intransitively, falls off. Others (transitively) and the iron is drawn from the wood—a piece which hits. At its close ver. 6 discloses the object of the arrangement. גֹּאֵל is the redeemer who both on account of some possession belonging to the family is a member interested, and in a special sense, on account of blood kindred, has to save, redeem, avenge the bloodshed of the family according to the divine, as according to the hu-

man and natural right of retaliation. This private justice, as is very natural, must be somewhat restrained both on account of the personal feelings of the subject, and from the first heat of grief and anger. The refuge offers its convenient situation to the **pursued** generally, but especially to those **overtaken**. (xiv. 24). נֶפֶשׁ, the prominence of life, for whose sacredness it is here provided, and to which the succeeding words **whereas he was not worthy of death**, SCHROEDER, literally, **and there is not to him the right of death**, correspond, *i. e.*, death does not belong to him as a right, as a legal right, or the judgment of death, death penalty, or the case is no legal case of life and death, no breach worthy of death. Ver. 7. The more emphatic statement with regard to the three cities in Canaan, while the three East of Jordan, as set apart, and arranged by Moses, are not again alluded to. Ver. 8 connects itself with ver. 7, but passes on to that which is still wider, and in a way to recall xi. 24; i. 7. Comp. xii. 20 (Gen xv. 18). The method of the discourse, ver. 9 (iv. 6; v. 1; vi. 5; viii. 6; xi. 22) also forbids us to hold with HENGSTENBERG that **the three cities more** are the three cities in Canaan, mentioned, ver. 2, **beside these three** described, iv. 41 sq. Neither is it true that the three new cities (KNOBEL) are those West of the Jordan, and the three East of the Jordan those spoken of in ver. 2. The three cities here are rather in the prospect of the promised future, which prospect was obscured by the failure to fulfil the conditions with which it was connected. (**If thou shalt keep**, sq.). There remain thus only six (instead of the nine, to which the prospect here enlarges) of which the discourse treats. SCHULTZ rightly emphasizes the wider horizon of Deuteronomy in this regard as Mosaic. ["It is obvious that such a passage as this could not have been penned in the times to which rationalist critics assign Deut. No one living in those times would think of treating as a future contingency ("If the Lord thy God enlarge, sq.) an extension of territory which at the date in question had in fact taken place long ago, and been subsequently forfeited." BIB. COM.—A. G.]. Ver. 10 resumes now the thread broken off at ver. 7; vers. 8, 9, being regarded as a parenthesis. **Innocent blood** was that of the slayer, upon whom death is visited,not with judgment or right, (ver. 6). Comp. ver. 8. In such cases, if there were no refuge, blood, *i e.*, the guilt of blood would be upon Israel. Vers. 11-13. Insert the contrast. Comp. Gen. iv. 8; Ex. xxi. 14; Num. xxxv. 16 sq. Private justice must follow upon, be connected with, and subordinated to public justice. The **elders** form the fitting mediation for this purpose, partly as they are the (more revered) fathers, corresponding to the domestic element in the blood-revenger, partly as the city magistrates who represent in general the executive power of the State, and from whom also, as from the priests and Levites the judges were to be chosen (xvi. 18). Thus the still ruling custom among the Arabians, of blood-revenge, was legally bounded and civilized, just as out of the predominant family life by and by the orderly state springs. Ver. 13, as vii. 16; xiii. 9, 6; v. 30 (xv. 16). Comp. Num. xxxv. 31 sq.

2. Ver. 14. It is characteristic for the Mosaic view of the wife as a possession, that the discourse passes over the seventh command, and in ver. 14 comes on the contrary to speak of the eighth command from the point of view of the sixth command, *i. e.*, of the earthly life. Thus light is thrown upon the eighth command from the application of the sixth ; significant both for Deut. and for the total view of the law.—Each district, as it comes into your inheritance, with thy neighbors as with thine own, is thus connected with the family life, and comprises its livelihood; the lessening or disturbance of these limits is simply a question of existence therefore. The possession, particularly the landed, is the ground which yields to man its produce for his support. Thus it shares in the sacredness of life, which is preserved by it; entirely like xx. 19, 20. The penalty of the offence is hinted, xxvii. 17. **They of old.** SCHRODER, **predecessors.** Either in time, and thus also in succession, or in honor, the leaders. What the first possessors, the fathers, Joshua and the renowned elders, determined, should be observed down to the most distant future. Comp. still upon ver. 8 and Intro., § 4, I. 17. [**They of old time**, is an unfortunate rendering, as it seems to imply a long residence in Canaan, when this direction was given. The original contains no such intimation. It is the heads, chiefs. Vulg., *priores*. The immediately following clauses make it clear that the direction was given while the land was not yet in possession.—A. G.].

3. Vers. 15-21. A similar illumination of the ninth command from the sixth. In the first place, the importance of the witnesses before the court, in regard to the life of a neighbor, is established by this, that the testimony of one was not sufficient for condemnation. Num. xxxv. 30. Ver. 15. עָוֹן perverseness, wrong, guilt; as **sin** is a deviation from the right, from the law. לְ denotes the reference generally. בְּ the concrete case. Comp. xvii. 6. In the second place, in the special case of "false witness," Moses places life for life, in any case the like punishment. Ver. 16. Treats a peculiar case; a witness of violence, who will do violence to his neighbor by his testimony. עָנָה designates both the beginning and the reply in conversation, hence; to answer before the court in regard to any **falling away** (comp. xiii. 6; xvii. 7) from God, or the law. The suspicion against the witness has been proven in the lower court, as the Talmud understands סָרָה of a case which was far off from the witness, strange to him,since he cannot prove his presence at it. Ver. 17. Comp. xvii. 8 sq., an example of the causes which were difficult or hard. [**Both the men**, the parties to the original suit. **Before Jehovah** cannot be, as KNOBEL, the lower court. The false witness was borne in the court below, and now comes before the supreme court at the sanctuary.—A. G.]. Ver. 18 as xiii. 15 Ver. 20. Comp. upon xiii. 12 (xvii. 13). It is not the punishment as such, which is the means of alarm, but that before Jehovah the purpose,is as the deed (ver. 19) and generally the decided earnestness of the *lex talionis*, as it is solemnly and impressively an-

nounced in ver. 21. (Ex. xxi. 23 sq.; Lev. xxiv. 19 sq.). The rest as in ver. 18.

4. Chap. xx. 1-9. Out of the sacredness which attaches to human life, light is thrown upon the warfare (chap. xx.) which Israel even in the occupation of Canaan (Intro., 4, I. 17) could not avoid. Israel should rejoice especially in the protection of God, to whom the life of man among his people is of such value. [Bib. Com.: "Reverence for human life was to show itself with respect to the Israelites levied for war, vers. 1-9; to the enemy (10-15) the Canaanites excepted, (vers. 16-18) and in respect to the property of the vanquished, 19, 20.—A. G.]. Ver. 1. **Horses and chariots.** These forces are those which would strike the eye of Israel, not equipped in a like way (xvii. 16), and make the impression of superior power on the part of the enemy, (vii. 17): at the same time are characteristic of the Egyptians. Canaanites, Philistines (Josh. xvii. 16; Judg. iv. 8; 1 Sam. xiii. 5) and Syrians (2 Sam viii. 4). **With thee** was illustrated and proved historically. Ver. 2. As they are now, having departed from their homes. drawn up in order, to advance to the battle. **The priest** is the one commissioned for the purpose, according to the Talmud one anointed for the war, as Phinehas, Num. xxxi. 6; the field preacher, not the high-priest. (Num. x. 8, 9). The Lord's servants, give to His people a more definite, solemn, and formal expression of the duty of fearlessness out of regard to Him (ver. 1). Ver. 3, (i. 21, 29; vii. 21). **Israel** its name of honor, Is. xli. 8, 14 (Gen. xxxii. 28). Ver. 4, (iii. 21) comp. i. 30. Represented by the taking of the ark of the covenant, 1 Sam. iv. 3. **Save**, to rescue you, and generally to insure the victory. Schultz lays undue force upon the expression. Religious encouragement follows the worldly conduct, as it appears in the actual relations (vers. 5-7), and in the personal deportment in the case (ver. 8). **Officers**, Shoterim: Comp. upon i. 15. These officers might have the genealogies and tribal rolls. (Comp. Hengstenberg: *The Books of Moses*, p. 90.) How truly the idea of the sixth command is the animating idea here, appears in the statement of the independent human life in the three beginnings: house building as the first foundation; the planting of the vineyard as the first enlargement of the relations of life; the betrothal as the first completion of the independent position in life. מִי־ may also signify **whoever the man is, who**, sq., thus: whoever, any one. **He shall** (not barely may) **go**. Every one in Israel—there were no involuntary levies here—if he had made efforts for life, should first rejoice in the result of his efforts. It was as humane as prudent. Such a depletion of the host not merely prevented the disheartening of the others through a homesick soldier, but testified on the part of God in this actual way, His high estimate of the value of life, so that it might inspire confidence in the timid, and increase the courage of the brave. חָנַךְ to fit, thus to arrange, to occupy, Keil and Schultz, remind us of a consecration, and by a transfer from the temple, (1 Kings viii. 63) of a solemnity, at least a feast, for which there is no occasion other than the fancies of the Rabbins. The three times repeated **lest he die** brings out clearly the purpose in view. Ver. 6. כֶּרֶם is any field of noble plants; an olive, or fruit garden. חִלֵּל according to Gesen. refers to common use in the fifth year, since in the fourth year it was sanctified to the Lord (Lev. xix. 23 sq.). According to others, with the same reference, it is to release. Knobel: To open, to enter upon. (Perhaps also to cut, to take the clusters). Ver. 7 completes xxiv. 5. For the whole, comp. xxviii. 30, and perhaps also Luke xiv. 18 sq. Ver. 8 introduces the other class, who in like manner are to be dismissed with this distinction, that here the reference to the other soldiers comes into view, and indeed as the object, (**lest his brethren**, sq.). The faintness of heart may be explained as fearfulness, as natural weakness, and not so much moral cowardice, or as i. 28. Ver. 9. פָּקַד to inquire, inspect, to muster, and so it may be rendered: and thus the captains of the host shall hold a muster. The distinction between שָׂרֵי־ and the Shoterim (officers) which indeed is obvious, may somewhat account for the absence of the article which Keil so misses. But the Shoterim have scarcely finished speaking, the doing may still follow, and according to Num. iii 10 (although the אֵת there is wanting here) and iv. 27, the meaning is, to take order for a still closer inspection. The mustering also actually occurs after the dismissal of those previously mentioned. Schultz: "The captains of the host should lead, carry out the command," which is not demonstrable, rather: should have the oversight. The captains of the host are the chiefs of particular bands, which the Shoterim are not named, so much as they are simply appointed under charge of the Supreme Head (Josh. i 10 sq.; iii. 2 sq.), so that upon them rests the obligation to secure the preparedness for war.

5. Vers. 10–20. The required dismissal of the two classes in Israel, ver. 5 sq., applies, the importance of human life in relation to God, as it was shown in war, to the advantage of his neighbor, namely, in Israel itself. Ver. 10 sq. now makes this reference availing over against the enemy, first with regard to his person, then as to his property. They are summoned by heralds to the walls, in order to bring about a peaceful surrender and subjection. The first case is that of a corresponding answer and conduct. Ver. 11. מַס מֹסֵ tax, tribute, thus an obligatory tribute, and that indeed of personal service. Thus a sparing of life. In the second case, ver 12 may be viewed altogether as the antecedent: **And thou shalt besiege it. and the Lord thy God hath delivered**, sq —the destruction, ver. 13, is simply of the males (xiii. 16) who would otherwise threaten Israel with death; on the other hand the others might contribute to his enjoyment of life, and were therefore to be spared. Ver. 14. The following limitation shows that the previous two cases could only occur with enemies, not Canaanites. Ver. 15. For the third case: Canaan ver. 16, the curse rules. Ver. 17: Comp. vii. 1 sq. כָּל־נְשָׁמָה all living, *i. e.*, all men (Josh. x. 40; xi. 11, 14). Ver. 18. Comp. still xii. 31; xviii. 9. Eternal life is of more value than the temporal. Matt. xvi. 26.—Never-

theless (comp. xiv. 21) the fruit trees are to be spared because, and so far as, they are useful to life. Ver. 19 presupposes the more comprehensive directions for the siege, and hence the temptation to use even the fruit trees for the purpose (Schultz). Comp. xix. 5. Since עֵצָה denotes the fruit trees in the gardens and orchards of the cities, it is clear that עֵץ הַשָּׂדֶה is used with reference to the wild trees in the region around, the field in the wider sense, which is made more definite in ver. 20. Other renderings: "for (the life) of man is the tree of the field" (synonymous with עֵצָה) thou mayest eat thereof, for the life of man is preserved through the tree, thou mayest not cut it down. Schultz: "For man is connected with (depends upon) the tree of the field," xxiv. 6. Knobel and Keil: "For is the tree of the field a man, to come before thee in the siege?" using the הֲ interrogative. Thus: thou mayest besiege men, but trees are not thy enemies; thou mayest rather eat of them, they are useful in thy purpose with the city in the work of the siege and destruction. Others still render it in the vocative: for O man the tree of the field cannot offer resistance, sq., or: it is there for this purpose, namely, your support, that it (the city) may be besieged by you. Some regard כי האדם עץ השדה as a parenthesis and connect לבא־ with ואתו לא תכרת: thou shalt not cut down the tree that it may serve in the works of the siege. The last clause is also explained: that the tree of the field go from thy face (be destroyed) in the siege; or: must go from before thee (be saved) in the fortifications. Ver. 20. עַד רִדְתָּהּ until it be overthrown, cast down, xxviii. 52. Others: Until thou hast subdued it. [While there is this variety in the renderings, in order to meet the necessities of the text, the sense is clear and substantially the same whichever construction may be adopted. The contrast between vers. 19 and 20, as to the trees alluded to, makes it clear that the trees in ver. 19 are fruit trees, and that they were to be spared in the siege. The rendering in our version accords well with the original text, and brings the sense out clearly, and is therefore to be preferred. See further Bib Com.—A. G.].

6. Chap. xxi. vers. 1–9. Closes the treatment of the sixth command, with a ceremony impressively symbolizing the sacred worth of human life. Ver. 1. אדמה comp. upon v. 16. The case is that of unknown murder. Hence ver. 2, beside the **elders** of Israel (19, 12) *i. e.* those supposed especially to have knowledge in the case, **judges** also come into view, both probably from the neighboring cities. The elders of the city, ascertained by these as nearest to the dead, are laid under obligation and indeed as its civil representatives. Not that the murderer was probably from that city (Knobel), nor because it has maintained so poor a police (Schultz), but because blood-guiltiness was upon Israel generally (xix. 10), so especially upon the places in the neighborhood of the murder. Hence the transaction with the young heifer, like the institution of the cities of refuge, is to be viewed as a solemnity expressing the abhorrence in Israel, at the shedding of innocent blood. Vers. 8-9 show that in the nature of the heifer, the sacrificial qualities are near at hand. Comp. upon xv. 19, and Num. xix. 2. The reference of the requisites in ver. 3 to the not enfeebling of the vital force by toil (Keil), is too remote, in any case the necessary thought of a peculiar sanctification for the end in view lies nearer, since the thought of life is symbolized, both in the age, and in the female (life-bearing) sex. To this sanctity of the victim corresponds the locality to which it is to be led, ver. 4, the common (v. 13 sq.) toil of men (as ver. 3) can neither plough nor sow there; generally a waste valley where nothing fruitful is done, where there was no arable ground for seed; it can at the same time represent the absence of any human participation and knowledge in the murder (ver. 7) and give a vivid representation of the shedding of the blood of the fallen unknown man. For that there, in the bottom of that valley, untouched by men, the **heifer's neck was to be broken**, plainly states the assassin-like manner in which the one found fallen backwards was killed. The elders by their acts, partly express for their city, that as it lies nearest it comes into account with respect to the murdered one, partly announce their abhorrence as to what has occurred (Ex. xiii. 13; Isa. lxvi. 3); not so much that they may symbolically execute the punishment due to the murderer, (Keil), nor even testify in act as much as in them lies, that they are pure from any participation in the guilt, as they have devoted to death something of their own, from which they have not enjoyed any gain, all its profit being still in anticipation (Schultz). The latter ideas scarcely entered into the truly profoundly thoughtful, and yet simple rite. The abhorrence of the murder, as it is directly announced in the mode of the victim's death, has clearly the object, on the part of the city, represented by its elders, of removing in the most formal and solemn manner the guilt of blood. According to the form the valley must be נחל איתן, *i. e.* a brook-valley (wady) which has everflowing (from יתן firm, strong, enduring) water (Ps. lxxiv. 15; Ex. xiv. 27) which may take away for ever the shed blood of the heifer, in resemblance of the murder, (comp. ver. 6). [There is no incongruity between the rendering **rough valley** and **perennial stream**, since the narrowest gorge would be skirted by some barren, rocky strips which could not be ploughed or sown.—A. G.]. We may either render with Johlson: hard, rocky ground, which is the positive side, of which the following expressions are the negative, or with Herxheimer: the firm ground, which designates very little "the firm administration of justice by the judge," which does not come into view here, but rather the firmness of the elders in their abhorrence of the deed. The idea of life in the warding off of death, the thought of the **living water** (Knobel) indeed upon the "lasting verdure" (Schultz), must have been derived from Num. xix. 17; Lev. xiv. 5. The presence of the priests, who could be brought from the nearest Levitical cities, (comp. *Intro.* § 4, I. 22, and upon

chap. x. 8; xviii. 5; xvii. 8-12) is in entire accordance with the ceremony. They appear with respect to the transaction itself, its religious and symbolical character, as well as with respect to the ethical and legal case to which the transaction refers. As to the first, it is apparent from the close approach to a sacrificial act; they represent in some sense the sanctuary. Comp. Num. xix. 3, 4. The further ceremony, the washing of the hand with water from the brook in the valley, a symbolical declaration of innocence (Ps. xxvi. 6; lxxiii. 13; Matt. xxvii. 24), is performed, by the elders of the nearest city, with reference to its participation in the guilt, **over the heifer**, which had been treated like the murdered man, and with direct reference to him. But the solemnity of the whole ceremony culminates in the prayer which follows, and in which the explanation of the washing of the hands appears. Ver. 7. **Answer** (xix. 16) to the question to them contained in the murder, *i. e*, the accusation, or, they mutually speak, the elders, ver. 7, and the priests, ver. 8 (xxvii. 14). They neither did the crime, nor knew of it. **This blood**, as it was represented in that of the heifer, which would otherwise be laid upon them as a capital crime, as if they would say, we know not the murderer, so that we can meet his guilt with a corresponding punishment, ver. 8. כַּפֵּר, to cover, conceal, here; the blood, the guilt of it, *i. e.*, to forgive. The essential significance of the ceremony is thus apparent. It represents on one hand what was done by the murderer to the murdered, and on the other hand expresses in the most solemn form the abhorrence of the crime, and the innocence of the city called to account for it. The nature of the act was expiatory, not because the heifer was the substitute of the murderer, but because the city most concerned substituted it for the share of the guilt cleaving to it. Hence the prayer, out of the very nature of the transaction, grounds itself in the redemption from Egypt, whose import with regard to expiation in Israel, for the whole sacrificial service down to its fulfillment in Christ, is thus made apparent. (Comp. xv. 15) וְאַל־תִּתֵּן either with most, lay not the guilt and punishment of innocent blood upon Israel, or, literally, let not such blood appear further in Israel. The result is the actual expiation in every case of the specified crime. The granting of the request cannot be assured. There will ever be innocent blood in its midst, but ver. 9 ואתה, Israel as far as possible should put it away (xix. 13) if not through an expiation upon the murderer, still through the prescribed expiatory act, either, because it should **do right**, sq. or: when it will **do right**, sq. (xii. 25-28). The latter interpretation opens, at the same time, a view as to all the consequences.

DOCTRINAL AND ETHICAL.

1. Since the refuge cities are expressly cities of the Levites (Num. xxxv. 6) they share in the significance of the dispersion of the Levites among Israel; "that they may be a great but divided place of testimony:" (Bahr II. 51) *i. e.* they may afford in particular places what the dwelling of Jehovah, the altar, affords generally. (1 Kings i. 50 sq.; ii. 28 sq.; Ex. xxi. 14). As knowing the law. and truly as judges, the priests and Levites are brought into view; they knew whether it was murder or a mere casual killing. "The separation of these cities of refuge 1) reminds us of the distinction between wilful and unintentional sins, and also of a distinction as to the punishment of sins.' Piscator. The O. T. city of refuge is no asylum for the murderer, still less for the insolvent debtor, or the fugitive slave as among the Greeks and Romans; neither was it merely to secure the manslayer from the avenger of blood, for if he left the city before the high-priest's death (Num. xxxv. 26 sq.) he was exposed to the avenger, but held over him an exile, which was merely an expiation of his deed. ("The separation of the cities 2) is a type of our wretched condition, and of our redemption through Christ our High-Priest." Piscator.

2. Since the discourse takes this occasion to treat of war, under the sixth command, the objections against war drawn from this command are without force. The word of God takes the world, as it lies in wickedness, and so regards war as a necessary evil for the present. It speaks to the individual and aids him to peace, it holds out firmly the final prospect of peace generally, only however through crises and wars, which cannot endure. What is possible and what ought to be are different things, Rom. xii. 18. There are unrighteous wars, which grow out of hatred, selfishness, lust of power, etc. But wars of conquest may also be carried on in the service of a great idea, and rightly become destructive. The war against Canaan (xx. 16 sq.) was a sacred war. Comp. Doct. and Eth. upon i. 6; iv. 40; par. 9, and upon chap. vii. par. 2. Was it a war expressly commanded by God, Ex. xvii. 14 sq.; Num. xxiv. 20; xxxi. 2 sq.; xxv. 17, then it is not merely permitted as the Rabbins distinguish, to make war. It is a duty to make war if there is no possible deliverance otherwise. Defensive wars are necessary. Offensive wars may become obligatory. The so-called "blood-letting" carried on under the plea of political advantage, the most demoralizing civil wars, should be prevented, but viewed in their higher relations, they have their missionary character, even civilization and Christianity follow them. "What does not Christendom, as to its spread in the world, owe to those dialectical popular movements, which are wars, leaving out of view even the fact that war has its destination, to reveal the finite nature of all things. to raise the world to greater piety, and to help it to the knowledge of the one thing needful." (Marheineke theol. moral. p. 329). [The wars of Israel generally though not always were wars of the Lord. Their enemies were His since they were His people. But the war with the Canaanites was peculiarly a war of the Lord. These nations had filled up the measure of their iniquities. The time of judgment had come, and Israel was called to execute that judgment. The command to kill everything that breathed was a judicial sentence. There is nothing in such a command more difficult to explain than in any of the judicial providences of God. And this character of the war must be borne in

mind when we are considering the unwonted severity which marked it.—A. G.].

3. "Moses insists as little as any other writer upon ordinary courage. The O. T. indeed has not cultivated that idea. It puts confidence in God generally in its room; and in the room of warlike courage more definitely confidence in God, who regards human life as sacred and valuable, and therefore preserves it. It corresponds alone also with its religious peculiarity, by virtue of which it was not fitted to cultivate the usual warlike virtues as such, but truly the other less conspicuous but doubtless higher virtues. The rules of war which chap. xx. contains, bear a decided religious stamp upon the ground of the sacredness of life, do not spring from the lower sources of prudence, but from the high, sacred fountain in God."—SCHULTZ.

4. "The following commands spring especially from two fundamental thoughts 1) Israel is the people of God, and carries on war therefore only in His name; therefore it should not trust to an arm of flesh, but release from duty in war, every one who either had formed a new relation, or even only whose faint-heartedness had taken away that courage of faith which is the strength of the hosts of the Lord. 2). Peace should be dearer to the people of God than war. It never needed to yield to the lust of conquest, and with the exception therefore of the righteous punishments, which as a trust of the Lord it must execute, it must offer peace constantly, and even spare the fruit trees in the fortification and siege."—V. GERLACH.

5. Since all expiation in Israel is connected with a sacrifice (Lev. xvii. 11), the expiatory rite, chap. xxi. must have a sacrificial character. But as BAUMGARTEN remarks it cannot possibly be literally a propitiatory sacrifice "since then it might easily mislead to the idea that a murder could be expiated by a sacrifice." The guilt also is only indirect and relative. It is therefore on the other hand correct to regard the ceremony (ver. 5) as belonging to the sphere of law and justice into which the murderer has fallen.

HOMILETICAL AND PRACTICAL.

1. Chap. xix. ver. 3. STARKE: "Thus God prepares the way by His word and Spirit, and by His servants, to His refuge, His Saviour, that nothing may prove a hindrance in the way; as he did through John the Baptist, Matt. iii. 3. But Christ is equally near all His servants, Matt. xi. 28; John vi. 37. BERL. BIB: "How excellent is the refuge which tempted and troubled sinners have in Him, in whom is the whole fulness of the Godhead; so that no sin, no law, curse, nor Satan, death or hell, can reach them! The finger posts point to Him. John i. 29. But whoever will have safety in Him must forsake father, mother and all. Ps. xlv. 10; Luke xiv. 26." WURTH. BIB., ver. 10: "Magistrates ought not only to punish the guilty, but protect and save the innocent," vers. 1-13. The place of refuge in Israel a security, but no protection for sin." Ver. 14. PISCATOR: "God cares not only for the body and life of our neighbor, but for all that is necessary for his abode, and purposes that no one shall injure another in this respect." BAUMGARTEN: "With these directions the prohibition as to the landmark is so far connected, as it also has its deepest ground in the character of the land as the possession of Jehovah. Hence Moses returns immediately to the judicial investigation of the murder." BERL. BIB.: "In ver. 14 to prevent civil wars among His people, God forbids any alteration of the limits, once fixed by lot in the division of the land. Each family and tribe should keep within its inheritance." OSIANDER, ver. 20. If the magistrates cannot see the heart, they may prevent the crime from becoming common.

Chap. xx. 1. RICHTER. "This is not the mere natural encouragement of the war songs.' BAUMGARTEN: "As the heathen occupy all the land, Israel must enter through contest; but its peaceful and happy life, in its most sensitive points, is not disturbed by war." Vers. 2-3. PISCATOR. Example and form of a live field preacher and sermon; is the cause good, are they contending for the word of God and the fatherland, God is present with them and assures the victory." [So especially with Christ's soldiers, and in His cause.—A. G.]. STARKE: "Although God's hand is in wars displeasing to Him, still He is only to be looked for in His gracious presence, in righteous wars." OSIANDER: "If it is not every man's duty to accustom himself to wars, it is every Christian's duty to carry on continual warfare with the devil, *etc.* These rules for natural wars are also for the spiritual; they are in force in the wars of the Lord and will be practically shown in the believer. Ver. 4. SCHULTZ: "The Lord will do the work, His people reap the fruits." How are wars victorious: when in the soldiers there is no other fear than the fear of God, when there is no other trust in weapons than trust in God; when above all the Lord is the captain of the host. Ver. 5 sq., RICHTER: "God chooses and will have no constrained soldier, Ps. cx. 3. There is in vers. 5-7 at the same time a full estimate of earthly joys which charm the heart only at the beginning, but whose vanity is soon recognized. Ver. 8, comp. Rev. xxi. 8 and also Jud. vii. 3 sq. Ver. 10. SCHULTZ: Israel, although conquering and transforming the world (ii. 25) is a peaceful people. Its final destination, great end, not destruction, but from the beginning the mediator of blessings. Gen. xii. 3, (Isa. xlv. 14; xlix. 23)" Matt. x. 12, 13. Vers. 11-12. BERL. BIB.: "Has the Lord for so long a time in his patience invited us to peace! But we choose peace in the flesh. He offers that only through righteousness. Isa xxxii. 17. Let us receive it while there is time. For the Jews who reject Him there remains nothing but the sword," ver. 13. Here only tolerance is injurious and blameworthy. Ver. 19. "May be spiritually explained that we should not contend against those who are for us and not against us." BAUMGARTEN: "The primitive destination of the fruit tree. Gen. i. 29; ii. 9, 16 sq.; iii. 2, 22. Israel a tree, Ex. xv. 17. Humanity even to its extremest limits a charge for Israel. The kingdom of the world is later presented as animal, the kingdom of Israel as a kingdom of men."

Chap. xxi. ver. 2. PISCATOR. "The public

highways should be safe." The organic connection in Israel must appear prominently, precisely when a member has been broken off. God lays the duty upon men, does not refer to the lot, to discover the murderer; he should let himself be recognized, or make himself known, to which the ceremony in its publicity and solemnity might contribute. God is the God of order. The extraordinary interventions of God are kept back, behind the order of salvation for the individual and the world, at the same time behind the order of the magistrates for all. Ver. 8 sq. LANGE: "For the rest we learn here how we may deal with the sins of others, but should not be partakers in them." Rom. i. 32: 2 John 11. Ver. 6. CALVIN: "As if they placed the corpse of the dead before God." Ver. 9. BERL. BIB.: "We learn among other things that we should from the heart ask God to pardon our unknown sins of spiritual murder against our neighbor, 1 John iii. 15, and even against ourselves, Eph. iv. 17–19 (Ps. xc. 8), for the sake of the blood of Christ, which was poured out in the deep valley of humiliation and in the great thirst of the forsaking of His heart; that God would not impute to us our blood-guiltiness, but be gracious to us for the sake of His dear Son, and forgive our sin."

The Seventh Commandment.

CHAPTER XXI. 10–23.

10 When thou goest forth to war against thine enemies, and the Lord thy God hath
11 delivered them into thine hands, and thou hast taken them captive, And seest
among the captives a beautiful woman, and hast [holdest] a desire unto her, that
12 thou wouldest have [and takest] her to thy wife; Then thou shalt bring [And
bringest] her home to thine house, and [so] she shall shave her head, and pare
13 [make, make right] her nails: And she shall put the raiment of her captivity from
off her, and shall remain in thine house, and bewail her father and her mother a
full month [so many days]: and after that, thou shalt go in unto her, and be her
14 husband, and she shall be thy wife. And it shall be, if thou have no delight
[more] in her, then thou shalt let her go whither she will [go after her soul, desire];
but thou shalt not sell her at all for money; thou shalt not make merchandise of
15 her [treat her harshly], because thou hast humbled her. If a man have two wives,
one beloved, and another hated, and they have borne him children [sons], *both* the
16 beloved and the hated; and *if* the first-born son be hers that was hated: Then it
shall be, when [at the day] he maketh his sons to inherit *that* which he hath, *that*
he may [see, vii. 22; xii. 17] not make the son of the beloved first-born, before
17 the son of the hated, *which is indeed* [*om. which is indeed*] the first-born: But he
shall acknowledge the son of the hated *for* [*om. for*] the first-born, by giving him a
double portion of all that he hath [all that is found with him]: for he *is* the begin-
18 ning [firstling] of his strength; the right of the first-born *is* his. If a man have a
stubborn and rebellious son, which will not obey the voice of his father, or the
voice of his mother, and *that*, when they have chastened him, will not hearken
19 unto them: Then shall his father and his mother lay hold on him, and bring him
20 out unto the elders of his city, and unto the gate of his place; And they shall say
unto the elders of his city, This our son *is* stubborn and rebellious, he will not obey
21 our voice; *he is* a glutton [spendthrift] and a drunkard. And all the men of his
city shall stone him with stones, that he die: so shalt thou [and thou shalt] put
22 evil away from among you, and all Israel shall hear, and fear. And if a man
have committed a sin worthy of death, and he be to be put to death, and thou hang
23 him on a tree: His body shall not remain all night upon the tree, but thou shalt
in any wise bury him that day; (for he that is hanged *is* accursed of God [the
curse of God];) that thy land be not defiled, which the Lord thy God giveth thee
for an inheritance.

EXEGETICAL AND CRITICAL.

1. Vers. 10–14. Moses comes first to speak of the seventh command, its explanation and application, as after the possession of Canaan, thus entirely as xx. 1, and consequently with reference to enemies not Canaanites (vii. 8), from whom an Israelite might take himself a wife. Ver. 10 (xx. 13). שְׁבִי and שִׁבְיָה (ver. 11), *pro concreto*, captives. Ver. 11. Comp. Gen. xxix.

17; xxxiv. 8 (Deut. vii. 7; x. 15). The circumstance was natural and human, but also leads to regulated and enduring relations. **And takest,** sq., namely **to thy wife**, otherwise the **bringing her home** would be out of place. But to this insertion into the home there must follow a not less natural and humane severing of previous relations on the part of the woman. As the head is to be shaven, the clothing in which she was captured to be put off, so the **making** is to average, set right the nails, *i. e.* to cut them (2 Sam. xix. 25). Not as the pietists among the Rabbins, to make herself repulsive, and deter the son of Israel from the heathen; nor even as a mourning custom (xiv. 1; Lev. xxi. 5), in which they permitted the nails to grow, unless the cutting was practised under the supposition of colored nails; but as outwardly in the body and clothing, so inwardly she should have time through the mourning to detach herself from her previous relations (comp. Lev. xiv. 8; Num vi. 9; viii. 7). Her defenceless condition, beyond the pale of law, secures her human sympathy. The transition from heathenism was not indeed symbolized; but in so tender and affecting an indulgence of the human, a preparation for the way to the divine could scarcely fail (Ps. xlv. 10). The marriage relation (ver. 13) is a dominion, xxiv. 1. But because it was marriage, ver. 14. therefore a formal separation (Matt xix. 8), that she might go out free whither she would (Jer. xxxiv. 16). Comp. Ex. xxi. 8, 11; Deut. xxiv. 7. The humiliation extended to the captivity, the taking to wife (especially xxii. 24). One act of violence should not be followed by another and harsher. [The law was obviously fitted to restrain the violence of lawless passion. The month's delay would test the sincerity and purity of the love or desire. If at its expiration he still delighted in her to take her for a wife, then she was to become his wife; if not, then she was to go out free. He could not treat her as a slave; neither sell her nor treat her with constraint. It was a merciful provision for those who were regarded as the spoils of war.—A. G.]

2. Vers. 15-17. There may be also a second wife which a man takes, and indeed the beloved one; therefore, in the second place, what should be of force in regard to such a marriage—marriage direction (Schultz). Ver. 15. The case was similar to that of Jacob, the father of the people, Gen. xxix. 30. In such a case it depends more and more at last upon love and hatred (Gen. xxix. 31). Comp. Matt. vi. 24; Luke xiv. 26; Rom. ix. 13 (1 Sam. i. 5, 6). Moses, however, must indulge the custom; its morality is not therewith conceded; he limits it in its practical consequences. Thus, moreover, the very natural transfer from the mothers to their sons. The preference, ver. 16, should not give superiority in reference to the inheritance, the position in the family; it must respect the natural right, the priority in this regard must be allowed. -עַל (comp. v. 7) is not while the same remains alive; that is self-evident. The right of primogeniture, ver. 17, פִּי שְׁנַיִם, mouth, two mouthfuls, *i. e.* one time as much more as to each and every other son, concerns merely the inheritance. He represents the family generally after the father's death. Comp. still Gen xlix. 3.

3. Vers. 18-21. As in the foregoing, the direction concerning marriage embraces parents and children, so thirdly ver. 18 sq., the wedded life expressly on the side of the children. There may be a son, who appears to his father worthy of preference, and not merely as before on his mother's account, but who is also rejected by him, and at the same time by his mother, and indeed entirely through his son's misconduct. Comp. upon iv. 36; viii. 5. He disputes the parental, *i. e.*, divine authority in disposition and life, and indeed although it has been held before him thus with full knowledge and purpose. Ver. 19. The mother agrees with the father so that it is publicly witnessed. With the parental, the civil authority is also endangered, and hence the case passes from that, to this (comp. xvii. 5). The elders do not appear as judges, for ver. 20, the mere accusation, as at the same time proceeding from both parents, is satisfactorily confirmed through the specification: **Glutton**, sq., (Prov. xxiii. 20; xxviii. 7) and requires no further proof or judicial investigation (Matt. xi. 19). Upon ver. 21 comp. Prov. xix. 18. When the parents are the accusers they should not also cast the stones. When the whole city agrees, the case moreover lies beyond question. Comp. xiii. 11; vi. 12. [Parental authority is upheld, but at the same time guarded. The power of life and death does not vest in the Israelitish father. —A. G.].

4. Vers. 22, 23, Give the conclusion to the deuteronomic completion of the seventh commandment, whose transgression draws after it the death penalty (Schultz). But it is not of the death penalty generally which the discourse here treats in this appendix to the foregoing paragraph, but of a peculiar, significant, intensifying of the death-sentence, as it appears in the procedure with the person executed. The rebellion against the power and glory of God in the parental authority, on the part of a son to be stoned, gives the connection. The surrender of the same, by both parents, to the executive of the city, is already as a curse of God. Ver. 22. Comp. upon xix. 6. The suspending of the body on the tree, (probably a post similar to a cross) raised to some extent the executed from the earth, which he was no longer worthy to tread. and held him heavenwards, as without hope, and for the sorer vengeance of God. (Num. xxv. 4; Gen. xl. 19; Josh. x. 26). **That day** upon which he was slain, and afterwards hanged, before the sunset. קְלָלַת, the word contains the idea; to reject as detestable, wherefore the one cursed of God must be removed as soon as possible out of sight, from off the land given by God, which is defiled (morally, not physically, not even levitically) by him (Lev. xviii. 24, 28; Num. xxxv. 34). "Then rests the blessing eye of Jehovah ever upon the land of Israel (xi. 12) and this divine blessing must overcome and remove every curse." Baumgarten. Comp. upon Gal. iii. 13. According to the Talmud: "For one hanged has cursed God (because this intense emphatic punishment was usual only in cases of blasphemy"). Raschi: "For it is an injury to God, sq.," when

he who is made in the image of God remains longer so detestable a spectacle. Comp. John xix. 31. ["Suspension whether from cross, stake or gallows, was not used as a mode of taking life, but in cases of peculiar atrocity was added after death to enhance the punishment, and, as the Rabbins held, only for the crimes of idolatry and cursing God. The command, Num. xxv. 4, 5, appears to mean that the rebels should be first slain, and then impaled or nailed to crosses. The word used there is different from that used here." "The grounds of the emphatic detestation expressed in the text against him that is hanged, depend in some degree on the exact rendering of the words. The case attached to קללת (see LIGHTFOOT, *Galatians*, p. 150) may denote either the person who pronounces the curse (Judg. ix. 57), or the person against whom it is pronounced (Gen. xxvii. 13). We may explain therefore either 'he that is hanged is accursed of God,' as SEPT., VUL., SYR., ST. PAUL, Gal. iii. 13, and most Christian commentators, or he that is hanged is a curse (injury, insult, mockery) to God, as by most Jewish commentators since the second century of the Christian era. There can be no doubt that the former rendering is the original and correct one." BIB. COM. See also LANGE, Galatians, BROWN on Galatians, and WORDSWORTH.—A. G.]

DOCTRINAL AND ETHICAL.

1. The relations of war offer a fitting occasion for the exercise of humanity (i. 6—iv. 40; Doct. and Eth. 3). The general human love, which as placed by God in the heart of every man is sacred, and is to be heartily esteemed, is made availing directly over against passion, as in the special case, ver. 11. Thus should the sacred ties which bind men to their parents (ver. 18), and the worth and dignity of human personality (ver. 14) have influence with Israel in its relations to the not-Israel.

2. That Israel is elastic enough for a relation of love, even of marriage with foreign women, shows again its destination for humanity at large.

3. The deep, quiet reverence exerts its influence upon the prevalent custom to which Moses refers, and becomes a protection here to the lowly wife, a captive in war, and unable to make any resistance. The passion is elevated in the form of marriage; still more the wife appears, and indeed in her most helpless form, as justified over against her husband.

4. The form of marriage which Moses must allow here for the time, is generally that of polygamy. But its opposition to the original marriage ordinance he has established already, Gen. ii. 22, 24, as Christ also refers to the same original ordinance against divorce. What is self-evident in the woman, as she is brought by God to the man, her entire personal concession to her husband, for which reason he would have her called "woman;" that is the duty of the husband to his wife, since it is not uttered first as a command, but only as an actual fact, as the most natural thing which could occur, Gen. ii. 24. Polygamy, on the contrary, with respect to the man bears the character of unfaithfulness, instead of "being one flesh," of the restless and unsatisfied lust of the flesh. When on the part of the wife, envy, jealousy, bitterness, appear as the results of the polygamous relation, then we see first the wretchedness, the impossibility of a polygamous institution, to which all the hints of Moses (ver. 15 sq.; 18 sq.) point. Monogamy has its necessity in the very nature of marriage; it is indeed its very idea. Hence there is no necessity that the law should enjoin it, but wait until the custom has developed itself in and through the morality of the idea of marriage. While polygamy draws man to bestiality (BAUMGARTEN: "Because the woman has not yet been restored to her full personality from the fall through the word of the serpent"), is thus therefore far removed from humanity, the humanity of the monogamous marriage reaches perfection in the mystery (Eph. v. 36) in regard to Christ and the Church. Where there is no mutual esteem of the individual, and of the personality, *e. g.*, where the system of slavery exists, there polygamy prevails, and it follows therefore that everything in Deuteronomy which promotes and confirms human rights, strikes a blow at the very root of polygamy.

HOMILETICAL AND PRACTICAL.

Vers. 10, 11. WURTH. BIB.: "Parents, partners, children, are often torn asunder in war, and do not see each other again; let us therefore pray diligently: Thou, dear Lord God, preserve us from war and bloodshed." Ver. 14. OSIANDER: "God looks with pity upon the wretchedness of the captive, Gen. xxxix. 8 sq.; 21 sq." Ver. 15 sq. STARKE: "The case is quite different with respect to Cain, Esau, Reuben." TUB. BIB.: "It is the bounden duty of parents to be impartial towards their children." Ver. 18 sq. STARKE: "The Jews infer thence, that God makes no distinction between fathers and mothers. All other duties are included under obedience." BAUMGARTEN: "The true divine ordinance in this region is overstepped in two directions: through strictness, which amounts to cruelty; by levity, which passes into weakness: the former in the periods of rude unbroken society; the latter in those more civilized. The law of Moses here given is a bitter but wholesome pill to the base and shameful tenderness under which we suffer and are corrupted at present. According to the Talmud this law was never executed. Comp. further 2 Sam. xviii. 17. What the rod of the parents neglects or does not reach, ofttimes makes a demand upon the hangman." Ver. 22 sq. BAUMGARTEN: "That this removal from the earth may be designated as an exaltation and redemption (John iii. 14; xii. 32) requires the whole divine almighty power of Christ, who overcame even the abyss of hell, and takes possession of heaven." SCHULTZ: "In the New Testament the death-penalty for the child vanishes with the received possibility of conversion. The disfiguring of the executed after his death finds its discharge in the death of the Redeemer upon the cross. Is the death-penalty, viewed in relation to the atoning death of Christ, still Chris-

tian?" RICHTER: "The removal from the cursed tree, and the burial have their goal also in Christ, in whom guilt and the curse are done away, the law has its satisfaction, the earth is purified, that the blessing may come upon all nations, Gal. iii. 14." CALVIN: The destination of the human race is to be buried, both as a pledge and symbol of the resurrection, and that the living may be spared the sight, and escape contamination from such a spectacle. ["Christ was made a curse for us, Gal. iii. 13, and thus redeemed us from the curse of the law, not only dying for our sins, but suffering that particular kind of death which the law had specified as that of those who were under a curse of God. He summed up all mankind in Himself, being the second Adam, and by being in the likeness of sinful flesh (Rom. viii. 3), and yet perfectly sinless, He paid a sufficient penalty and made adequate satisfaction for the sins of all whom He represented by shedding His own most precious blood, and bare our sins in His own body on the tree (1 Pet. ii. 24), and took them upon Himself, and took away from us the curse of the law under which all mankind lay for disobedience; and by His perfect obedience in our nature presented us in a state of acceptability with God, and became the Lord our Righteousness, in whom we are justified before Him." WORDSWORTH.—A. G.]

The Eighth Commandment.

CHAP. XXII. 1–12.

1 THOU shalt not see thy brother's ox or his sheep go astray, and hide thyself from
them: thou shalt in any case [rather thou shalt] bring them again unto thy brother.
2 And if thy brother *be* not nigh unto thee, or if thou know him not, then thou shalt
bring it unto thine own house, and it shall be with thee until thy brother seek
3 after it, and [then] thou shalt restore it to him again. In like manner shalt thou
do with his ass; and so shalt thou do with his raiment; and with all lost things
of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise:
4 thou mayest [canst] not hide thyself. Thou shalt not see thy brother's ass or his
ox fall down by the way, and hide thyself from them: thou shalt surely [much
5 more shalt thou] help him to lift[1] *them* up again. The woman shall not wear that
which pertaineth unto a man [a man's utensils, dress], neither shall a man put on
a woman's garment: for all that do [every one that does] so *are* abomination unto
6 the Lord thy God. If a bird's nest chance to be before thee in the way in any
tree, or on the ground, *whether they be* young ones, or eggs, and the dam sitting
[rests, broods] upon the young, or upon the eggs, thou shalt not take the dam with
7 the young: *But* thou shalt in any wise [Rather shalt thou] let the dam go, and
take the young to thee; that it may be well with thee, and *that* thou mayest pro-
8 long *thy* days. When thou buildest a new house, then thou shalt make a battle-
ment [inclosure, railing] for thy roof, that thou bring not blood [blood-guilt] upon
9 thine house, if any man fall from thence. Thou shalt not sow thy vineyard with
divers [two sorts of] seeds: lest the fruit [marg.: fulness] of thy seed which thou
hast sown, and the fruit [ingathering, produce, harvest] of thy vineyard, be defiled.
10, 11 Thou shalt not plough with an ox and an ass together. Thou shalt not wear
[draw, put on] a garment of divers sorts [of mixed textures] *as* of woolen and
12 linen together. Thou shalt make thee fringes [tassels, laces] upon the four quar-
ters of thy vesture [cover, mantle] wherewith thou coverest *thyself*.

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 4. Lifting, thou shalt lift. Perhaps the idiom in this case may include the idea of repeated helpings, as the Rabbins explain it.—A. G.]

EXEGETICAL AND CRITICAL.

1. Vers. 1–4. How profound is Moses' comprehension of the command as to the possessions of our neighbor! How thoughtfully he goes down into the very nature of things, into their peculiar properties, which should be preserved among the people of God! Vers. 1–4. In the first place the property of our neighbor, from which, according to the eighth command, they should remain far off, and yet not far off! Ver. 1. The case of a stray animal, either great or small, from the herd, even only one, when one might think that the brother could afford the loss, especially when his want of care or neglect

might lead to the reflection that it was driven (iv. 19) from him (Ex. xxiii. 4). Comp. 1 Pet. ii. 25. [WORDSWORTH connects the following note with this reference: "that as Christ came to seek and save the one that was lost, and laid down His life first, there seems to be a spiritual connection between this precept and that which has just gone before concerning Him who became a curse for us, and so saves us from the curse."—A. G.] To take is expressly forbidden, but also to **see**, not merely in order to take, steal with the eye, but more profoundly: see, and not at once lead back (עלם, to hide, shun). In the circumstances referred to in ver. 2, one should even guard it, as if it was his own. No objective distance nor subjective uncertainty (as to whose it is, or to whom it belongs) can be a ground of excuse. אסף, literally, to separate, thus to separate the separated one from that state, to remove his separation, to remove it in any case as quickly as possible—thus to draw to himself, in love to his neighbor, to join it with thine own in the most secure place in thy house (xxi. 12). The cost of the case should not be counted, although truly the right of use in the mean time was not forbidden, or the final appropriation, if no owner was found. Every thing (ver. 3) which could be lost by our neighbor belongs in the same category whether living or dead (Ex. xxii. 8). As with the preservation and return, so also, ver. 4, a helping hand with the owner concerned (Ex. xxiii. 5). Riding, draft or farm animal.

2. Vers. 5–7. Passing from the property of his neighbor to the peculiar in nature, we come, 1) ver. 5, to the peculiarity of the sexes, and indeed according to the peculiar manner of appearance to that which each has, wears. כלי (כלה), something prepared, made; raiment, weapons, utensils; not barely clothing, which is emphasized immediately afterward. The concrete expression exemplifies the idea that every invasion of the natural peculiarities of the sexes, every mingling of sexual differences, as it may be rated less in reference to our neighbor than an injury of property, is by so much the more to be regarded in reference to God. It is too narrow a view to regard it as a mere precaution against unchastity, and too wide as an opposition to practices at idolatrous festivals. [The distinction between the sexes is natural and established by God in their creation, and any neglect or violation of that distinction, even in externals, not only leads to impurity, but involves the infraction of the laws of God.—A. G.] —2) Vers. 6, 7, treat with respect to the irrational creation, the peculiar mother-relation, through which the sexual distinction in nature is realized. The casual meeting excludes of course any designed search. The **mother with** (over) **the young**. (It speaks in a human way of **the young** as children.) To take the mother thus, betrays an inhuman feeling in contrast with the sight presented, is in fact a robbery of nature generally, as it is expressed in the relation specified, but specially because it is precisely the bird. Proverbial expression, Gen. xxxii. 11; Hos. x. 14; comp. xiv. 21; Lev. xxii. 27, 28. Ver. 7. The significance of the mother in this direction is still more clear from the like promise as v. 16 (iv. 40; v. 26, 30).

3. Vers. 8-12. As what is peculiar in nature, appointed by God, is as it were His property, so now finally He considers property in its remaining third relation, namely as the property of the person himself. As to the newly built house, ver. 8, he does wrong who makes no enclosing and protecting railing to the flat roof often serving for a residence; he takes away security from the house. It is spoken of nearly as if it were a person. Comp. vii. 15; xix. 10. [Tradition fixes the height of the battlement as at least two feet.—A. G.] In ver. 9 as to the vineyard he robs himself, if he does not respect the nature of things with regard to the seeds sown, since each kind should remain by itself, for in the design of securing a mixed product from the different kinds (Dual from כלא) of seeds, the whole profit of the vineyard for the year in question falls to the priest at the sanctuary.—**Lest the fruit** (**fulness**) (*i. e.* the fully matured, as the application shows) **of thy seed be defiled**; and thus is to be understood as referring peculiarly to the grain-filled granaries of which the seed was indeed the literal cause. It is not only on account of the two kinds of seed, but also because the vineyard, garden, is treated as a tillable field; a supplement to Lev. xix. 19 (Matt. xiii. 25). The sowing leads to the field, ver. 10; also an emphatic supplement to Lev. xix. 19. The unequal strength and step of the two kinds of animals unfit them for use at one plough, and thus it would be only unprofitable to the owner; the ignoring of the distinction between the clean and the unclean animals avenged itself upon him practically, and hence there is nothing further than the mere prohibition. Others regard as the reason "an abhorrence of violence done to the brutes," or of the mingling used by the Canaanites. The spiritual application, 2 Cor. vi 14. [WORDSWORTH is peculiarly rich in the spiritual application of all these directions, finding analogies everywhere, which although sometimes fanciful and forced, are striking and instructive: *e. g.*, in the restoration of the stray, to 1 Pet. ii. 25, and Christ's seeking and restoring the lost; in the injunction to help, to 1 Thess. v. 14; in the precept as to the clothing of the sexes, a warning against the Church's usurpation of the place and authority of Christ, Eph. v. 2, 24; in the law against cruelty to the dam with the young, to Matt. xxiii. 37, and the conduct of the Jews toward Christ, and to the fact that the mother bird was taken and the brood left; in the direction as to the battlement, to the obligation as to our Christian walk, in the seeds of the vineyard, to the sowing of truth and error; and here as above, to 2 Cor. vi. 14.—A. G.]. Lastly, in ver. 11, the law as to our own in property is closed with a reference to raiment. Here also the mere prohibition is sufficient, as Lev. xix. 19; for the coat makes the man, in this case at least, declares that the Israelite in question does not walk in simplicity, has thus robbed himself of his spiritual character. שַׁעַטְנֵז, according to Leviticus, raiment out of

two divers sorts, here more exactly; woolen and linen together; from the plant and animal kingdoms. Sept. κίβδηλον (unclean, ambiguous, adulterated). Ges.: probably a Hebraized Coptic word. Meier: Semitic word: mingling, double texture. שעט compact, make firm. Coptic: shontness, *i. e.* (*byssus fimbriatus*). Talmud: hetcheled and smoothed, spun and twisted, woven or hooked (upon hooks), stitched. Others: It designates a more costly Egyptian texture decorated with idol figures. Josephus: which only the priest could wear. The foreign and heterogeneous materials—even the strange expression—agree well with the prohibition. (Comp. Keil, *Arch.* I., p. 80 sq.). Ver. 12. The direction here joins itself positively to the foregoing prohibition, and at the same time throws light upon its meaning. גדלים (גדל Hiph., to make great). The Pharisees may have taken occasion from the meaning of the word to introduce their custom. Matt. xxiii. 5.—The ציצת, Num. xv. 38, from ציץ, the splendid bloom, with which the deuteronomic designation fundamentally agrees, for the blooming is at the same time the increasing. The mantel, or overcloak, formed out of a four-cornered piece of cloth, should have at its wings, *i. e.*, corners, thus as if growing out from it, tassels, symbolizing the one aim of life, reminding the doer of the commands of God, taking himself out of the world, (number four), with heart and eye to have his conversation, his life in heaven, Num. xv. 39 sq. Comp. the similar ordinances, chap. vi. 8 sq. Schultz regards the direction as promoting decency [and holds also that it is a bed coverlet, and not wearing apparel, which is here referred to. His view, however, is hardly consistent either with the passage in Num., or with the actual Jewish usage. —A. G.].

DOCTRINAL AND ETHICAL.

1. "Because the love of our neighbor, the more unavoidably and universally it must be recognized as a duty, on account of our indolence and ease, must be more vividly and persuasively presented, Moses finds it necessary for the true representation to descend to particular circumstances, and the lesser relations of life." Baumgarten.

2. Since the mine and thine in the world, as to the right, lie in continual perplexity, are very questionable, not seldom want their moral legitimation on account of sin, love, which seeks not her own, and has the same measure and energy to thy neighbor "as to thyself," is here also the fulfilling of the law.

3. The idea of "brother" is so prevalent among the people of God, that here in Deuteronomy, the reference to the hater, *i. e.*, enemy, is not so much to a natural adversary, but to one who is such through personal acts of hostility (Ex. xxiii. 4, 5), and indeed is not further regarded here. It is self-evident among the people of God that evil must be overcome with good.

4. Since love to our neighbor is so inculcated, it is clear that from his nature, man would never come to the thought, not to speak of the deed, of love to his neighbor; for this is the natural condition of men through the fall. The inclination in the natural man is to hatred of his neighbor; hence in society the might of the physically strongest is decisive, and through wisdom and will, prudence and activity, this natural enmity becomes potent in hostility, so that the man finds his pleasure and happiness in evil tricks and acts. Schelling, indeed, asserts that the love of an enemy is an irrational love.

5. As a certain angularity, one-sidedness, exaggeration is peculiar to the proverb, which gives it a striking character, so the directions ver. 5 sq. have an externality, nearly symbolical, which will allure beyond the mere letter, to the apprehension of the idea, and one not confined to the immediate case. Thus Baumgarten remarks upon ver. 5, "that it forbids the manifestation of the primitive unnaturalness and anti-godliness;" "that man (the husband) as the original man (human being) should obey the voice of his wife, the derived man;" thus arose "the first sin." He says further: "In the measure in which man persists in his estrangement from God, this fundamental error will ever make itself felt. Rom. i. 26, 27. Such unnatural conduct has found its way in the cultus (Creuzer's *Symbol.* II., 84 sq.). But still the wrath of God reveals itself from heaven against every perversion of the sexes, in the perplexing and disturbing results of that wide-spread and ever-spreading female dominion, and male servitude."

HOMILETICAL AND PRACTICAL.

Ver. 1. Starke: "Should we not leave the straying animal of our neighbor unrestored, how much less can we leave our neighbor himself to lie in his sins. James v. 19, 20; Gal. vi. 1; Rom. xv. 1." (1 Cor. ix. 9. 10). "Love of our neighbor must be practiced on the ground of grace, thus with the needed strength and with all sincerity." Berl. Bib.: "God appoints us, with respect to His great benefits to us, to show the like to our neighbor in return, since God is neither injured nor profited by us." "There is no such impelling cause of love, as love." "Did not the Son of man, and therefore even our brother, come to seek and save that which was lost?" Luke xix. 10. Ver. 5. Luther: "This does not prohibit what may be done to avoid danger, remove pain, or deceive the enemy, but generally requires that a woman should tend to her own concerns, and a man his; in short, that each one should be satisfied with his own." Berl. Bib.: "But a teacher who does anything which does not become him, is as one who has exchanged his garments. It is also unfit that a man should imitate the ornaments and dress of the woman. 1 Pet. iii. 3." Tubb. Bib.: "Masks and the changing of dress give occasion to many sins. Eph. v. 4." (1 Cor. xi. 4 sq.).—Ver. 6 sq. Starke: "God cares even for the smallest bird, Matt. vi. 26. Although man has the use, he enjoys this right only as a loan, and should not abuse it, Prov. xii. 10." Ver. 8. Baumgarten: "Love has a tender conscience." Berl. Bib: "God commands us to exercise carefulness in bodily transactions, as otherwise we tempt Him." Cramer: "To avoid sin, we must avoid the occasion of sin; whoever does injury provokes injury."

Vers. 9-11. STARKE: "Simplicity in thought, word, and act." BERL. BIB.: "The one fitted for the plough, but not for bearing burdens, the other the reverse: two adverse colleagues, whoever puts them together acts unreasonably. The old and new man do not agree." Ver. 11. OSIANDER: "Not half popish and half evangelical." STARKE: "No unequal marriages." BERL. BIB.: "The robe of righteousness and the spotted garment of the flesh do not agree with each other." (Isa. lxi. 10; Judg. xiii.). [WORDSWORTH: "We must walk in white, *i. e.*, we must not defile the robe of Christ's Righteousness, in which we are clothed, by corrupt doctrine or unholy living." —A. G.].

The Ninth Commandment.

CHAP. XXII. 13-21.

13, 14 IF any man take a wife, and go into unto her, and hate her [after that], And
give occasions of speech against her, and bring up an evil name upon her, and say,
I took this woman, and when I came to her, I found her not a maid [not virginity
15 in her]: Then shall the father of the damsel,[1] and her mother, take and bring forth
16 *the tokens of* the damsel's virginity unto the elders of the city in the gate: And the
damsel's father shall say unto the elders, I gave my daughter unto this man to
17 wife, and he hateth her, And lo, he hath given occasions of speech [lays deeds of
words] *against her*, saying, I found not thy daughter a maid [with respect to her, or
in her virginity]; and yet these *are the tokens of* my daughter's virginity. And they
18 shall spread the cloth before the elders of the city. And the elders of that city
19 shall take that man and chastise him; And they shall amerce him in an hundred
shekels of silver, and give *them* unto the father of the damsel, because he hath
brought up an evil name upon a virgin of Israel: and she shall be his wife; he
20 may not put her away all his days. But if this thing be true [truth is this word],
21 *and the tokens of* virginity be not found for the damsel: Then they shall bring out
the damsel to the door of her father's house, and the men of her city shall stone
her with stones that she die; because she hath wrought folly in Israel, to play the
whore in her father's house: so shalt thou put evil away from among you.

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 15. הנער. Keri הנערה and so in vers. 16 and 21. Sept. παιδὸς. The Keri explains the reading: although, the text is doubtless genuine as the usage in the case is frequent, and a like idiom occurs in other Semitic languages. —A. G.].

EXEGETICAL AND CRITICAL.

Witness-bearing generally, and especially false witness, has been treated already, xix. 15 sq., from the stand-point of the sixth command; and Moses therefore now speaks briefly as to the ninth commandment. It is rather as a supplement, corresponding entirely with the supplementary existence of the woman, and in connection with what precedes, since the wife is regarded as the property, possession, of the husband. But the ninth command goes down here —and this is the progress—from the judicial witness-bearing (xix. 15 sq.) to the social declaration, to slander, and this with respect to a case both disgraceful and dangerous. Ver. 13. **And go**, as xxi. 13. After the affection, at least manifested, the aversion (2 Sam. xiii. 15) breaking out through **occasions of speech**, literally, **deeds** (עלילה from עלל the completed, finished) **of words**, *i. e.*, actions with words, in that he says, or: things which exist only in words, and his words,—or: facts which occasion the words, report, scandal. Ver. 14. (Matt. i. 19). בתולים (בתל to separate, separated from close intimacy with men) abstract noun: virginity as it was supposed distinguishable (Sept. παρθένεια τὰ παρθένια). The parents (vers. 15) for the sake of their child, and for the honor of their training, their household; after them came the first-born brother as the head of the family. נער, literally, the one thrust out, of the fruit of the human body, hence: the young, as the maiden passes into the young woman. That which they take and bring out of the house (xiv. 28) as a proof of the virginity of their daughter, is, according to ver. 17. the piece of clothing with the distinctive blood stains, the cloth which they had thus in preservation. Comp. further xxi. 19. Ver. 16. The accusation. which in this case was limited truly and designedly to the mere report, in order that the parents should quietly take back

their daughter, they being with the motive of the slander, before the public forum. Ver. 17. (Comp. ver. 14). The exhibition of the slander in words, its refutation by facts. Ver. 18. Comp. xxi. 18. The Jews understand bodily punishment with thirty-nine stripes, which is not expressed in the words, and is scarcely supposable in the case. He was not punished as a legal witness (xix. 18 sq.) but as a slanderer, and of his own honor in respect to his wife. Hence the chastisement, instruction, is first of all in place. The punishment, ver. 19, consists in the money to be paid to the slandered father [in other cases (see ver. 29; Ex. xxii. 15, 16) the fine was only fifty shekels; the Rabbins hold that if the woman were an orphan the fine came to herself,—A. G.], and in his lo s for life of the right of divorce. [The distinction in the punishment here attached to the slanderer of his wife, and the penalty for false-witness, xix. 10 sq., is not to be explained upon the assumption "of the low position and estimation of the woman under the law," (BIB. COM.), but by the fact above referred to that the case here is not strictly of false witness. The punishment was designed apparently to meet the motives in which the slander originated, "either a wanton desire for another marriage, or an avaricious desire for the maiden's dowry."—A. G.]. Vers. 20, 21. Connected with the foregoing, but the very opposite, and as to the penalty, literally a case belonging to the seventh command, where the man brings his case before the elders of the city and establishes it by the whole unmaidenly conduct of the bride generally, and not only by the fact that the proofs (ver. 17) could not be found. (Comp. xiii. 15; xvii. 4). To the slander, now follows the deceit. Ver. 21. **They**, either the elders (ver. 18 sq.), or one shall, sq., **out of the** deceived husband's house, or from some other place, but only to, before the door of the father's house for a testimony against it, so far as it was a participant in the guilt through defective discipline, oversight, perhaps even in the deceit, in any case to suit the punishment to the guilt: the sin went out across this threshold, *etc.* נְבָלָה presumptuousness, shamelessness, godlessness, especially of unchastity (Gen. xxxiv. 7), which is not compatible with Israel's dignity, and which thus concerns the body of the people in its spiritual character (1 Cor. vi. 13, 15 sq.; Matt. v. 32). Further comp. xiii. 6.

DOCTRINAL AND ETHICAL.

1. Slander is the act, with reference to our neighbor, introduced through falsehood; here touches the neighbor next to his own life, *i. e.*, touches his own wife, where indeed even nature requires truthfulness. Thus nature vindicates itself against the lying, slanderous husband: the nature of the maiden, and the natural protection of father and mother, become her legal representatives and defence.

2. The method of proof in this case rests essentially upon the ground that nature will not deceive, much less lie. It appears as it is; it conceals nothing; it does not even deface anything when it presents itself to view.

3. Man who deceives may lie, but should not. The veracity of a man as to himself is in the thought, his inward recognition of the truth; as to others, in word and deed, his external confession of the truth. Thus appear, ver. 14, **deeds of words.**

4. Man is free only as he maintains veracity; the lie destroys his true freedom. The Israelite should learn this with respect to the freedom of divorce from his wife granted to him (Matt. xix. 8), forfeiting it in the case of the lie, the slander, against his wife.

5. Where love is presupposed, as here in the relations of man and wife, it demands first entire truthfulness. It is only lust which is followed by hatred, and thus the slander is begotten.

6. Israel must put away evil from among them, as here with respect to the deceitful and false betrothed. The Scripture elsewhere identifies the lie and evil. Here her own conscience must have been imposed upon and hardened before she represented herself to others as being what she was not.

HOMILETICAL AND PRACTICAL.

Ver. 13. CRAMER: "We should never bring any one into reproach, nor cover them, or impose upon them with groundless suspicions." Ver. 15. THE SAME: "Parents should not only care for the support, but the good name of their children, and should cheerfully defend it." Ver. 18. STARKE: "God is the enemy of deceivers and liars, and will punish them." Ver. 19. SCHULTZ: "Moses must have held a different view of unions in the face of great aversion than that prevalent among us." HERXHEIMER: "In any case the great disgrace and severe punishment must have awakened in the parents great care in the preservation of modesty and purity."

Tenth Commandment.

CHAP. XXII. 22–30.

22 IF a man be found lying with a woman married to an husband, then they shall
both of them die, *both* the man that lay with the woman, and the woman: so shalt
23 thou put away evil from Israel. If a damsel *that is* a virgin be betrothed unto an
24 husband, and a man find [meet] her in the city, and lie with her; Then ye shall
bring them both out unto the gate of that city, and ye shall stone them with stones
that they die; the damsel, because she cried not, *being* in the city; and the man,
because he hath humbled [abased] his neighbour's wife: so thou shalt put away

25 evil from among you. But [And] if a man find a betrothed damsel in the field,
and the man force her [seize hold of her] and lie with her; then the man only
26 that lay with her shall die: But unto the damsel thou shalt do nothing; *there is*
in the damsel no sin *worthy* of death: for as when a man riseth [standeth up]
27 against his neighbour, and slayeth him, even so *is* this matter: For he found her
28 in the field, *and* the betrothed damsel cried, and *there was* none to save her. If a
man find a damsel *that is* a virgin, which is not betrothed, and lay hold on her,
29 and lie with her, and they be found [surprised, caught]; Then the man that lay
with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be
his wife; because he hath humbled her, he may not put her away all his days [all
30 his life long]. A man shall not take his father's wife, nor discover his father's
skirt.

EXEGETICAL AND CRITICAL.

1. As the foregoing directions give the occasion for representing the coveting forbidden in the tenth command, as the lust of the flesh, so this is still more practically the case; the desire cannot be more evident. The discourse, however, recapitulates the sixth, eighth, and ninth commands, although it is directed mainly to the seventh. Ver. 22. בְּעֻלַת־בַּעַל (xxi. 13) **married to an husband, ruled of her lord**, and intimates quietly that lust is of the nature of theft, violation of the rights of property. As they lie together so they shall both die; for the adultery cries out against the one as well as against the other, Lev. xx. 10. The betrothed maiden (ver. 14) is placed on an equality with the married woman, ver. 28 (Gen. xxix. 21; Matthew i. 20). In ver. 22 as in ver. 23, the life, the continuous life of the neighbor in his descendants, was violated. Hence in ver. 24 the like punishment also as in ver. 22, life for life. **She cried not**, a closer modification of **in the city**, where help could be had. Thus the supposition is of fellowship in the lust. עִנָּה (xxi. 14) a violation at the same time of her true honor, thus a breach of the ninth command. In the case stated in ver. 25, the man alone is to be put to death, since ver. 26 presents his violence as a murderous attack upon the betrothed. **No sin of death**, which should be punished with death, (xxi. 22; 1 John v. 16). Comp. xix. 11, 6. The reason is stated still more definitely in ver. 27, either the fact, or its supposition, **she cried and there was none to save her**. The 28th verse is a more precise completion of Ex. xxii. 16, 17. The law can only take cognizance of lust in the constructive deed, otherwise it would open the floodgates to the lust of slander (the ninth commandment). Ver. 29. (Comp. ver. 19) the violation of the property of the father, whose right to refuse his daughter is presupposed in the fifth command, and did not need to be further guarded here on the occasion of the second table. The prohibition of lust closes in ver. 30, with the most aggravated case, of the injured mother (step-mother) and father. Comp. upon Lev. xviii. 8 (Gen. xxxv. 22). Incestuous lust going out from the blood reaches blood. It needs therefore only the prohibition, the specializing of all that is forbidden in this regard occurs elsewhere. Incest is self-injury. The **skirt** (wing, edge, corner, xxii. 12) the paternal upper garment [Ges.: Coverlet of the bed, so that to discover the skirt was to defile the bed, —A. G.], (Ruth iii. 9) covering all that belonged to the father, even his widow, bride, as it covered his own nakedness, which was uncovered with that of his wife. Lev. xviii. 6; Ezek. xvi. 8. Comp. Deut. xxvii. 20.

DOCTRINAL AND ETHICAL.

1. If the last commandment is directed against covetous desire, as the root of every sin with respect to the second table of the law; so the same was already asserted, v. 18, in reference to the woman. It is not only practically continued, to bring out lust now in its application to the same reference, but as nature divides the race into the twofoldness of the sexes, presents her as the very closest neighbor, at the same time the most natural form of desire of which men are conscious, Gen. ii. 20. The law must address itself the more, to this form of lust, since with its spread there occurs also the spreading of sin, the mystery of life becomes the mystery of death, and the law must not only restrain the excesses of the sinful inclination, but as its final goal must be a way-mark, a school-master to Christ, Eph. v. 32.

2. The twofoldness of the sexes exhibits nothing more than the necessity on the one side, and the prospect of satisfaction on the other. Marriage is the legal and proper removal of the natural contrasts, so much so that any outrage against this, may be regarded as the transgression of lust against all the commands of the second table. In marriage the neighbor is regarded as with regard to his wife, so with regard to his life, property, honor, indeed generally as the individual with respect to the species.

3. Only as the wife of her husband is she apprehended as a person who supplements, completes another person. Regard for this, chastity, preserves her from being regarded and treated as a thing. With this application of lust therefore as sexual, there is connected the apprehension of the personality, that which is the most spiritual in the one nearest, the closest neighbor.

4. The repeated and prominent allusion to the maiden (vers. 27, 28), and as she is the betrothed, may personify chastity, as inclination and desire are glorified and taken up into affection and love. As נַעַר (Keri נַעֲרָה) she is the youth, humanity generally in its youthful being. As בְּתוּלָה she appears as the sexual other being. As **the betrothed** she represents, in the bride,

the poetry of the first love. Violence in such a case, still more the perversion and corruption when the bride-like yields consent, as over against the ideality of this relation, must be punished as the most flagrant excess and crime, (vers. 24, 25). So also the protection and compassion of the law (ver. 26 sq.) in regard to the tragic fate of one involved in misfortune, helpless against overcoming violence.

5. The sexual inclination should (28, 29) through that lasting union, to which attention is called, find its purification, be glorified into love, lose its barbarous and bestial character, be elevated to its moral form and idea.

6. When now the treatment in regard to lust closes with the peculiar crying crime of incest (ver. 30), the man in this case has fallen entirely into the power of the inclination, of the animal man: indeed more, the sexual lust passion, appears as the very thing in view, *etc.* 1 Cor. v. 1 sq. Incest is regarded here in its relation to the universal moral consciousness, for the animal, *e. g.*, manifests no limit of blood. So here in Deut. the instance selected is not from the relation of sister; the marriage of the sister was the closest original form of marriage.

7. Since in what follows the discourse passes over to all Israel, the treatment of lust, as the sexual lust, agrees well with the connection. As the life instinct concerns the individual, his life and support, so the sexual instinct the life and existence of the whole.

HOMILETICAL AND PRACTICAL.

As love is the fulfilling of all the commands, so lust is their transgression. Eph. v. 3; Col. iii. 5. Ver. 22. LANGE: "The marriage contract is very far from a mere civil one" SCHULTZ: "The married woman, through harlotry, is viewed in the Old Testament as an adulteress under all circumstances, the married man only, when the wife of another is concerned, as he is the destroyer of another marriage. Laxity in the law leads necessarily to a laxity in practice. The Christian Church, which has no ban for the adulterer other than that of present laws, becomes a participator in his sin."

BERL. BIB.: "The promise and not first the actual dwelling together constitutes the marriage before God." Ver. 25. LUTHER: "The city and field represent conditions; that, in which some help might be near, this when the cry would be ineffectual because unheard." Ver. 26. RICHTER: "What a lightning flash against all unchastity is the close of this verse!" Ver. 27. How much helplessness in the world! How many vain cries for help! In this view human statutes, in regard to many a wretched one, should be mildly enforced.—PISCATOR: "Uncleanness is a dreadful sin, especially among Christians whose bodies should be temples of the Holy Ghost." Ver. 29. RICHTER: "They need not leave each other, as is now repeatedly the case." PISCATOR: "He who had brought her to disgrace, should now cheerfully bring her to honor again." Ver. 30. CALVIN: "Perhaps he looks to the act of Ham, who, publishing his father's disgrace, betrays his own godlessness." [Vers. 23-27. HENRY: "It is presumed that she consented, if it were done in the city, where help would have come had she cried—silence implies consent; if it were done in the field, it is presumed that she cried out; charity and equity require us to do so. It may be presumed that those willingly yield to temptation who do not use the means to avoid it, *etc.*"—A. G.].

The perfection of Israel.

CHAPTER XXIII. 1—CHAPTER XXVI. 19.

The Commonwealth of Jehovah.

(CHAPTER XXIII. 1-8).

1 HE that is wounded in the stones, or hath his privy member cut off [one through
bruising injured or emasculated] shall not enter into the congregation of the LORD.
2 A bastard shall not enter into the congregation of the LORD; even to his tenth gen-
3 eration [member] shall he not enter into the congregation of the LORD. An Am-
monite or Moabite shall not enter into the congregation of the LORD; even to their
tenth generation shall they not enter into the congregation of the LORD for ever:
4 Because they met you not with bread and with water in the way, when ye came
forth out of Egypt; and because they [he, the Moabite] hired against thee Balaam
5 the son of Beor of Pethor of Mesopotamia, to curse thee. Nevertheless the LORD
thy God would not hearken unto Balaam: but the LORD thy God turned the curse
6 into a blessing unto thee, because the LORD thy God loved thee. Thou shalt not
seek their peace, nor their prosperity [welfare, margin: good] all thy days for ever.
7 Thou shalt not abhor an Edomite, for he *is* thy brother: thou shalt not abhor an
8 Egyptian, because [for] thou wast a stranger in his land. The children [sons] that
are begotten of them shall enter into the congregation of the LORD in their third
generation.

EXEGETICAL AND CRITICAL.

After the close of this exposition, application and completion of the decalogue, there is indicated now a delineation of Israel in the most varied aspects, especially as the **Kahal Jehovah** from the beginning to the close of the section. Ver. 1. **Wounded**, sq., through crushing, (the pressing and rubbing of the testicles) designates the eunuch as the crushed θλαδίας, (Septuagint). **Cut off**, the urethra, the completely castrated. The refusal to admit them into the communion of the covenant is explained by the **congregation of the Lord**, the community consecrated to Him. If of animals, Lev. xxii. 24, how much more of men! Comp. Lev. xxii. 18 sq. Israel is a priestly (Lev. xxi. 17 sq.) community. Comp. Ex. xx. 22. Only the unmutilated image of God as in its creation can come before Jehovah, the Elohim, and the people who should be permanent must possess the fitting organs of generation (Num. xvi. 3; xx. 4); comp. Isa. lvi. 3 sq.—[They could not be admitted to the full privileges of the congregation of Jehovah; but they were received as proselytes, Acts viii. 27; and the prophets show that this ban was to be removed when the reason for this restriction should be done away by the fuller presence and work of the Holy Spirit. —A. G.]—There was somewhere ever human guilt in the circumstances. So also with the מַמְזֵר, ver. 3 (only elsewhere in Zech. ix. 6). Meier: 1) a foreigner, 2) heterogeneous, *i. e.*, bastard; Knobel (Keil) in the sense of corruption, foulness, filth, one stained in his conception and birth; Delitzsch: equivalent with mongrel; others: as contracted from מום and זָר, or from מֵעַם זָר. Sept. and Vulg., as the child of fornication, which neither agrees with the connection here nor with the rest of the Old Testament; rather as the Syriac: the conception of adultery; still better: the child born of incest [so Keil, Wogue, the Bib. Com., and the Rabbins.—A. G.], (Gen. xix. 30 sq.), whence the religious and political application to the mingling of the Israelites and heathen may be more fully comprehended. Comp. Isa. lvi. 3; John viii. 41. (The Jew Salvador designates Jesus as a mamser.)—**To the tenth generation**, the number 10 denoting the perfect, absolute exclusion from Israel, as also, ver. 3, the addition **forever**. If the ground in ver. 1 is found in the human deed upon the body, so now in the immorality through the human will. With the physical, the moral, there is now connected, ver. 3, the religio-political, with respect to the theocratically forever-excluded Ammonites and Moabites (Lam. i. 10). Ver. 4. The reason: the still freshly remembered hostility restrained only by fear on their side, as on the side of Israel by the respect enjoined upon them ii. 19 sq.; 9 sq. (4 sq.; 29). In violation of every custom of hospitality (even in savage tribes, Isa. xxi. 13 sq.), not to speak of the natural affection of kindred, they did not meet Israel with the necessaries of life. This is the point which is made against both. As the Moabites only dwelt in Ar (chap. ii.), so now the transaction with Balaam on the part of Moab in which the intense hostility against Israel appears, is viewed as common with both. Comp. upon Num. xxii. [See Smith's *Bib. Dic. Art. Ammon.*—A. G.] As the singular, לְךָ, is used of Moab, represented by its king, so also Israel is spoken of in the singular, thee. Person against person, God Himself must intervene, ver. 5; there is no failure in the will of Moab. The designed cursing of Israel, as the highest degree of hostility, God turns to blessing, and uses the service of the prophet in doing it. It is only the necessary line of Israel's conduct, therefore, which, ver. 6 announces, since according to the promise of God resting upon Israel, Gen. xii. 3, which Balaam himself must repeat, Num. xxiv. 9, this could not cease at the present stand-point of this growing (werdens) and wrestling soldier of God. Comp. still Ezra ix. 12. Matt. v. 44; Luke vi. 28; Rom. xii. 14, are possible first in Christ, in whom David reaches perfection in Solomon. It is not "malicious zeal" (Knobel), or even national hatred or revenge, which is spoken of here, comp. ii. 9, and also the immediately following direction. Comp. further Jer. xxix. 7; Neh. xiii. 1 sq. (In reference to Ruth, the Talmud limits the exclusion to males.) Comp. also 2 Sam. x. for personal exceptions.—[Bib. Com.: "Such a law would certainly never have suggested itself to the mind of a writer after the time of David, whose great-grandmother was a Moabitess."—A. G.]—Ver. 7. תְעַב, the expression for the technical theocratic abhorrence, *e. g.* xxii. 5. In the case of Edom the tie of brotherhood should prevail, notwithstanding all its acts of hostility; in Egypt, the hospitality they had received, although they had been oppressed by Pharaoh. Comp. Doct. and Eth. 6, upon i. 6—iv. 40, Hengstenberg, *Moses and Egypt.* "In a statement springing from a view of the living relations, the contrasts or opposition which actual life every where presents are suffered to appear; in a mythical statement they would be carefully obliterated." Such motives as are here urged were only near and of force at the time of Moses. Ver. 8 concerns the great-grandsons of those who had united with Israel by circumcision, or who had settled among them. Others: the grandchildren.

DOCTRINAL AND ETHICAL.

1. Circumcision, not concision, or the entire excision. Phil. iii. 2 sq.

2. "How great the contrast between Jehovah and the heathen gods, in whose service the very mutilation in this respect availed as a peculiar consecration and holiness." Baumgarten.

3. The moral blamelessness of the Lord's people, and its sacred nobility of birth.

4. Ammon and Moab as they are one in their origin, so throughout in their relation to Israel. Leaving out of view their incestuous origin, with which they are not charged, they were still, as to their origin, much farther removed from Israel than Edom. Their opposition to Israel is not in their origin, but rather out of their origin, as it asserts itself immediately in the disposition, in conscious enmity. In Edom

the injustice done to their tribe-father may humanly be regarded as an excuse. Still more love may hope for a solution of the conflict between natural revengefulness and the divine choice. The fear of Edom before the divine in Israel need not strengthen itself into hatred. In any case Israel must hold its privileges open to Edom, which is directly forbidden with reference to Moab and Ammon through their conscious enmity; they are by demonic reflection what Amalek was by demonic passion. As to what is warlike, Ammon gave the tone to the boastful and tragico-comical Moab. Its hostility to the Lord's people continues to the end. Lust and cruelty characterize its religion. Comp. SCHULTZ, p. 164 sq.

5. ["God shows here that He regards nations as having a corporate existence, and deals with them according to their national acts. Egypt was to be kindly dealt with for its past favors to Israel. Former kindnesses were to be remembered, and past injuries to be forgotten." WORDSWORTH.—A. G.]

HOMILETICAL AND PRACTICAL.

Ver. 2. RICHTER: "Ideally no one can attain to heavenly citizenship who is not born of God in the true way," John iii. Ver. 3. REICHEL: "The Moabites hated the priestly kingdom of God as such, and would have it cursed throughout. On the other hand, they were not so ignorant as the other heathen, but sinned against their better knowledge. Whoever wishes good to such enemies, he helps to condemn and persecute the people of God," 2 John 10. Ver. 4. RICHTER: "Thus many a one still draws down upon himself the anger of God. Balaam, Balak, have their places in the Apocalypse." Ver. 5. OSIANDER: "God's love, not ours, is the cause of all blessedness" Ver. 6. SCHULTZ: "It is opposition to godlessness, indeed to enmity to God, which is not removed even by Rom. xii. 18, which is here fundamentally regarded." Ver. 7. The import of kinship. THEODORET: "He will teach us never to forget former kindnesses." OSIANDER: "Early kindnesses should avail with us above later injuries." SCHULTZ: "Notwithstanding all hostility, we should recognize the good in our opponents." Ver. 8. STARKE: "In the Old Testament even the door of grace stood open to the heathen; the partition wall is done away in Christ, Eph. ii. 12-14." BERL. BIB.: "This also has its spiritual significance for the congregation of believers in the New Testament, Eph. v. 27. Hence all must be put away who are unfruitful in good, who are of no use to their brother in bodily or spiritual things, all rough worldly men," *etc.*

Israel in Camp.

CHAPTER XXIII. 9–14.

9 When the host goeth forth against [upon] thine enemies, then keep thee from
10 every wicked thing. If there be among you any man that is not clean by reason
of uncleanness that chanceth him by night [clean from accident by], then shall he
11 go abroad out of [beyond] the camp, he shall not come within the camp: But
[And] it shall be, when evening[1] cometh on, he shall wash *himself* with water:
12 and when the sun is down, he shall come into the camp *again*. Thou shalt have
a place [room—literally hand] also without the camp, whither thou shalt go forth
13 abroad: And thou shalt have a paddle upon thy weapon[2] [beside thy weapon];
and it shall be when thou wilt ease thyself[3] abroad, thou shalt dig therewith, and
14 shalt turn back, and cover that which cometh from thee: For the Lord thy God
walketh in the midst of thy camp, to deliver thee, and to give up thine enemies
before thee; therefore shall thy camp [and thy camp shall] be holy: that he see
no[4] [and he shall not see] unclean thing in thee, and turn away from thee.

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 11. Marg.: turning toward, literally at the turning of the evening.—A. G.].

[2] [Ver. 13. Sept. and Vulg.: upon thy girdle. Heb.: sharp-pointed utensil. Some MSS. have the plural: among thy utensils. So GESENIUS.—A. G.].

[3] [Ver. 13. Marg. literally: thou sittest down or in thy sitting down.—A. G.].

[4] [Ver. 14. SCHROEDER as the Marg.: nakedness of a thing.—A. G.]

EXEGETICAL AND CRITICAL.

The civil sanctity of Israel has its corresponding manifestation, and indeed first of all in the field, ver. 9, upon the march to war. It must then be so, more than in Num. v. 2 sq., since they then stand opposed to the heathen, and indeed in their noblest manhood (chap. xx.). דבר רע, comp. xvii. 1, here defilement, ver. 10, as explained Lev. xv. 16 sq. (1 Sam. xx. 26). No further specification, because sufficiently clear from the earlier law-giving. Ver. 11. (Gen. xxiv. 63.) At sunset he might come into

the camp. Ver. 12 respects not only cleanliness, but stands as a representative of purity in every sense. "Not everywhere, and still less in the camp." KNOBEL. Ver. 13. יָתֵד, the fixed, stable, hence the wooden nail, the tent-peg, but also to fix fast; hence the thrusting, penetrating instrument. אָזֵן, furniture, war-weapon or utensil. Ver. 14. The presence of Jehovah is the reason for the sanctity, and therefore for the sanctification of the camp, xx. 1, 4; i. 8 (2 Cor. vi. 16).—**Unclean (nakedness,** from עֶרְוָה) **of a thing,** *i. e.* any nakedness, which could not exist without destroying or injuring the reverence for Jehovah.

HOMILETICAL AND PRACTICAL.

Ver. 9. Times of war are usually times of girdled, straitened life. RANDGLOSSE: "That you may not be censurable, and so lose the victory, as a punishment, as at the time of Eli and Saul." PISCATOR: "How can we contend successfully with our enemies? When the soldiers put away evil from themselves." [BIB. COM.: "The ordinary rules of religion and morality were relaxed in times of war among other nations; but Israel must then shun every wicked thing." WORDSWORTH: "The Lord of battles walks in the midst of camps; the soldier's life should be a holy and religious one. Our unholiness makes our enemies powerful against us."—A. G.]—Ver. 10. STARKE: "Soldiers should cultivate assiduously every virtue, especially that of purity." Ver. 11. STARKE: "Without real purity and holiness no one can enter the heavenly camp, Eph. v. 5." Vers. 12, 13. SCHULTZ: "Since heedlessness, indeed rudeness with respect to the community, manifests itself in these trifling and most external things, as well as in those which are greater, the ordinance is of great importance even now, although the conduct in the physical region may not now be regarded as a preparatory exercise with respect to moral conduct." Ver. 14. STARKE: "He who is not ashamed before men, disgraces himself before God." BERL. BIB.: "We have here a sensible representation of the militant Church of God." PISCATOR: "The Christian Church is a holy camp of the eternal sons of God wherein God dwells, and nothing disgraceful should be seen." [WORDSWORTH: "The Lord Christ dwelleth and walketh in the midst of us, and preaches to us all: 'Be ye holy, for I am holy,' Rev. i. 13."—A. G.]

Israel at Home.

CHAPS. XXIII. 15—XXV. 19.

15 Thou shalt not deliver[1] unto his master the servant which is escaped from his mas-
16 ter unto thee: He shall dwell with thee, *even* among you in that place which he
shall choose in one of thy gates where it liketh [good for him, *so* margin] him best:
17 thou shalt not oppress him. There shall be no whore[2] [consecrated, devoted one]
18 of the daughters of Israel, nor a sodomite of the sons of Israel. Thou shalt not
bring the hire of a whore, or the price of a dog into the house of the Lord thy God
19 for any vow: for even both these *are* abomination unto the Lord thy God. Thou
shalt not lend upon usury to thy brother [lay upon thy brother]: usury[3] of money,
usury of victuals, usury of anything that is lent [accustomed to be lent] upon
20 usury: Unto a stranger thou mayest lend upon usury; but unto thy brother thou
shalt not lend upon usury: that the Lord thy God may bless thee in all that thou
21 settest thine hand to in the land whither thou goest to possess it. When thou shalt
vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord
22 thy God will surely require it of thee; and it would be [and it is] sin in thee. But
23 if thou shalt forbear to vow, it shall be no sin in thee. That which is gone out of
thy lips thou shalt keep and perform; *even* a free-will offering [freely, voluntarily]
according as thou hast vowed unto the Lord thy God, which thou hast promised
24 with thy mouth. When thou comest into thy neighbor's vineyard, then thou
mayest eat grapes thy fill at thine own pleasure [as thy desire (soul) is]; but thou
25 shalt not put *any* in thy vessel. When thou comest into the standing-corn of thy
neighbor, then thou mayest pluck the ears with thine hand: but thou shalt not
move a sickle unto thy neighbor's standing-corn.

TEXTUAL AND GRAMMATICAL.

1 [Ver. 15. Literally: Thou shalt not shut.—A. G.].

2 [Ver. 17. Margin: Sodomites. Literally: sanctified, or a holy one. Words expressive of consecration were applied by the heathen to designate those sunken in peculiar sins.—A. G.].

3 [Ver. 19. The Hebrew word is expressive from the root, to bite, as if any interest was biting or oppressive.—A. G.].

CHAPTER XXIV. 1–22. WHEN [If] a man hath taken a wife, and married her,
and it come to pass that [if] she find no favor in his eyes, because he hath found
some uncleanness [nakedness of a thing] in her: then let him write her a bill of
2 divorcement,[4] and give *it* in her hand, and send her out of his house. And when
3 she is departed out of his house, she may go and be another man's *wife*. And *if*
the latter husband hate her, and write her a bill of divorcement [a separating
writing], and giveth *it* in her hand, and sendeth her out of his house; or if the
4 latter husband die, which took her *to be* his wife; Her former husband which sent
her away, may not take her again [return to take her] to be his wife, after that
she is defiled; for that *is* abomination before the Lord: and thou shalt not cause
the land to sin [make it sinful] which the Lord thy God giveth thee *for* an inheri-
5 tance. When a man hath taken a new wife, he shall not go out to war, neither
shall he be charged with any business[5]: *but* he shall be free at home one year, and
6 shall cheer up his wife which he hath taken. No man shall take the nether
[the hand-mill] or the upper[6] mill-stone to pledge: for he taketh *a man's* life to
7 pledge. If a man be found stealing any of his [a soul (person) of his] brethren
of the children of Israel, and maketh merchandise of him [constrain him violently]
or selleth him; then that thief shall die; and thou shalt put evil away from among
8 you. Take heed in the plague of leprosy, that thou observe diligently, and do
according to all that [as] the priests the Levites shall teach you: as I commanded
9 them, *so* ye shall observe to do. Remember what the Lord thy God did unto
Miriam by the way, after that ye were come [in your coming] forth out of Egypt.
10 When thou dost lend[7] thy brother anything, thou shalt not go into his house to
11 fetch[8] his pledge: Thou shalt stand abroad, and the man to whom thou dost lend
12 shall bring out the pledge abroad unto thee: And if the man *be* poor [a bound,
13 oppressed man], thou shalt not sleep with his pledge: In any case thou shalt deli-
ver him the pledge again when the sun goeth down, that he may sleep in his own
raiment [over-cloak, mantle], and bless thee; and it shall be righteousness unto
14 thee before the Lord thy God. Thou shalt not oppress an hired servant *that is*
poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy
15 land within thy gates: At his day thou shalt give *him* his hire, neither shall the
sun go down upon it, for he *is* poor, and setteth his heart upon it [lifteth his soul
unto it]: lest he cry [and he shall not cry] against thee unto the Lord, and it be
16 sin unto thee. The fathers shall not be put to death for [with, on account of] the
children, neither shall the children be put to death for the fathers: every man
17 shall be put to death for [in] his own sin. Thou shalt not pervert the judgment
18 of the stranger, *nor* of the fatherless, nor take a widow's raiment to pledge: But
thou shalt remember that [And remember, for] thou wast a bond-man in Egypt,
and the Lord thy God redeemed thee thence: therefore I command thee to do this
19 thing [word]. When thou cuttest down thine harvest in thy field, and hast forgot
a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger,
for the fatherless, and for the widow: that the Lord thy God may bless thee in all
20 the work of thine hands. When thou beatest thine olive-tree, thou shalt not go
over the boughs again[9] [search the boughs after thee]: it shall be for the stranger,
21 for the fatherless, and for the widow. When thou gatherest [cuttest off] the grapes
of thy vineyard, thou shalt not glean *it* afterward [after this]: it shall be for the
22 stranger, for the fatherless, and for the widow. And thou shalt remember that
thou wast a bond-man in the land of Egypt: therefore I command thee to do this
thing.

TEXTUAL AND GRAMMATICAL.

[4] [Ver. 1. Literally: and he shall give unto her a roll, writing, of cutting off. The accents in the original do not justify the colon in this verse; and the construction requires that the periods at the end of vers. 1 and 2 should be removed.—A. G.]

[5] [Ver. 5. Margin: more literally: not any thing shall pass upon him.—A. G.]

[6] [Ver. 6. Hebrew: the chariot or rider.—A. G.].

[7] [Ver. 10. Margin: lend the loan of anything.—A. G.].

[8] [Ver. 10. To pledge his pledge. SCHROEDER: that he may pledge his pledge.—A. G.].

[9] [Ver. 20. Margin: Thou shalt not bough it after thee.—A. G.].

CHAPTER XXV. 1–19. IF there be a controversy between men, and they come
[near (hither)] unto judgment, that [and] *the judges* may [omit may] judge them;
2 then [and] they shall justify the righteous, and condemn the wicked. And [Then]
it shall be, if the wicked man *be* worthy to be beaten [a son of stripes], that the
judge shall cause him to lie down, and to be beaten before his face, according to
3 his fault [what his fault requires] by a certain number. Forty stripes he may
give him, *and* not exceed: lest *if* he should exceed, and beat him above these with
4 many stripes, then thy brother should seem vile unto thee. Thou shalt not muzzle
5 the ox when he treadeth out [lit. and marg.: in his threshing] *the corn*. If breth-
ren dwell together, and one of them die and have no child [son], the wife of the
dead shall not marry without unto a stranger: her husband's[10] brother shall go in
unto her, and take her to him to wife, and perform the duty of an husband's bro-
6 ther unto her. And it shall be, *that* the first born which she beareth, shall succeed
in the name of his brother *which is* dead, that his name be not put out of Israel.
7 And if the man like not to take his brother's[11] wife, then let his brother's wife go
up to the gate unto the elders, and say, My husband's brother refuseth to raise up
unto his brother a name in Israel, he will not perform the duty of my husband's
8 brother. Then [And] the elders of his city shall [*om.* shall] call him, and speak
9 unto him: and *if* [*om. if*] he stand *to it*, and say, I like not to take her, Then shall
his brother's wife come unto him in the presence of the elders, and loose his shoe
from off his foot, and spit in his face, and shall answer [reply], and say, So shall
10 it be done unto that man that will not build up his brother's house. And his
name shall be called in Israel, The house of him that hath his shoe loosed [the
11 bare-footed]. When men strive together one with another [together a man and
his brother], and the wife of the one draweth near for to deliver her husband out
of the hand of him that smiteth him, and putteth forth her hand, and taketh him
12 by the secrets: Then thou shalt cut off her hand, thine eye shall not pity *her*.
13 Thou shalt not have in thy bag divers weights [stone and a stone. So the marg.],
14 a great and a small: Thou shalt not have in thine house divers measures [an ephah
15 and an ephah, marg.], a great and a small: *But* thou shalt have a perfect and
just weight, a perfect and just[12] measure shalt thou have; that thy days may be
16 lengthened in the land which the Lord thy God giveth thee. For all [every one]
that do such things, *and* all [every one] that do unrighteously, *are* an abomination
17 unto the Lord thy God. Remember what Amalek did unto thee by the way,
18 when ye were come forth out of Egypt; How he [who] met thee by the way, and
smote the hindmost of thee, *even* all *that were* feeble behind thee, when thou *wast*
19 faint and weary: and he feared not God. Therefore [And] it shall be, when the
Lord thy God hath given thee rest from all thine enemies round about, in the land
which the Lord thy God giveth thee *for* an inheritance to possess it, *that* thou shalt
blot out the remembrance of Amalek from under heaven; thou shalt not forget *it*.

TEXTUAL AND GRAMMATICAL.

[10] [Ver. 5. The margin: next kinsman is not so literal as the text. It is rather an interpretation than a reading—A. G.].

[11] [Ver. 7. The text is to be preferred to the margin.—A. G.].

[12] [Ver. 15. Literally: a full stone and righteousness shall be to thee, a full ephah and righteousness shall be to thee. So SCHROEDER.—A. G.].

EXEGETICAL AND CRITICAL.

1. Vers. 15–18. The previous directions for war, offer the point of union here, since in the time of war servants might easily escape from the enemy. It occurs, however, when Israel was abroad in the field; but now he is at home, ver. 16; hence there is a return so far to vers. 1–8, as (ver. 15) the dwelling of a heathen servant might be hazardous as to the sacred character of the people of God. But **the escaped** (who will rescue himself) to Israel desires the very same thing which Israel himself had experienced at the hand of God (ver. 15, נצל); without considering, that the individual ownership, the right of possession, even according to Egyptian ideas, "ceases when that of the whole people comes to an end." (SCHULTZ). If Jehovah delivers the enemy before Israel, Israel should not deliver any one, even a slave, into hostile, and at the same time arbitrary power. סגר Hiphil delivered to be shut up, in order to be held more securely, perhaps even at first to be cruelly punished. Ver. 16. But even in Israel itself such a fugitive should not be made to feel his position by oppression, fraud, defamation, *etc.*, (Ex. xxii. 21; Lev. xix. 33), but should be permitted to do as

he likes, as a fellow-dweller in the good land of Jehovah. Comp. upon i. 16; x. 18 sq.; xiv. 29 (xiv. 21). "No active efforts for the conversion of the heathen were enjoined." BAUMGARTEN. Such a reception of one escaping from the heathen meets however, ver. 17, immediately its limitations. This **consecrated (prostitute)** belonged to the Phœnician, Syrian goddess of love (Astarte, Mylitta). Prostitution might awaken in Israel a like religious service with that existing of old in Canaan (Gen. xxxviii. 21) so that the designation (Kedeshah) becomes an honorable title for a prostitute, (Lev. xix. 29). There were Sodomites also, Lev. xviii. 22; Job xxxvi. 14 (1 Kings xiv. 24; 2 Kings xxiii. 7). Still less should they deliver to Jehovah (ver. 18) the gift or hire. זונה from זנה to depart from the true form of the sexual life, marriage; to digress, to commit excesses. Such gifts were a reward for religious iniquity, a present in which the God of Israel was treated as a lust idol. The special gift was a kid of the goats, Gen. xxxviii. 17 sq., but also money, hence **the price of a dog**, not the money received for a dog sold, but the reward of gain of Kadesh (*κίναιδος*) a Sodomite, one who endured, "what one dog suffers from another." KNOBEL. Used here figuratively, because it had grown into a *terminus technicus* (Rev. xxii. 15; xxi. 8). Upon **house of the Lord**. Comp. Intro., § 4, I. 28. **For any vow**, as Phœnician lewdness, dedicated especially these fruits of the body to idols. **Even both these**, the gift and the giver.

2. Vers. 19–20. The discourse passes from God to our neighbor, as in ver. 20, at the close, back again to God, in a genuine deuteronomic way, showing the profound understanding of the law, of the connection between the two tables. Ver. 19. נֶשֶׁךְ (from נשך to bite) literally something biting, oppressive, the Hiphil is not to give interest, but to take, as Ex. xxii. 25; Lev. xxv. 36 sq.; for if the taking was forbidden, the obligation not to give is of course evident, especially since only the necessity of a brother could bring him to borrow, in the simple relations of Israel, and unselfish love should have arranged for this. We are not to think here of the speculations of trade. Ver. 20. Comp. xv. 8, 6; xiv. 21; for the rest xii. 7. **The stranger** is perhaps one passing through Israel for purposes of trade, not one (גר) remaining or dwelling for a time among Israel. The Phœnicians, Arabians certainly, took interest from Israel. [The permission to take usury (interest) from the stranger carries with it of course the principal. And it is probable that the loaning of money at fair and easy rates, to aid or accommodate a brother, is not here prohibited. And even if prohibited here, it is only for the special cases, and in the peculiar circumstances of the ancient people of God.—A. G.].

3. Vers. 21–23. נדר, kindred with נזר to set apart, in Niphal: to abstain from anything, to consecrate oneself to anything, hence נדר a devoted thing. The fulfilling must follow. Comp. xv. 9. If sin, then of course the demand with penalty. On the other hand the vow, even when near at hand, and customary, may be discontinued. For it is, ver. 23, voluntary, or a freewill offering; but the freedom before it is uttered, makes the obligation still stronger afterwards. שמר as always to preserve. נְדָבָה voluntariness, here without the בְּ (Hos. xiv. 5), merely voluntary, from נָדַב to move, to give freely, intrans. movable, to be willing, generous, אשר generally what was vowed, especially the utterance, or vow. Comp. moreover Lev. xxvii.; Num. vi. 30.

4. Vers. 24–28. The freedom over against God (with respect to that belonging to Him) leads now again to a corresponding freedom in regard to the property of our neighbor: the more comprehensible as Jehovah is the literal and permanent owner of the promised land. These verses relate to the thirsting and hungry, the former standing first here as the deepest and most painful necessity. The needy one therefore is not the laborer, but rather the traveller, the passer by. It is expressly forbidden that any one should make out of this freedom a means of support. The literal poverty in Israel is not in view here. Comp. further xii. 15, 20 sq.; xiv. 26. Fill thy desire. שׂבע, full, be satisfied, satisfaction. Accusative of the closer limitation. Ver. 25. Comp. upon xvi. 9. מְלִילֹת the ears as standing out. [GES.: as cut off]. (Matt. xii. 1; Luke vi. 1). Usually roasted, Lev. xxiii. 14. Thus take no store along with them.

5. Chap. xxiv. 1-5. This chapter leads us into the home of the Israelite, into his domestic life. Vers. 1-4. Of divorce. Ver. 1. Comp. xxii. 13; xxi. 13. To marry a wife, according to this, is to take property into possession, hence to become her lord. The divorce was thus as a matter of fact supposed, and indeed in the case which Moses, in this view of the wife, must leave as it is —when in the closer and daily intercourse of life she was not pleasing to the husband—and thus entirely as in subjection to him who had power over her. Her not finding favor with him must truly rest upon a previous finding on his side with regard to her, and through this has its ground and motives. While the latter finding is always put into the husband's hands alone, it must still be something that is **nakedness** (uncleanness) and not might be **nakedness** (xxiii. 14). Thus a physical or moral occasion for divorce. The school of HILLEL at the time of Christ interpreted it as *κατὰ πᾶσαν αἰτίαν* (Matt. xix. 3), *i. e.*, any thing which may not be pleasing to the husband—purely subjective. The stricter school of SCHAMMAI confined it to some immodesty, shamelessness, lewdness, adultery. But this latter was a capital crime. KNOBEL holds correctly, no doubt, to some physical defect. Upon the writing see HENGSTENB. *Auth.* I. 460. In connection with the supposed spread of the art of writing among Israel, this divorce does not appear to have been directly made more difficult by the סֵפֶר (letter, writing) of divorcement, although this may have been the case when "the learned priest or Levite must be brought, who would seek to reconcile the husband." HERXHEIMER. Such a form of divorce, gave only into the hand of the divorced wife that which would show, that she was legitimately dismissed, and so free, both generally and before

other men, and over against her husband hitherto (ver. 4). Ver. 2. Is a description of her freedom. Ver. 3. In direct continuance of the preceding, vers. 1, 2, this verse now utters more fully the case, which is literally in view here. Comp. xxi. 15; xxii. 13. A decided hatred alternates with what is said ver. 1, which as to the rest is repeated, except that the case of a wife freed again by the event of death is further supposed here. The apodosis now follows with the condition or limitation of the divorce. [See textual notes. The sentence should be read as one, vers. 1-4. The pointing in the original makes it clear that Moses does not institute or command divorce. The pointing in our version implies that he does so. He is merely prescribing limitations or regulations to a prevailing custom, which was not in accordance with the institution of marriage, and was only permitted there in this limited sense, and under these restrictions, "for the hardness of their hearts." At the same time all these directions tend evidently to prevent any hasty or passionate rupture of the marriage bond, and to guard the interests of the wife as the party most needing protection. For while it seems probable that the wife might initiate the divorce, it was very seldom done.—A. G.]. It is worthy of notice, that the original husband is designated בַּעַל, while the second is always called merely אִישׁ. But although the idea of marriage according to its institution (Gen. ii. 23 sq.) may not be brought out in this connection, yet still the prohibition, this legal impossibility to take her again, would serve without doubt to check a hasty divorce, the degradation of the woman, and especially the bestializing of the sexual relation of man and wife. Reconciliation is possible, indeed may be silently read between the lines (comp. 2 Sam. iii. 14), but not the taking her again to wife, **after that** (אַחֲרֵי referring to the אִישׁ־אַחֵר, ver. 2), **she is defiled**. Hothpaal: Suffered herself to be defiled. *Polluta est alius concubitu*. J. H. Michaelis. [Thus it is clear even in these verses. As the Bib. Com. remarks "that divorce whilst tolerated for the time contravenes the order of nature and of God. The divorced woman who marries again is defiled." This of course is subject to the interpretation of our Lord, who Himself makes divorce valid, and the innocent party free, on the ground of adultery. Our Lord's teaching on this subject is found in Matt. v. 31, 32; xix. 3-9; Luke xvi. 18; and Mark x. 2-12. It seems to be clear that we are here taught that while marriage is an indissoluble compact between one man and one woman, which cannot be dissolved at the mere arbitrary will of either party, or indeed of both parties, it may be dissolved by the sin of fornication on the part of either. If a man puts away his wife for any other cause, he commits adultery; if upon this ground he is not guilty of any offence. Where divorce takes place upon this ground there is no sin, even if the man marries again. He is free; as the bond has been annulled by the sin of the other party, and so *vice versa*.—A. G.]. See Lev. xviii. 20; Num. v. 13 sq., of adultery. Man and wife are one flesh, Gen. ii. 24. To become the same with a third party is not barely a levitical (Lev. xv. 18) but a moral desecration of the marriage union. So fundamentally and essentially, Matt. v. 32; xix. 9. As the second marriage of the divorced was defilement, so here remarriage with her first husband is **abomination before (in the face of) Jehovah**; expressively said in every case as vii. 25; xii. 31; xxii. 5. Comp. further Lev. xviii. 25; Jer. iii. 1 sq.—Ver. 5. The newly formed marriage. A new wife, in distinction from the old, just forbidden him, from whom he had divorced himself; a first or a second wife, perhaps even a divorced or a widow. צָבָא a concentration of the soldierly or warlike manhood, xx. 7. While the betrothed must present himself, and then be dismissed, the newly-married is naturally not first marched out for a like release. To the previous prohibition limiting and making more difficult the marriage separation, now we have a positive relaxation in the interest of the marriage union, showing at the same time liberal indulgence to the fresh marriage band. עָבַר עַל to break in upon, to pass over any one. Job xiii. 13. Here generally no public burden. לְכֹל as in xxiii. 18. **At home**, for the good of his just established domestic life. And **cheer up his wife** instead of causing her sorrow through the exposure of his life, or burdening her with care of any kind.

6. Vers. 6, 7. The founding of a home leads naturally to its preservation. Ver. 6 חָבַל to bind, by the taking of a pledge, to pledge. רֵחַיִם the handmill, the dual, to indicate the millstones, literally the grinder, from רָחָה to rub, crush. Neither the whole was to be so taken, nor the רֶכֶב in the sense of fixing—the lower stationary—or in the sense of moving [or as the rider] the upper movable stone. The daily preparation of the daily bread depended upon this, and consequently the life (soul) of the poor who had only the most necessary utensils. F. Bovet, in a description of a house at the village of Bireh, says: "the furniture consists of a handmill and a large earthen vessel containing the grain. The mill is a stone mortar, in which they turn a millstone by means of a handle, as in our corn-mills." [See Thomson, *The Land and the Book*, pp. 294-296, for the structure and mode of using the mill.—A. G.]. Ver. 7. The house should not only be preserved for the Israelite, but the Israelite at his home. נֶפֶשׁ introduces the transition. Comp. further xxi. 14. The harsh, violent treatment, is, as a true deuteronomic and real explanation, inserted between גנב and מכר. Ex. xxi. 16; (1 Tim. i. 10; Rev. xviii. 13). Comp. still xiii. 6. [Wordsworth: "St. Paul transcribes 1 Cor. v. 13, the words of the Sept. here, and thus teaches us to apply these Levitical laws to spiritual things."—A. G.].

7. Vers. 8, 9. The case, when an Israelite must leave his home, is: in the נֶגַע—time (upon the skin as from a blow) of צָרַעַת (from צָרַע to break forth) *i. e.*, of the eruption, thus at the first appearance; as more precisely explained, Lev. xiii. sq. Schultz and Keil understand the כְּ needlessly as if: take heed because (of the cost) of the plague of leprosy (as a punish-

ment, *i. e.*, do nothing to incur it). LUTHER, as the VULG., takes בְּ for מִן, from before. They should exactly and strictly observe (שׁמר) hold fast, what Moses had commanded the priests and Levites (Intro., § 4, I. 22). They thus direct only (xvii. 10) according to the law, when they in case of the leprosy remove any one from his home and separate him from the people (Lev. xiii. 45, 46). The strictness of the admonition is followed by an equally stringent command to obedience, and this, ver. 9, is enforced by a reference to Miriam, Num. xii. 10 sq. In the case of Miriam the leprosy was the punishment for her rebellion against Moses; but it is not the leprosy, but what Jehovah had done to her (Num. xii. 14), her separation beyond the camp, which is here in view. The onward march of the people was at that time restrained by her course, Num. xii. 15. Neither the rank nor the person could be regarded.

8. 10–13. For the rest, the home of a fellow-Israelite must be respected. Ver. 10. Comp. xv. 2, 6. JOHLSON: In order to take his pledge. HERXHEIMER: To seize from him a pledge or security. The lender should not invade or disturb the home of the debtor, he is not to act as a landlord. It presupposes better relations than ver. 6. According to ver. 11 the borrower defines what the pledge shall be; that he can do without it, is also presupposed according to ver. 6. For if it is something which he can spare, indeed, but only for the day, so it may be taken from him only for the day. Ver. 12 sq.; Comp. Ex. xxii. 25, 26. Ver. 13. Comp. upon vi. 25. [The directions here given are to guard the poor and unfortunate from oppression. Their homes could not be violated. The creditor must stand without and wait for the pledge to be brought. But the right to the pledge is recognized. It must be brought. And doubtless the law or custom would regulate what pledge was sufficient. Within these limits the creditor would have the right to judge.—A. G.].

9. Vers. 14-22. The mention of the debtor leads, vers. 14, 15, to the similarly placed laborer, but with this to the still wider and varied methods how Israel must deport itself at home. Vers. 16–22. For עָנִי, ver. 14, as ver. 12 (comp. xv. 11), and upon the added אֶבְיוֹן (comp. xv. 4). עָשַׁק, to cut, to defraud, comp. upon Lev. xix. 13. גֵּר collectively. Ver. 15. He was usually a day-laborer (Matt. xx. 8).—**Upon it**, *i. e.* the wages which are still deferred (Eph. iv. 26). So also **upon it**, *i. e.* he raises, lifts up his desire upon that, which to each day is its fitting reward. Comp. further xv. 9 (James v. 4). The condition and expectation of the poor should Israel consider at home, and hence, ver. 16 does not confound the justice of God (v. 9) with that of men, nor visit the death-penalty upon the closest kindred of the guilty, as the physical connection carried with it the punishment among the Persians and other heathen nations. עַל (xxii. 6), upon, *i. e.*, on account of. In such wretched cases Israel must regard and spare the family band, which might impel to like heathen practices (2 Kings xiv. 6; 2 Chron. xxv. 4; Jer. xxxi. 30; Ezek. xviii. 20). Ver. 17 regards the condition of the poor in its wider relation; comp. xvi. 19; x. 18, 19; xxvii. 19. Upon the whole passage, comp. Ex. xxii. 21 sq.; xxiii. 9; Lev. xix 33 sq. The **righteousness**, ver. 13, leads at first in vers. 14, 15, to that which is privately right and reasonable, but then, ver. 16, to the public justice; so we pass in ver. 17 from right generally in the private relations, to the right as connected with security or pledges (ver. 6). In Israel right should be maintained publicly and privately, and indeed according to righteousness as it is love, or better still, grace and mercy, as man becomes acquainted with it in God (ver 13, לִפְנֵי יְהוָה), as Israel especially had already grown acquainted with it in his God. The **widow**, the womanly, is noticed with peculiar tenderness; her **raiment** may be viewed as a whole history of poverty (ver. 12). Upon ver. 18, comp. xv. 15; v. 15; vii. 8. Vers. 19-22. These verses respect the state and even expectation of the poor which they are justified in cherishing, from their position under Jehovah, the landlord of Canaan. Comp. Lev. xix. 9 sq.; xxiii. 22; Deut. xiv. 29. The olives, when they were not entirely ripe, were beaten off with poles, and then yielded finer oil (Isa. xvii. 6). Ver. 22 as ver. 18. [The three-fold repetition, 19, 20, 21, of these classes who were thus partly provided for, is calculated surely to impress the care and tenderness of God over the poor, and the humanity of the laws of Moses.—A. G.]

10. Chap. xxv., vers. 1-3. To the wretched, not habitually, but for the time, in the ideal connection of this paragraph with the foregoing, belongs also the case of one exposed to punishment. But ver. 1 brings out first of all the prevailing righteousness for Israel. The poor or wretched even in this reference could only be treated righteously. Comp. Ex. xxiii. 7. צדק, to be firm, straight. Opposed to רָשַׁע, to separate, to turn aside. Whoever in any given case is righteous, the opponent is unrighteous, *i. e.* guilty, not however in the moral sense, but *sensu forensi*. Ver. 2. לְפָנָיו, *i. e.* before the judge, who should observe the number and the kind of stripes, and perhaps also limit the dishonor in the case, through such a form of proceeding. BOVET, who regards the tabernacle "as the tent of justice standing in the centre of the people," before which "the Lord of Israel cites His people," describes the mode in which justice is pronounced and executed in Egypt to-day; the whole scene now aptly illustrating that which we may suppose to have occurred here. כְּדֵי (comp. xv. 8), according to the measure, with reference to the number, *i. e.* as many as the crime demands according to the *jus talionis*. Ver. 3. Forty, *i. e.* 4 × 10, thus according to all the world, on all sides, a perfect measure. ("From Gen. vii. 12 it is the full measure of the development of judgment." KEIL.)—**Not exceed**, *i. e.*, not more than forty. Anxious not to overstep this extreme limit, the later Jews fixed the number of stripes at thirty-nine (2 Cor. xi. 24).—[And yet they did not hesitate to use the whip or scourge, instead of the stick or rod.—A. G.]—Any **excess** over these would be too **many stripes**—not so much in reference to what a man can endure, as with respect to

its spiritual, humane side or aspect. In such a case there would be no limit to the arbitrary will; the sufferer, as to why he was still punished, would not be under the law, but barely under the rod; he would not be even under the protection of the law. Moreover, he would suffer loss in the eyes of his brethren, if it was not retribution nor even dishonor, but the stripes merely which were in view here. וְנִקְלָה, from קָלָה, to rub open, sweep away [Ges.: roast], *e. g.* by fire, hence light, to make small, despicable, so that it is not necessary to render the Niphal with Meier to be ruined.—[Bib. Com.: "The son of Israel was not to be lashed like a slave at the mercy of another. The judge was to see that the law was not over-passed."—A. G.]

11. Ver. 4. The treatment of a man as a brute, if we can think of such in an unlimited scourging, gives occasion for the mention of the brutes even, according to righteousness, ver. 4. If his wages are to be given to the hired laborer daily, so also the laboring animal should be permitted to eat of the grain which it treads out, or over which it draws the threshing-cart (Winer, *Lex. I.*, p. 276). Comp. upon this the present usage in the East; Hengst., *Moses and Egypt* (1 Cor. ix. 9; 1 Tim. v. 18). Such a reference to animals makes the reference to the dead brother in the following paragraph to appear more appropriate.—[Wordsworth dwells upon the use which the Apostle makes of this passage, "not only as showing that the Levitical law has a spiritual sense, in which it is still binding upon all, but as giving us the key by which we may unlock the casket and take out of its treasures." But this opens wide the door to a very loose and fanciful exposition. It would need great sobriety and judgment to keep at all within bounds on the principle here stated. We cannot safely argue from what the apostle did, and justify ourselves in a like course. And the Apostle seems to use the words rather as illustrative of the truth he was teaching than as assigning to them a figurative and spiritual sense.—A. G.]

12. Vers. 5-10. The Levirate marriages. It is not the dead brother alone, but the widow also, who with him claims special notice here. In the following primitive institution there is no allusion to the "taking possession of the landed property," Knobel, and hence, ver. 5, **the dwelling together** cannot be placed as a condition to the obligation, with Knobel, Keil [Bib. Com.], but only brings to bear from the beginning, the actual position, the local nearness of the brother-in-law as giving rise to it. It was customary to dwell together, if not in the same house, yet upon the same paternal inheritance. וּבֵן אֵין־לוֹ, according to Jewish tradition, without child or grandchild, Matt. xxii. 24; Mark xii. 19; Luke xx. 28. That a son was alluded to here, and expressly in ver. 6, is only natural. But if the dead left behind him even a daughter, it was, according to Num. xxvii. 4; xxxvi. 8, sufficient. The widow was not free to marry any one belonging to a family beyond the tribe or kindred (Num. xxxvi. 8). Comp. Gen. xix. 31. יָבָם, literally, allied, related by marriage, *levir* (δαήρ), in the Jewish interpretation: the own brother on the father's side, if unmarried? יִבֵּם, Piel, act the part of the brother-in-law. Ver. 6. **Shall succeed** [Schroeder: **stand up**]. not to the name of his own father, but to that of his dead uncle, and so be registered in the genealogical table, *i. e.* as is self-evident, be enrolled as his heir. Others hold that he should not only thus perpetuate the name of the dead, but that he should be literally named after him. But comp. Ruth iv. 10, 17, for the refutation of this view.—וְלֹא־יִמָּחֶה, from מחה, to wipe off, namely, from the genealogical tables. As *e. g.* Ohad (Gen. xlvi. 10; Ex. vi. 15; comp. with Num. xxvi. 12; 1 Chron. iv. 24). Thus also it was not so much the marriage of the widow which was in question, as much more the preservation in this way of the name, and therewith the person of the dead. But while the law makes valid this custom, coming down from the time of the patriarchs (Gen. xxxviii. 8), it is still only in its prevalent form a custom, and therefore without constraint. It leaves the inclination free, permits the refusal. Ver. 7 delivers it from pure arbitrariness, regulates its expression (comp. xxi. 19; Num. xvi. 12-14), in the way of notice, accusation, public hearing and treatment by the magistrate, ver. 8, at which the marriage of the brother-in-law, as also the loss to his own inheritance (Ruth iv. 6), and even the perpetuation of his own name (Gen. xxxviii. 9), may find public utterance, and ordains, in case the disinclination continues, no strictly legal punishment, but permits a temporary disgrace through the act of the sister-in-law, ver. 9, and a permanent disgrace in the community, ver. 10, both of which, however, could be maintained with the custom itself, or grow feeble, if they did not fall away with it.—**In the presence of the elders**, *i. e.* publicly, and because he must submit to what follows. The loosing of the shoe from his foot by the sister-in-law—in distinction from Ruth iv. 7, 8, in which case it was not the own natural brother, and in which also the redemption of the inheritance was especially in view, and thus the kinsman himself could loose his own shoe—divested the unwilling brother-in-law of his rights with respect to the widow. Hupfeld: Ps. lx. 8 says correctly, it was the symbol of renunciation. The reproach put upon her is compensated by the **spitting in his face** (Lev. xv. 8; Num. xii. 14; Job xxx. 10); she now contemns him on her side. The Talmud weakens it into: spit before him on the ground. Upon עָנָה, comp. upon xxi. 7; xix. 16, and also Gen. xvi. 2; xxx. 3; Ruth iv. 11. The founding and establishment of the family! Hence the reproachful title extends even to his **house**, and thus the occurrence becomes a lasting remembrance and reproach. But still not as Knobel, Keil, "a bare-footed abject," since it is not as bare-footed, as without possessions, that he is infamous, but as one from whom his sister-in-law has loosed his shoe.—Vers. 11, 12, limit the interference of a woman permitted in the above custom (comp. קרב with נגש, ver.

9); upon the other side, morality required such a limitation. Freedom, but not shamelessness, especially in regard to what the sister-in-law had precisely claimed (comp. Ex. xxi. 22). The attack was, moreover, dangerous to life. Hence the severe and strict penalty which the Rabbins change into a penalty corresponding to the worth of the hand. Comp. xix. 21; vii. 16 — ["It is of course to be understood that the act was wilful, and that the penalty was inflicted by the sentence of the Judges. This is the only mutilation prescribed by the law of Moses, unless we accept the retaliation prescribed as a punishment for the infliction on another of bodily injuries, Lev. xxiv. 19 sq." BIB. COM.—A. G.]

13. Vers. 13-19. How Israel should proceed according to righteousness in trade, vers. 13-16, and in their intercourse with others, vers. 17-19. Ver. 13. בְּכִיסְךָ. As they usually had a purse at the girdle for this purpose, Micah vi. 11. The repetition: **stone and stone [divers weights]**, (ver. 14: **Ephah and Ephah** [divers measures]), as is immediately explained, designates the diverse, the two kinds of weights, the large used in the purchase, and the small in selling (Ps. xii. 2; Amos viii. 5). As with the weights, so it should be also with the grain-measures (from אָפָה, to collect, gather, hold, whence: vessel). As in the purse, so in the house, *i. e.* neither to use, nor even to have. Ver. 15. שָׁלֵם is unhurt, complete, whole, both all together, and each one by itself, must be just. For it concerns righteousness. Comp. Lev. xix. 36. The promise the same as in v. 16 at the close of the first table. The more solemn conclusion follows in ver. 16; comp. xviii. 12; xxii. 5. The injunction passes from the particular trade to every transaction of the kind generally. עָוֶל, to contract, distort, Arabic: to overstep the right measure. With this ver. 17 joins the exception, which is still however only according to the righteousness of God, and thus also forms the conclusion to this whole section. The case befel the Israelites on the way. Comp. Ex. xvii. 8 sq. Ver. 18 gives the closer description of the iniquitous conduct of Amalek from the recollection of an eye-witness, who had experienced it. זָנַב, to extend, to swerve, in the Piel: to bend aside, injure, destroy the tail, the rear. This inhumanity shows already that there is no fear of God with Amalek. Comp. on the other hand Ex. xv. 14; xviii. 1. Ver. 19. Comp. xii. 10; Ex. xvii. 14; Deut. ix. 7. The execution follows in 1 Sam. xv.

DOCTRINAL AND ETHICAL.

1. Israel itself "rescued from bondage," realizes in xxiii. 15, 16, "a command to humanity" (KNOBEL), but a humanity which appears to be stamped with the highest ideas of human nature. As according to its original destination, it was "to be a blessing to all the families of the earth," so it is in Christ the asylum of enslaved humanity.

2. From the Old Testament stand-point, "the conversion of the Gentiles rests in the depths of hope and desire." BAUMGARTEN.

3. The element of lust in the heathen religions still in Mohammedanism. The dangerous character of religious fanaticism in this aspect. The sobriety of the religion of Israel.

4. Interest must be distinguished from usury; but also the persons, whether it is the poor borrowing from necessity, or others borrowing for gain.

5. Compare L. WIESE, *upon the Vow in the evangelical sense, Berlin*, 1861. MOSHEIM (*Ethics VI.*, p. 177) distinguishes: either to omit things which otherwise could be done innocently, or to perform something which (or binding to some kind and manner of observance) the law does not require The purpose: gratitude, desire to devote ourselves to God, seal in sanctification. Vows should be maturely considered beforehand. BEN. PICTET, *Morale Chret.* I. Book III., Chap. xvi.: The vow is a solemn promise to God to do some special thing in His service, and to His honor. Thus not as to the general life, as in baptism and in prayer.

6. When Moses comes to speak of divorce, the bill of divorcement is a ספר כריתת, a record literally of the cleaving apart, cutting away, namely, one from the other, of those who together were one flesh. Thus throughout according to the idea of marriage, which is its ethical spirit and end. The writing of divorcement is likewise also something more than the mere utterance or declaration of the husband; thou art dismissed, repudiated, as occurs among other Oriental nations. It is here treated especially in the interest of the ideality of marriage, see the Exegetical Notes. "The law-giver," KNOBEL remarks, "appears to have regarded divorce unfavorably (ver. 4), and therein to have agreed with the prophets, Mal. ii. 16." Israel is therein considered in its perfection, although the ordinance of Moses must imply the hardness of their hearts, as is truly the case (comp. LANGE, Matt. v. and xix.). The negative character of the divine law has, in like manner as its pre supposition, what we are ever prone,to in our evil nature. Israel according to its nature separates the kind of his wives, but that he does so in opposition to the nature of true marriage, that appears manifoldly; and therewith "the rays of the full divine truth and revelation break through the dark veil, under which the actual life of Israel is permitted provisional room and scope." BAUMGARTEN.

7. As a militant church Israel must not however interfere with or prevent the inward peace and joy, ver. 5.

8. "Generally in the last discourses of Moses love is presented clearly as the innermost spirit of the law" (BAUMGARTEN). A parallel: the last discourse of Jesus in the gospel by John.

9. How has the Mosaic law-giving obviated from the very first the violent measures which in Greece and Rome. from time to time, were found necessary to correct the hard and intolerable relations of the poor debtor!

10. "When Moses. who so strongly, and before all things,urges purity and holiness of heart, does not hesitate to consider the somewhat hard treatment of an animal (xxv. 4) in the midst of the most important laws, he stands at the divine central point of the world, from which straight lines lead to all creatures." (BAUMGARTEN).

11. The Levirate marriage has indeed no connection with the general human "needs and desires of immortality" (KEIL), although a similar custom is found among the Mongolians, Circassians, Druses, Abyssinians, and others. This necessity was not indeed distinctly felt by Israel, (hence the Sadduceean pretence, Matt. xxii. 24 sq.), but it is truly from Abraham on entirely included in the promise, as Christ asserts, Matt. xxii., and indeed the promise of this life, for the Word must become flesh. Thus the custom lying at the basis of the legal regulation is an old and honored one in the chosen family. Indeed the main line of the tribe of Judah, the peculiar line of promise, Matt. i. 3 sq., springs from that forced or surreptitious marriage of Thamar (Genes. xxxviii.). LEYRER, *Herz. Encycl.*, VIII. 358. Compare beside the Levirate marriage of Ruth. In Israel all is directed with reference to the name and the house, and not so much generally "to a continuous life in posterity" (SCHULTZ). Hence beyond the law, and even those more distant than the brother are allowed to act. The Goel appears as the husband's brother, Ruth iv. Hence even against the law (Lev. xviii. 16), incest [Blutschande] is blood-honor; love as the fulfilling of the law. [It should be rather, that in this case and for the ends in view, to preserve the name, the house, the ordinary rules as to inter-marriage were set aside. Such a marriage was not incest.—A. G.].

12. For Amalek comp. Doct. and Eth. upon i. 6 sq. 6. What was said as to Israel at home, closes significantly with a recollection of the Edomite Amalek; for thus it is said that a man's enemies will be those of his own house, and that Israel as the people of Jehovah must remain in the camp. Israel's perfection is not merely secured through the promise in the future, but in the way of duty made dependent upon its development in obedience.

HOMILETICAL AND PRACTICAL.

Chap. xxiii. 15, 16. The letter of Paul to Philemon. Ver. 18. LUTHER: "Thus all gains by sin are unacceptable to God; He will be honored with reverence. BERL. BIB.: "Even everything devoted in some measure to the Lord, on account of currish quarrels and bitterness among each other is also an abomination to the Lord." Vers. 19, 20. OSIANDER: "If we decline a gain to please God He will in turn restore it to us in another place and way." Vers. 21-23. God loves a free-will service. Promises create obligation, and our acts should correspond with our words. Vers. 24, 25. WURTH. BIB.: "God gives the blessing upon our fields not for ourselves alone, but for our neighbors also." BERL. BIB.: See the community of goods! It is all yours. But if thou takest for thyself unreasonably, with a false freedom, it applies not to thee.

Chap. xxiv. 1. BERL. BIB.: "The tying together of Samson's foxes sets all in a flame." WURTH. BIB.: "God often suffers that to happen in which He has no pleasure, in order to avoid greater evil and distress, Matt. xiii. 30." BERL. BIB.: "Christ wills that among believers, whose disposition is not so harsh, there should be obedience to the first institution, that all opposition should be obviated by love and reasonable endurance, all crosses and sickness should be patiently borne, and the marriage state preserved in faithfulness to the end of life." SCHULTZ: "Lycurgus, Solon, and Numa, permit according to Plutarch a change of wives." Comp. Isa. l. 1. God receives back again, Jer. iii. 1. [WORDSWORTH: "Here was God's love made manifest. He invites the people generally of spiritual adultery to return to him."—A G.]. Ver. 5. OSIANDER: "Woe to those who forbid to marry, 1 Tim. iv. 3." BERL. BIB.: "God spares young Christians heavy tests, and gives them some sweet foretastes of knowledge and consolation." Ver. 7. STARKE: "Judas took his own life, Acts i 18." BERL. BIB.: "The slave trade." OSIANDER: "We should learn prudence from the loss of others, rather than by our own misfortune." BERL. BIB,: "That the whole lump may not be leavened. 1 Cor. v. 2, 6, 13." [WORDSWORTH: Ver. 13. He who injures the poor does violence to God.—A. G.]. Ver. 15. BAUMGARTEN: "Thus was the master put in the place of his laborers. But such feeling is possible only through love, which alone knows how to feel for others, to feel as they feel." Comp. James v. 4. OSIANDER: "He is a thief in the sight of God." Ver. 16. BAUMGARTEN: "If only strict righteousness rules then no child of Adam can hope for salvation or life; thus this iron link of the natural connection must be broken, which occurs only through divine grace. (Jer. xxxi. 29, 30; Ezek. xviii. 20)." Ver. 17 sq. Strangers, fatherless, widows; these three classes are here four times recommended. Ver. 19. The forgotten sheaf the sheaf of the Lord. In this point they should not have a good remembrance, but a good conscience. OSIANDER: "Pious generosity brings no loss." Ver. 22. LANGE: "God reveals the grounds of His will, to convince us so much more fully of its reasonableness; thus man should not require a blind obedience.

Chap. xxv. 1. RICHTER: "An image of the righteousness of God, 1 Kings viii. 32." BERL. BIB.: "The judicial office, a characteristic of God, is often made to be a characteristic of the devil." STARKE: "One may thus come before the judgment with a good conscience in case of need." Ver. 2, HERXHEIMER: "Every one was equal before the law in Israel." SCHULTZ: "This punishment fails in the modern idea of dignity, but not with respect to the knowledge of that worth or dignity, even in the body, grounded in the inward relation to Jehovah. The divine law requires that when a man has put off his own worth the delusive appearance of it shall be taken away also. Corporeal punishment, because of the moral earnestness and sense of truth." Ver. 3. The offender still a man. SCHULTZ: "The guilt of the individual should bring to mind the guilt of all. The number forty characterizes the humiliation, the temptation, and the wandering as ordained by divine power. Comp. Gen. vii. 12; the forty years in the wilderness; Deut. ix. 9, 18; Lev. xii. 1 sq.; Jonah iii. 4; Ezek. iv. 6; 1 Kings xix. 8; Matt. iv. 2. Comp. BAHR II. 490." Ver. 5 sq. BAUMGARTEN: "In the duty of mutual love and aid, the external communion first reaches its real truth and significance." The levirate marriage has ceased

among the Jews. WURTB. BIB.: "Blood relatives should truly receive the widows and fatherless left behind, and aid them in word and deed." Vers. 9, 10. BERL. BIB.: "Each family should be preserved by this law, that we may better recognize the Messiah, who should be born from the entirely humbled or sunken family of David." Ver. 11 sq. STARKE: "Every immodest touch is sin." Ver. 13 sq SCHULTZ: "The most customary and daily transactions are the most important; where there is the most sin there will be the most sighs. Mammon is always a mammon of unrighteousness." ["It is noteworthy that John the Baptist puts the like duties in the forefront of his preaching, Luke iii. 12 sq.; and that the prophets, Ezek. xlv. 10-12; Amos viii. 8; Micah vi. 10, 11, and the Psalms, insist upon these duties." BIB. COM.—A. G.]. RICHTER: "1 Thess. iv. 6. The curse of God is the righteous penalty for such secret sins. Israel must have just balances as God in His sanctuary." BERL BIB.: "Not two kinds of words in thy mouth." BAUMGARTEN: "These manifold directions of love and indulgence, end in this sharp point, that love and indulgence may never blunt in Israel the sense for the opposition to all evil." SCHULTZ: "As the development of the world cannot end but in the dualism of heaven and hell, so neither the development of the law, without this dualism of love and hatred."

Israel before the Lord.

CHAP. XXVI. 1–19.

1 AND it shall be, when thou *art* come in unto the land which the Lord thy God
2 giveth thee *for* an inheritance, and [thou] possessest it, and dwellest therein; That
thou shalt take of the first of all the fruit of the earth, which thou shalt bring of
thy land that the Lord thy God giveth thee, and shalt put *it* in a basket, and shalt
go unto the place which the Lord thy God shall choose to place his name [to cause
3 his name to dwell] there. And thou shalt go unto the priest that shall be in those
days, and say unto him, I profess this day unto the Lord thy God, that I am come
4 unto the country which the Lord sware unto our fathers for to give us. And the
priest shall take the basket out of thine hand, and set it down before the altar of
5 the Lord thy God. And thou shalt speak [answer] and say before the Lord thy
God, A Syrian [An Aramæan] ready to perish [lost, lost, wandering about][1] *was*
my father; and he went down into Egypt, and sojourned there with a [in] few,
6 and became there a nation, great, mighty, and populous: And the Egyptians evil-
7 entreated us, and afflicted [oppressed] us, and laid upon us hard bondage: And
when [*om.* when][2] we cried unto the Lord God of our fathers, [and] the Lord heard
our voice, and looked on our affliction, and our [heavy, exhausting] labour, and
8 our oppression: And the Lord brought us forth out of Egypt with a mighty hand,
and with an outstretched arm, and with great terribleness, and with signs, and with
9 wonders; And he hath brought us into this place, and hath given us this land,
10 *even* a land that floweth with milk and honey. And now, behold, I have brought
the first-fruits [first of the fruits] of the land, which thou, O Lord, hast given me:
and thou shalt set it [or the basket] before the Lord thy God, and worship before
11 the Lord thy God: And thou shalt rejoice in every good *thing* [all the good
which] which the Lord thy God hath given unto thee, and unto thine house, thou
12 and the Levite, and the stranger that *is* among you. When thou hast made an
end of tithing all the tithes of thine increase [in] the third year, *which is* the year
of tithing, and hast given *it* unto the Levite, the stranger, the fatherless, and the
widow, that they may [and they eat] eat within thy gates, and be, [and are] filled:
13 Then thou shalt say before the Lord thy God, I have brought away the hallowed
things out of *mine* [the] house, and also have given them unto the Levite, and unto
the stranger, to the fatherless, and to the widow, according to all thy command-
ments [commandment] which thou hast commanded me: I have not transgressed

TEXTUAL AND GRAMMATICAL.

1 [Ver. 5. Literally, perishing was my father. The rendering adopted by our version is not only most nearly literal, but best agrees with the history referred to.—A. G.].

2 [Ver. 7. The word when is not in the original, and should have been in italics.—A. G.].

14 [of, from] thy commandments, neither have I forgotten *them:* I have not eaten
thereof in my mourning, neither have I taken away *aught* thereof for *any* unclean
use [in uncleanness (unclean condition)][3], nor given *aught* thereof for the dead:
but I have hearkened to the voice of the Lord my God, *and* have done according
15 to all that thou hast commanded me. Look down from thy holy habitation, from
heaven, and bless thy people Israel, and the land which thou hast given us, as thou
16 swarest unto our fathers, a land that floweth with milk and honey. This day the
Lord thy God hath commanded thee to do these statutes and judgments: thou
shalt therefore [and thou shalt] keep and do them with all thine heart, and with
17 all thy soul. Thou hast avouched[4] the Lord this day to be thy God, and to walk
in his ways, and to keep his statutes, and his commandments, and his judgments,
18 and to hearken unto his voice: And the Lord hath avouched thee this day to be
his peculiar people [people for a possession], as he hath promised thee, and that
19 *thou* shouldest keep all his commandments: And to make [give] thee high above
all nations which he hath made, in praise, and in name, and in honour [splendor,
glory]; and that thou mayest be an holy people unto the Lord thy God, as he
hath spoken.

[3] [Ver. 14. SCHROEDER's rendering is the most literal and obvious, and gives a better sense than others proposed, or adopted.—A. G.]

[4] [Ver. 17. Literally, caused to say—caused him to say.—A. G.]

EXEGETICAL AND CRITICAL.

1. Vers. 1–11. Upon ver. 1 comp. xvii. 14. Ver. 2, partitive. (Gen. iv. 4). According to Jewish tradition a part of the seven kinds of the fruits of Canaan. viii. 8. SCHULTZ: Not all the first-fruits, generally, were to be delivered at the sanctuary. KEIL: Only those necessary for the following purpose or end. Comp. upon Ex. xxiii. 19. and besides xviii. 4. טֶנֶא from טָנָא, to weave. For the rest comp. xii. 11, 5, (xvi. 17). Ver. 3. Either the priests collectively, or the one who was officiating, comp. xvii. 12. The declaration (saying) is the explanation of the basket with the first-fruits, as a completed actual acknowledgment of the possession of the land, and as an expression of corresponding gratitude. Ver. 4. Comp. ver. 10. Before the altar of burnt-offering, Ex. xxvii. 1 sq. Ver. 5. Comp. xxv. 9. To the profession before men, there is joined a wider retrospective and comprehensive prayer before the Lord. Jacob (Israel) nominally and virtually the ancestor of the twelve-tribed people, (Is. xliii. 27), an Aramæan because of his long residence in Mesopotamia, whence Abraham removed, Gen. xi. 31, (xxv. 20; xxviii. 5; xxxi. 20, 24), and because he there grew to such a family. Comp. Hos. xii. 13 sq. אֹבֵד losing himself, who not only wandered about, led a nomadic life, but ran the risk of being lost. (Ps. cxix. 176; Jer. l. 6). *Duro servitio primum* (Gen. xxxi. 40) *deinde fame* (Gen. xlii. 2; xliii. 8). J. H MICHAELIS. Comp. Gen. xxxv. 8. KEIL against the accents: A lost Aramæan was my father. LUTHER (VULG.). The Aramæan (Satan) would destroy my father, as if the reading was אִבֵּד. The Sept.: *Συρίαν ἀπέλιπεν ὁ πατήρ μου.* ב the beth essentiæ. x. 22. מְתֵי (*Plurali tantum*) מְתִים from מָתָה to extend, *i. e.*, the extended, grown, adult, men. כִּמְעָט from מָעַט to rub away, small, diminish) of few men. Comp. Gen. xxxiv. 30. In himself nothing, with his own, few, and yet! Comp. vii. 1; ix. 1. (Ex. i. 7, 9). Ver. 6. Comp. Ex. i. 11 sq. Ver. 7. Comp. Ex. ii. 23; iv. 31. Ver. 8. Comp. iv. 34; v. 15; vi. 21 sq. Ver. 9. Comp. vi. 3. (Ex. iii. 8). The offering brought by the individual private Israelite, ver. 10, corresponds to this bringing of the people into the land on the part of Jehovah. Comp. ver. 2. The setting it down either as resuming the closing remark of ver. 4, or implying that the offerer had taken up the basket with the first-fruits during the prayer. Ver. 11. The solemn festal joy, xii. 7, 12; xvi. 11, 14; xviii. 4. The first-fruits, as the first-born and the tithes (xv. 19 sq.; xiv. 23).

2. Vers. 12–15. **The making an end** and **all the tithes**, ver. 12, refer to the second tithe in the third year. (Comp. xiv. 28). **The year of tithing**, because the whole tithe obligations, even to the special application, was completed in each third year. Comp. xiv. 29. Hence ver. 13, after such a close, an account is to be rendered, perhaps when they appeared before the Lord at the feast of tabernacles in the third year. KEIL understands the saying, avowal, here as before God generally, (Gen. xxvii. 7), a view which ver. 15 certainly favors. **Brought away**, not as an obligation, or debt (SCHULTZ, KEIL), but as something which does not belong to me, to annul, wipe away all title to which, it is brought out from the house; spoken with emotion. **Hallowed things**, *i. e.*, whatever is devoted to God, as it was to be conveyed or disposed of in the legally defined way. **The whole command**, to wit, whatever could generally come into account here. The individual commands are alluded to in what follows. Neither wilfully nor consciously. (שָׁכַח closed to the consciousness). Ver. 14. The further conscious deduction in definite contrasts. **I have not eaten thereof**, in a case of sorrow, or mourning for the dead (some hold in respect to the Egyptian mourning in the offering of the first-fruits to Isis, or the like); nor in any other way as legally unclean, have I taken it out from the house, ver. 13); nor even (xiv. 1) have sent from it into a friendly house of mourning. Comp.

Hos. ix. 4; Jer. xvi. 7 sq.; 2 Sam. iii. 35. Sept.: Given from it to the dead. There is no necessity for holding with SCHULTZ, to some "superstitious application." As ver. 5 sq., unfolds into thanks, so ver. 15 into prayer. It may moreover rightly be urged against that exclusive assertion of the earthly sanctuary foisted upon Deut. by the critics. Comp. Isa. lxiii. 15. Whoever preserves the hallowed things holy, may make his claim before the holy place of the Lord. The prayer for a blessing relates to the organic whole, keeps in mind the whole people.

3. Vers. 16-19. The prominence of the law generally as a basis upon which such a prayer rests, now and always, while it is called to-day. Ver. 16. Comp. iv. 1 sq.; v. 5, 1, vi. 1 sq., and indeed as to what kind of fulfilling of the law, comp. vi. 5; x. 12. Ver. 17 intimates at the same time the covenant relation of Israel. If the Hiphil הֶאֱמַרְתָּ is retained, *i. e.*, bring under obligation, made to say, since Israel had said that he hears and does (v. 24—comp. also ver. 14 above) he thereby secures Jehovah as his God. Others regard it as a strengthened form of Kal.: to promise or to accept; to extol, glorify. GESEN., KNOBEL, KEIL: thou hast let Jehovah say, declare, promise. Comp. for the rest of the verse viii. 6; v. 26. Ver. 18. The same applied to God. Comp. vii. 6; xiv. 2; Ex. xix. 5. Since Jehovah requires all, as is stated, ver. 1 sq., He makes Israel sure as His people, according to the promise; but when Israel has shown his faithfulness to all the commands, then first follows the exaltation of Israel above all the nations, also created by God (Jehovah is also Elohim, not only the God of Israel). His faithfulness naturally produces praise, renown, and the glorification from the Lord. Comp. Jer. xiii. 11; xxxiii. 9; Zeph. iii. 19 sq.; Ex. xix. 6. [**An holy people.**—This was the design and end of the divine choice in regard to Israel, as it is still of the personal choice or election of believers. Comp. Eph. i. 4.—A. G.]

DOCTRINAL AND ETHICAL.

1. Two formulas of prayer, ver. 1 sq. and ver. 12 sq., enclose the perfection of Israel; it is comprehended by them in its most inward and holy aspect. The fulfilling of the law completes itself in prayer, as inversely the idea of prayer is realized only through the fulfilling of the law (ver. 16 sq.).

2. Prayer appears at the very summit of the life of Israel, at the same time as the most essential thing, as the very soul of all thought and deeds which only find their strength and growth here, and thence—

3. The given formulas of prayer, with which compare the Lord's prayer, include generally reverence, and particularly praise, thanks, petition, intercession, all the elements of prayer. The personal prayer appears hence as the common (ver. 15).

4. In this direction, as to the first fruits (ver. 2) and the tithes (ver. 12), the service of God in Israel appears, by the way, as the worship of God, in which man gives God the honor of that with which God has first honored him. "Ye must at all times (preaches ZINZENDORF), at the very front, begin with declaring to what straits your father had been reduced,—how he went down to Egypt, was a stranger there, and evilly entreated—until God at last redeemed him, made him a great people, and brought him to this wished for land."

5. The duty of prayer is thus truly the grace of prayer, which man must yield, and whatever can hinder must be put away (ver. 13 sq.).

6. Prayer in truth is through God even, not so much because in its expression it brings before God the thoughts and word of God (ver. 5 sq.; 13 sq.), but rather because in its inmost spirit it is the consecration of the whole man to God. Otherwise all the subjective and objective relation of life (ver. 13), the personal as the social condition (ver. 14), would not be pervaded and made serviceable to the kingdom of God.

7. As the object and end of prayer is the union of my will with that of God—not my will but thine be done—so prayer manifests itself through obedience to the law, through faithfulness in covenant relations (ver. 16 sq.). His service is moreover our blessedness, the true honoring of God, the glory of men (ver. 19). "Instead of closing at its end the way of God, the law points in that respect directly to that which is new and greater." (SCHULTZ.)

HOMILETICAL AND PRACTICAL.

Ver. 1. KOHLBRUGGE: "We come into the land as soon as we believe; then it typifies to the believer, heaven, the everlasting and full enjoyment of all blessedness, Heb. iv. 11; Eph. ii. 5, 6. It is all a free gift. It is the nature of God to give, to be good to the poor, Gal. iii. 18, 29." Ver. 2 sq. THE SAME: "Diversities of fruit. Comp. 1 Cor. xii. 4 sq.; Eph. iv. 7; Phil. i. 11; Gal. v. 22; 2 Pet. i. 8 sq. He gives a fruitful land, Eph. ii. 10; and there should not be any exotic fruits, Gal. i. 7, 8." Ver. 3. STARKE: "Thanksgiving and prayer are sisters which should never be separated." KOHLBRUGGE: "The confession of the mouth disburdens and warms the heart, awakes a joyful faith. **Thy God** who has put thee into office to praise the name of God, His faithfulness and truth before the people,—thus from my confession to take occasion to comfort and encourage others, that God will not forsake the work of His hands. The priest takes the basket, as he must ever bring before the throne whatever the people offer, Jer. xxx. 21. The altar of burnt offering a figure of Christ and His cross." Ver. 5 sq. BAUMGARTEN: "Israel is in himself nothing more than the receptive subject of the grace of Jehovah. This is plain for all the future in the twofold beginning of his history. First, Israel the individual man, whose loneliness in the three patriarchs is three times inferred; no violent, lawless Nimrod, but an Aramæan stranger and shepherd going through the regions of kings and nations (Ps cv. 12, 13), and exposed to their assaults. As Jehovah prevented this, He alone established this beginning—for Israel, as a lost man, had no strength in himself. So also in the second beginning, where Israel became a great people, but thus given into the power of a strange and harsh king, he was lost again. In measure

indeed as Israel had grown to a great mass, the grace of Jehovah became grander and more wonderful." [WORDSWORTH: "We must remember our past miseries as well as our present mercies; what we were by nature as well as what we are by grace."—A. G.] CRAMER: "Alms are not given from vanity, but from faith." RICHTER: "Ver. 7 praises the omniscience of God, ver. 8 His power and righteousness, and ver. 9 His goodness and faithfulness." Ver. 10. STARKE: "The first to God, and not to Satan. Ye young men and maidens, devote to God the bloom of your years." Ver. 11. BAUMGARTEN: "With the first fruits for the priests (Num. xviii. 13) they were to bring others also, free-will offerings and what was joined with them, ch. 12." Ver. 13 sq.: "Like the Pharisee, Luke xviii., but not the same, indeed unlike." Ver. 14. RANDGLOSSE: "The sacrifice to God should be joyful, pure and holy." Ver. 15. SCHULTZ: "If a living prayer ascends to God, a certain obedience, as well as a certain experience of grace, is necessary." BAUMGARTEN: "Because He who dwells in the earthly sanctuary is at the same time enthroned in the heavenly sanctuary, so He must be called upon in every house of Israel. What freedom and variety in Israel, in connection with all earnestness for the unity of the sanctuary, and the sacredness of the priesthood and its position." Ver. 16. OSIANDER: "For the fulfilling of the commands, God requires the whole man." Ver. 17. STARKE: "Great similarity with the question in the baptismal covenant, 1 Pet. iii. 21." Ver. 19. RICHTER: "To be for the praise of God (Eph. i.) is the ultimate end of all the revelations and forms of the kingdom of God." V. GERLACH: "In the first fruits there is a continuous homage and acknowledgment with reference to all earthly possessions. The second tithe changed every Israelitish home into a sanctuary."

The Instructions for the Stone Monument as a Pause to the Second Discourse.

CHAPTER XXVII. 1–8.

1 AND Moses with the elders of Israel commanded the people, saying, Keep all the
2 commandments [the whole commandment] which I command you this day. And
it shall be on the day when ye shall pass over Jordan unto the land which the Lord
thy God giveth thee, that thou shalt set thee up great stones, and plaster them with
3 plaster: And thou shalt write upon them all the words of this law, when thou art
passed over [in thy passing over], that thou mayest go in unto the land which the
Lord thy God giveth thee, a land that floweth with milk and honey; as the Lord
4 God of thy fathers hath promised thee. Therefore it shall be when ye be gone over
Jordan, *that* ye shall set up these stones which I command you this day, in mount
5 Ebal, and thou shalt plaster them with plaster. And there shalt thou build an al-
tar unto the Lord thy God, an altar of stones: thou shalt not lift up [swing over
6 it] *any* iron *tool* upon them. Thou shalt build the altar of the Lord thy God of
whole [complete] stones: and thou shalt offer [cause to ascend] burnt offerings
[whole offerings] thereon unto the Lord thy God: And thou shalt offer peace-offer-
7 ings [salvation offerings], and shalt eat there, and rejoice before the Lord thy God.
8 And thou shalt write upon the stones all the words of this law, very plainly.

EXEGETICAL AND CRITICAL.

Ver. 1. **And the elders**—because they had it to perform (i. 1). **The whole commandment** is the following command for the erection, plastering, and inscribing, *etc.*, in all its compass. Its **keeping** is symbolical for the keeping of all the commands generally. (KNOBEL, SCHULTZ, KEIL, of the whole law.) Comp. *Introd.* § 2. The time limit in ver. 2 places at once the entrance upon Canaan, to which all refers here, as the day for the fulfilment of the command, as it corresponds to **the day** of the command (כַּיּוֹם, הַיּוֹם). The closer restriction follows in ver. 4. **Plaster**—either with gypsum or lime-wash generally—to fit them for the inscription, ver. 8; for the cementing of the stones with mortar—was either evidently included in the command for their erection, or perhaps was unnecessary from their great size. The writing follows upon the plastering, and thus is to be inserted upon the plastered stones, and not to be cut in the stones, and then whitewashed or covered. For the Egyptian usage comp. HENGSTENBERG. *Auth.* I. p. 464 sq. They carved or painted upon the smooth surface. The inscription was not for posterity, but as a testimony to their cotemporaries. **All the words of this law**—*Introd.* § 2. The obedience to the law so declared and attested justified the conquest of Canaan to their cotemporaries. Ver. 4. A resumption of ver. 2 for the purpose of defining the locality, that the command there, should be

restricted to the midst of the land. Ebal, for which the Samaritan Pentateuch designedly substitutes Gerizim, on account of vers. 12–13 (xi. 29). The Samaritan temple stood upon Gerizim. Comp. HENGSTENBERG, *Authen.* I. 37. Ebal, which was at least a hundred feet higher than Gerizim (ROBINSON, *Researches*, Vol. III., and *Later Researches*, pp. 131, 132), and was better fitted both for the stones and the altar, ver. 5. Comp. upon Ex. xx. 22; Josh. viii. 30 sqq. (*Introd.* § 4). That the altar was not to be built of the stones already mentioned is the more clear since the stones of the altar are in ver. 6 **whole stones** (xxv. 15)—thus stones untouched by human hands (1 Thess. v. 23). As the altar for the sacrifices, so it gives a more solemn stamp and completion to the symbolical transaction, vers. 2–4. **Burnt offerings** (Lev. i. 3 sq.) as those ascending wholly to God in the high places, designated and expressed the entire concession of the offerer to the Lord. **The peace-offerings (Shelamim)** express the enjoyment of salvation the more distinctly, since here also the portion in this sacrifice belonging to the offerer for the joyful meal is expressly noticed. Comp. the similar transaction, Ex. xxiv., in the first law-giving, as also here in the repetition, Deut. v. sq. As ver. 4 resumes ver. 2, for the purpose of the local determination, so now ver. 8 resumes again ver. 3, for a closer description how the words should be written. Comp. upon i. 5, HENGSTENB. *Auth.* I. p. 482 sq. (ix. 21). In good, distinct characters, so that every one may see and understand.

DOCTRINAL AND ETHICAL.

1. "In the first place, the necessity that the people should appropriate the law to itself is thus expressed. Its writing stands over against the writing of God, ver. 2; the writing of Jehovah has thus penetrated the mind of Israel. But, on the other hand, this rigid stone writing, these hard letters, show that the law, even after the preceding appropriation, remains still an external law, standing over against the people. But the sacrifices bring the act of inscribing inwardly to the consciousness—make it a real appropriation." BAUMGARTEN.

2. The paternal city of Hesiod honored his memory by engraving his great poem in full upon lead tables (PAUSANIAS 9, 31). Comp. the descriptive pillars of Darius at the Hellespont (Herod. iv. 87). Στήλη was a post or pillar erected by the state, inscribed with laws, ordinances, decrees of the council or of the people. There were also metal pillars inscribed with laws. Hence παραβῆναι τὰς στήλας is a kind of proverbial expression in POLYBIUS for the transgression of the laws.

3. "That the law should be set up upon Mount Ebal, from whence the curse should be proclaimed, has essentially the same ground, as the fact that Moses gives only the formula for the curse, ver. 15 sq., as the fire upon Sinai, as the prominent position of the threatenings in the law. The law speaks more impressively to sinful man in connection with the curse. Fear must be first awakened. The curse manifests itself throughout in human life—most unquestionably in death. To see the blessing belongs often to other eyes than those of the natural man. It was, moreover, not concealed from Moses that the curse, for the most part, should come through the law, xxxi. 16 sq. As the curse is connected more clearly with the law, so the blessing first with him whom God should send (Acts iii. 26)." SCHULTZ. According to BAUMGARTEN, "the curse appears to be wiped away through the sacrifice; for in the sacrifice Israel judged itself that it should not be condemned by God (1 Cor. xi.). Hence the eating with joy of the peace-offerings, the completing, finished offerings, and that before the face of Jehovah." KEIL (as the BERL. BIB.); in order to show how the law and economy of the Old Testament would denounce the curse lying upon the whole human race for sin, in order to awaken the desire for the Messiah, who should take away the curse and bring in the true blessing.

HOMILETICAL AND PRACTICAL.

Ver. 1. CALVIN: "This command tends to the same end as the commands with respect to the door-posts and the fringes of the garments. The stones should be a monument in the land, from which the people should learn that they dwelt there purely to honor God. As the individual dwellings, so the whole land should be holy to God, as a sanctuary of heavenly truth." Ver. 3. PISCATOR: "God holds His law as the unchangeable rule of wisdom and righteousness, and will have it so held." The stones should speak, if Israel were silent. TUB. BIB.: "The O. T. upon the stones, the new upon the tables of the heart, Jer. xxxi.; 2 Cor. iii. 3." [The stones so inscribed were a testimony on the part of the people: 1) that they took possession of the land by virtue of the law; 2) that they held it only as obedient to the law; 3) that these stones should witness against their unfaithfulness.—A. G.] Ver. 5. LANGE: "In this simple, unartistic form, God is well pleased, for the sake of the Messiah, who presents Himself in the form of a servant, altar, priest, and sacrifice." PISCATOR. "In the service of God we should not do any thing out of mere human good intentions, but abide in the simplicity which God has prescribed." Ver. 7. J. GERHARD (just prior to his death): "Such joy is the foretaste of that eternal joy which we shall share in the other world through the death of Christ."

Transition to the Last Third Discourse.

Chapter XXVII. 9–26.

9 And Moses and the priests the Levites spake unto all Israel, saying, Take heed
[keep silence] and hearken, O Israel, this day thou art become the people of the
10 Lord thy God. Thou shalt therefore obey [hearken to] the voice of the Lord thy
God, and do his commandments and his statutes which I command thee this day.
11, 12 And Moses charged [commanded] the people the same day, saying, These shall
stand upon mount Gerizim to bless the people, when ye are come over Jordan:
13 Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin: And these
shall stand upon [in] mount Ebal to curse [Schroeder, as the margin: for a
14 cursing]; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali. And the
Levites shall speak [answer] and say unto all the men of Israel with a loud [high]
15 voice, Cursed *be* the man that maketh *any* graven or molten image, an abomination
unto the Lord, the work of the hands of the craftsman, and putteth [setteth it up]
16 *it* in *a* secret *place:* and all the people shall answer and say, Amen. Cursed *be* he
that setteth light by [despises] his father or his mother: and all the people shall
17 say, Amen. Cursed *be* he that removeth his neighbour's land-mark: and all the
18 people shall say, Amen. Cursed *be* he that maketh the blind to wander out of the
19 way: and all the people shall say, Amen. Cursed *be* he that perverteth the judg-
ment [right] of the stranger, fatherless, and widow: and all the people shall say,
20 Amen. Cursed *be* he that lieth with his father's wife; because he uncovereth his
21 father's skirt: and all the people shall say, Amen. Cursed *be* he that lieth with
22 any manner of beast: and all the people shall say, Amen. Cursed *be* he that lieth
with his sister, the daughter of his father, or the daughter of his mother: and all
23 the people shall say, Amen. Cursed *be* he that lieth with his mother-in law: and
24 all the people shall say, Amen. Cursed *be* he that smiteth his neighbour secretly:
25 and all the people shall say, Amen. Cursed *be* he that taketh reward to slay [slay
a soul, innocent blood] an innocent person: and all the people shall say, Amen.
26 Cursed *be* he that confirmeth not [setteth not up] *all* the words of this law to do
them: and all the people shall say, Amen.

EXEGETICAL AND CRITICAL.

Ver. 9. **And the priests**, *etc.* (*Introd.* § 4)—because they were generally the teachers of the law, and were specially to declare the blessing and the curse respectively (x. 8; xxi. 5; Num. vi. 23 sq.; v. 19 sq.). As xxvi. 16 and xxvii. 6 sq. allude to the covenant relation, so we have here the actual transition to it. The repetition of the law, of that which took place at Sinai, through which Israel became a people, and indeed this peculiar people which they were. Comp. v. 1 sq.; chap. xxix. Ver. 10. Comp. xxvi. 17. With respect to Jehovah, it must hearken to His law (iv. 12, 30, 36), practically obey it (iv. 1 sq.), and especially carry out the following commands which Moses enjoined, ver. 11, through which the erection of the stones for the law, and the setting up of the altar, as also the sacrificing in Canaan, appear not so much in their significance, as in their immediate application to Israel, through which it solemnly adjudges to itself the consequences, the blessings, or the curses, according to its character. Ver. 12. Comp. upon xi. 26 sq., 29 (xxvii. 4). The blessings were previously intimated, and are to be regarded as blessings corresponding to the curses which are above delivered. The six tribes for blessing are those which sprang from Leah and Rachel (with the exception of Reuben and Zebulon). Gen. xxix. 30. Joseph appears as embracing Ephraim and Manasseh, as in Gen. xlix. 22 sq. Comp. Deut. xxxiii. 13 sq. The six tribes for the cursing, ver. 13, are those descending from the handmaid of Leah and then those from the handmaid of Rachel (Gen. xxx.), the first preceded by Reuben (the fallen first-born), and last by Zebulon, Leah's youngest son. Since with respect to both, the curse as the blessing, it is said only **they shall stand**, and accordingly the distance between comes into view, we may certainly think of a representation of the tribes, perhaps their elders, who descend from the two mountains. Through their position they represent only, do not utter, the blessing and the curse. (Sepp, *Pilgerbuch* II. p. 27, remarks that at all times, day and night mountains, light and shadow lands, have been distinguished. The northern half of the Meru is the Himalaya (*i. e.*, winter); the southern the Kailasa (*i. e.*, the summer), mountains; Horeb the hoary (frosty)

stands over against **Sinai**, the burning; so also Ebal over against Gerizim. **The Arabians call** Saturn Hobal, the destroyer, and **worship him** under the image of the black stone in the Kaaba. Then Ebal would be called after Baal Chronos—(the god of the dead.) Ver. 14. וְעָנוּ. Comp. upon xxi. 7; xxv. 9. **The Levites**—according to ver. 9, and also from the fact that the tribe has its place upon *Gerizim*, ver. 12—are the levitical priests, to whom the like position and duties are entirely fitting. Comp. Josh. viii. 33 (*Introd.* § 4). They answer (what perhaps is yet questionable), inasmuch as in the blessings they turned to Gerizim, and in the curses to Ebal, and say to all the men of Israel, and indeed with a **loud voice**, as God Himself, v. 19, and as the law was to be written very plainly upon the stones (xxvii. 8). KNOBEL incorrectly refers the loud voice to the people. **All the people** in the following verses include the more widely distant, congregated masses of Israel. Ver. 15. Only curses here. Comp. Doct. and Eth. 3 and 4. The number twelve is in accordance with the twelve-tribed people. As the whole ceremony and the special form of the curses are practical, so also the inward peculiar nature of the examples selected. Gross transgressions incur the penalty, but the more secret and refined meet with the curse, "in order to show that God will in any case visit such sinners, and to instil into the hypocrite a terror of his works of darkness" (V. GERLACH). אָרוּר (kindred with חָרַם)—to sever, reject, curse; one rejected by God and men;—the separation, *i. e.*, to death. The first instance is the secret transgression of the second commandment, whose significance for the thought of the decalogue is again made prominent in this exemplification. Comp. upon v. 8; iv. 16 and ix. 12. Neither graven nor molten. Comp. further xvii. 1; iv. 28; xiii. 7. אָמֵן—firm, faithful, certain; *i. e.*, so be it, and so will we heartily keep it (Num. v. 22; Neh. v. 13; viii. 6; 1 Cor. xiv. 16). Do the plurals וְעָנוּ and וְאָמְרוּ, not occurring in the other verses, embrace the six, and six tribes? Or do they correspond merely to the Levites? Ver. 16. Next to the character of God comes that of the parents. Upon מַקְלֶה comp. xxv. 3. The disposition may represent itself in words or deeds, or in the general deportment (v. 16; xxi. 18 sq.; Ex. xxi. 17, 15; Lev. xx. 9). Upon ver. 17 comp. xix. 14. Ver. 18. Not: *viatorem, qui similis cæco*, or *ignarum in itinere*, or spiritually, 2 Tim. iii. 13, but as Lev. xix. 14. Eye diseases are still as prevalent in Egypt as other types of diseases among us. As one, therefore, readily comprehends the eye-salve—*e. g.*, Rev. iii. 18—so also the conception of a helpless neighbor, as of one blind. Upon ver. 19 comp. xxiv. 17. Upon ver. 20, xxiii. 1. Upon vers. 21–23, Lev. xviii. 20; Ex. xxii. 19. Upon ver. 24 comp. xix. 11; xxi. 1 sq.; Ex. xxi. 13, 14; Num. xxxv. 20 sq. To the private he now **adds ver. 25**, the judicial murder embracing both the **judge and witnesses**. Comp. xvi. 19; xix. 10, 18. Ver. 26. Most comprehensive: to **set** up, as for others so for himself, as the rule of his life. *Non tantum, ut sciat et rata habeat, sed ut etiam faciat.*. J. H. MICHAELIS (Rom. iii. 31). Comp. Matt. v. 19; James ii. 10; Gal. iii. 10; John viii. 31.

DOCTRINAL AND ETHICAL.

1. Comp. upon the previous section 3.

2. Israel must by its own words take upon itself the results or consequences of the law (Luke xix. 22; Matt. xii. 37).

3. Although the exhibition of the curse upon Ebal is at the same time, through the altar, a representation of its being overcome or taken away, still it must ever remind Israel of its weakness and of the possibility of its fall. Thus "Reuben, who, through his fall, forfeited his birth-right, stands at the head of the curse-speaking tribes" (BAUMGARTEN).

4. "It is the office of the law pre-eminently to proclaim the condemnation" (V. GERLACH).

5. "Every conscious transgression of the law brings the sinner under the curse of God, from which He alone can deliver us, who was made a curse for us" (V. GERLACH).

6. "The first and last of the curses have the most comprehensive import—that relates to the outbreaking of the original sin, this embraces all transgressions of the law" (BAUMGARTEN).

HOMILETICAL AND PRACTICAL.

Ver. 9. "Silence and hearing, the key to the word of God, to its understanding, and to an experience of the same." Ver. 12 sq. PISCATOR: "The children of the free are for the blessing, as are believers, who are the free children of the promise and heirs of blessing." STARKE: "A type of the last judgment. Either under the blessing or under the curse. Even Levi also." Ver. 14. PISCATOR: "The faithful watcher for souls stands in the midst between the pious and the wicked." RICHTER: "Some think that the blessings are not further mentioned here, because Christ should first utter these, Matt. v." BERL. BIB.: "They might also observe how our Saviour at another time with the blessings has also announced the curse, as He uttered the woes upon the rich, the full, *etc.*" [Ver. 26. "WORDSWORTH: "Not the hearers of the law are justified, but the doers (Rom. ii. 13)." Vain are the hopes of men founded upon their obedience to the law. The Amen is a condemnation upon ourselves, and shuts us up to Christ, who alone has set up, established the words of this law to do them, and in whom therefore there is blessing instead of the curse.—A. G.]

The Blessing and Curse and the Renewing of the Covenant—the Last Discourse.

Chapter XXVIII—Chapter XXX.

Chap. XXVIII. 1–68.

1 And it shall come to pass, if thou shalt hearken diligently unto the voice
of the Lord thy God, to observe *and* to do all his commandments which I command
thee this day: that the Lord thy God will set [give] thee on high above all nations
2 of the earth: And all these blessings shall come on thee, and overtake [reach,
come to, fall upon] thee, if [because (for)] thou shalt hearken unto the voice of the
3 Lord thy God. Blessed *shalt* thou *be*[1] [art thou] in the city, and blessed *shalt* thou
4 *be* [art thou] in the field. Blessed *shall be* [is] the fruit of thy body, and the fruit
of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks[2]
5 [young] of thy sheep. Blessed *shall be* [is] thy basket and thy store [kneading-
6 trough: so the margin]. Blessed *shalt* thou *be* [art thou] when thou comest in, and
7 blessed *shalt* thou *be* [art thou] when thou goest out. The Lord shall cause [give
will the Lord] thine enemies that rise up against thee to be smitten before thy face:
8 they shall come out against thee one way, and flee before thee seven ways. The
Lord shall command[3] [May the Lord command] the blessing upon thee [for thy
companion] in thy storehouse [gathering places, treasure houses, granaries], and in
all that thou settest thine hand unto: and he shall [*om.* he shall] bless thee in the
9 land which the Lord thy God giveth thee. The Lord shall establish thee [set thee
up, confirm] an holy people unto himself, as he hath sworn unto thee, if thou shalt
10 keep the commandments of the Lord thy God, and walk in his ways. And all peo-
ple of the earth shall see that [for] thou art called by the name of the Lord; and
11 they shall be afraid of thee. And the Lord shall make thee plenteous [superabun-
dance will the Lord let thee have] in goods [for good, prosperity, as margin], in the
fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in
12 the land which the Lord sware unto thy fathers to give thee. The Lord shall open
unto thee his good treasure [his treasure, the good], the heaven to give the rain unto
[of] thy land in his season, and to bless all the work of thine hand: and thou shalt
13 lend unto many nations, and thou shalt not borrow. And the Lord shall make
[give] thee the head, and not the tail; and thou shalt be [thou art] above only,
and thou shalt not be beneath; if that thou hearken unto the commandments of the
14 Lord thy God, which I command thee this day, to observe and to do *them:* And
thou shalt not go aside from any of the words which I command thee this day, *to*
15 the right hand or *to* the left, to go after [behind] other gods to serve them. But it
shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to
observe to do all his commandments and his statutes which I command thee this
16 day: that all these curses shall come upon thee, and overtake thee: Cursed *shalt*
thou *be* [art thou] in the city, and cursed *shalt* thou *be* [art thou] in the field.
17, 18 Cursed *shall be* [is] thy basket and thy store. Cursed *shall be* [*om.* shall be] the
fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks
19 of thy sheep. Cursed *shalt* thou *be* [art thou] when thou comest in, and cursed
20 *shalt* thou *be* [art thou] when thou goest out. The Lord shall send upon [against]
thee cursing, vexation [perplexity (confusion, consternation)], and rebuke, in all
that thou settest thine hand unto for to do [which thou wouldest do], until thou be
destroyed, and until thou perish quickly:[4] because of the wickedness of thy doings

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 3. The futures, although allowable, are needless, and take from the force of the original here and in the following verses.—A. G.]

[2] [Ver. 4. Literally: the Ashtaroth Astartes of the flocks. See vii. 13.—A. G.]

[3] [Ver. 8. The verb here and in ver. 7 is in the optative, and the literal rendering should be preserved. It is not a command, but a wish.—A. G.]

[4] [Ver. 20. Literally: from the face of. The accents do not justify the colon here.—A. G.]

21 whereby [in respect to which; because] thou hast forsaken me. The Lord shall
make the pestilence cleave unto thee, until he have consumed thee from off the
22 land, whither thou goest to possess it. The Lord shall smite thee with a consump-
tion, and with a fever, and with an inflammation, and with an extreme burning
[with a parching, withering], and with the sword, and with blasting, and with mil-
23 dew [yellowing (jaundice?)]: and they shall pursue thee until thou perish. And
thy heaven that *is* over thy head shall be brass, and the earth that *is* under thee
24 *shall be* iron. The Lord shall make [give (as)] the rain of thy land powder and
25 dust: from heaven shall it come down upon thee, until thou be destroyed. The
Lord shall cause [give] thee to be smitten before thine enemies: thou shalt go out
one way against them, and flee seven ways before them; and shalt be removed[5] into
26 all the kingdoms of the earth. And thy carcass shall be meat unto all fowls of the
air [heaven], and unto the beasts of the earth, and no man shall fray *them* away.
27 The Lord will smite thee with the botch [ulcer, sore (elephantiasis)] of Egypt, and
with the emerods [boils, tumors], and with the scab, and with the itch, whereof thou
28 canst not be healed. The Lord shall smite thee with madness, and blindness [daz-
29 zling blindness], and astonishment of heart: And thou shalt grope at noonday, as
the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou
30 shalt be only oppressed and spoiled evermore, and no man shall save *thee*. Thou
shalt betroth a wife, and another man shall lie with her [humble her]: thou shalt
build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and
31 shalt not gather[6] [break, cut off] the grapes thereof. Thine ox *shall be* slain before
thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away
from before thy face, and shall not be restored to thee [shall not return to thee]:
thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue
32 *them*. Thy sons and thy daughters *shall be* given unto another people, and thine
eyes shall look, and fail *with longing* for them all the day long: and *there shall be*
33 no might in thine hand [and not to God is thine hand]. The fruit of thy land, and
all thy labours [toil], shall a nation which thou knowest not eat up: and thou shalt
34 be only oppressed and crushed always: So that thou shalt be mad for the sight of
35 thine eyes which thou shalt see. The Lord shall smite thee in the knees, and in
the legs, with a sore botch that cannot be healed, from the sole [ball] of thy foot
36 unto the top of thy head. The Lord shall bring thee, and thy king which thou
shalt set over thee, unto a nation which neither thou nor thy fathers have known;
37 and there shalt thou serve other gods, wood and stone. And thou shalt become an
astonishment, a proverb, and a by-word [taunt], among all nations whither the Lord
38 shall lead thee. Thou shalt carry much seed out into the field, and shalt gather
39 *but* little in: for the locust shall consume it. Thou shalt plant vineyards and dress
them, but [and] shalt neither drink *of* the wine, nor gather *the grapes*: for the worms
40 shall eat them. Thou shalt have olive-trees throughout all thy coasts, but thou
shalt not anoint *thyself* [thy body] with the oil: for thine olive shall cast *his fruit*.
41 Thou shalt beget sons and daughters, but thou shalt not enjoy them [they shall not
42 be for thee; belong, remain]: for they shall go into captivity. All thy trees and
43 fruit of thy land shall the locust[7] consume [take possession of]. The stranger that
is within thee shall get up above thee very high [higher and higher]; and thou
44 shalt come down very low. He shall lend to thee, and thou shalt not lend to him:
45 he shall be the head, and thou shalt be the tail. Moreover, all these curses shall
come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed:
because thou hearkenedst not unto the voice of the Lord thy God, to keep his com-
46 mandments and his statutes which he commanded thee. And they shall be upon

TEXTUAL AND GRAMMATICAL.

[5] [Ver. 25. Literally: for a shaking, agitation. Keil holds that זַעֲוָה is here in its original uncontracted form, and not a transposed and later form of זְוָעָה.—A. G.]

[6] [Ver. 30. Margin: prepare, use it as common food, or appropriate it to common uses.—A. G.]

[7] [Ver. 42. Literally: the buzzer, from צָלַל. They were a peculiar kind of locusts—apparently more destructive than others.—A. G.]

47 thee for a sign and for a wonder, and upon thy seed for ever. Because thou servedst
not the Lord thy God with joyfulness and with gladness of heart, for the abundance
48 of all *things;* Therefore [So thus] shalt thou serve thine enemies which the Lord
shall send against thee, in hunger, and in thirst, and in nakedness, and in want of
all *things:* and he shall put [give] a yoke of iron upon thy neck, until he have de-
49 stroyed thee. The Lord shall bring a nation against thee from far, from the end
of the earth, *as swift* as the eagle flieth, a nation whose tongue thou shalt not under-
50 stand [margin: hear]; A nation of fierce countenance [margin: strong of face],
51 which shall not regard the person of the old, nor shew favor to the young: And he
shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed:
which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine,
52 or flocks of thy sheep, until he have destroyed [utterly destroyed] thee. And he
shall besiege thee in all thy gates, until thy high and fenced [firm, fortified] walls
come down, wherein thou trustedst, throughout all thy land: and he shall besiege
thee in all thy gates throughout all thy land which the Lord thy God hath given
53 thee. And thou shalt eat the fruit of thine own body [margin: belly], the flesh of
thy sons and of thy daughters which the Lord thy God hath given thee, in the
54 siege and in the straitness wherewith thine enemies shall distress thee: *So that* the
man *that is* tender among you, and very delicate, his eye shall be evil toward his
brother, and toward the wife of his bosom, and toward the remnant of his children
55 which he shall leave [keep, as a remnant, save]: So that he will not give [Than
that he should give] to any of them of the flesh of his children whom he shall eat:
because he hath nothing left[8] him in the siege and in the straitness wherewith thine
56 enemies shall distress thee in all thy gates. The tender and delicate woman among
you, which would not adventure to set the sole of her foot upon the ground for deli-
cateness and tenderness, her eye shall be evil toward the husband of her bosom, and
57 toward her son, and toward her daughter, And toward her young one [margin: af-
ter birth] that cometh out from between her feet, and toward her children which
she shall bear: for she shall eat them for want of all *things* secretly in the siege and
58 straitness wherewith thine enemy shall distress thee in thy gates. If thou wilt not
observe to do all the words of this law that are written in this book, that thou mayest
fear this glorious [revered, glorified] and fearful name THE LORD THY GOD;
59 Then the Lord will make thy plagues wonderful, and the plagues of thy seed, *even*
great plagues, and of long continuance, and sore sicknesses, and of long continuance.
60 Moreover, he will bring [turn back] upon thee all the diseases of Egypt, which thou
61 wast afraid of; and they shall cleave unto thee. Also every sickness, and every
plague [stroke] which *is* not written in the book of this law, them will the Lord
62 bring [marg.: cause to ascend] upon thee, until thou be destroyed. And ye shall
be left few in number [in few people], whereas ye were as the stars of heaven for
63 multitude; because thou wouldest not obey the voice of the Lord thy God. And
it shall come to pass, *that* as the Lord rejoiced over you to do you good, and to mul-
tiply you; so the Lord will rejoice over you to destroy you and to bring you to
nought; and ye shall be plucked from off the land whither thou goest to possess it.
64 And the Lord shall scatter thee among all people from the one end of the earth
even unto the other; and there thou shalt serve other gods, which neither thou nor
65 thy fathers have known, *even* wood and stone. And among [under] these nations
shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord
shall give thee there a trembling heart, and failing of eyes, and sorrow of mind
66 [panting of soul]. And thy life shall hang in doubt [hang up over against thee]
before thee: and thou shalt fear day and night, and shalt have none assurance of
67 thy life [believe in thy life]: In the morning thou shalt say, Would God [Who will
give?] it were even! and at even thou shalt say, Would God it were morning [who
will give the morning]? for the fear of thine heart wherewith thou shalt fear, and
68 for the sight of thine eyes which thou shalt see. And the Lord shall bring thee
into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt
see it no more again: and there ye shall be sold [he will give you there for sale]
unto your enemies for bond-men and bond-women, and no man shall buy *you.*

[8] [Literally: from there not being left to him, all, any thing.—A. G.]

EXEGETICAL AND CRITICAL.

1. Vers. 1–14. As the blessings were not specified in the symbolical direction with respect to Gerizim and Ebal, so the following detailed statement of the blessing and the curse occurs here in its proper place. It is inserted as a commentary upon xxvii. 12 sq., before the renewal of the covenant, xxix. 1 sq., which is connected specially with xxvii. 5. Comp. the parallel passages from the earlier law-giving. Ex. xxiii. 20 sq.; Lev. xxvi. (Deut. xi. 26 sq.). Vers. 1-14. The blessing—Vers. 1, 2. Introductory. Ver. 1. Comp. vii. 12 and other passages. To hear and obey the voice of Jehovah, as to which Israel alone is taught (chap. iv.) is repeated again, ver. 2, as an indispensable condition, and in another form is emphasized in ver. 9, at the middle, and again at the close, ver. 13 sq. For the rest comp. xxvi. 19, (ii. 25). In ver. 2 "the manner of the exaltation of Israel is intimated," Schultz, so far as the way in which it comes to pass, for the blessing of Jehovah enriches without sorrow. Prov. x. 22. The blessings and the curses also, vers. 15, 45, are personified, because God Himself is, as it were, in them. Thus the condition, promise, and way to its fulfilment, form the introduction. Ver. 3. Within and without in its whole life. Ver. 4. Comp. vii. 13. Ver. 5. See xxvi. 2; Ex. xii. 34. Ver. 6. Comp. Num. xxvii. 17: Ps. cxxi. 8. Spoken of the individual and of the whole people. (xx. 1). Ver. 7. Comp. Lev. xxvi. 7 (ii. 25). The advance is in regular order, the flight in entire dispersion. Comp. vii. 20 sq. **Seven** because of the covenant. Ver. 8. The optative form renders it more suggestive and impressive. (Lev. xxv. 21). Comp. further xii. 7. Ver. 9. Comp. vii. 6; xxvi. 19; Ex. xix. 5 sq., and viii. 6. As the name of the Lord is to be acknowledged by Israel, in its blessed condition in its own land, so also in ver. 10 by all the nations beyond. (iv. 6 sq.). The name of Jehovah, *i. e.*, Jehovah Himself in His revelation, is called upon Israel, *i. e.*, impressed upon it as the definite characteristic of the people. Not "that it is transformed into the glory of the divine nature" (Keil) which is not taught even in Isa. lxiii. 19; Jer. xiv. 9, but simply that Jehovah is its husband (Isa. iv. 1) its king, has and holds it as His possession (xii. 5; Num. vi. 27.) The knowledge of Jehovah, His kingly power and glory, His priestly blessing is over Israel. The fear on the part of the nations is the first result, but that is only the one aspect. Comp. upon ii. 25. Ver. 11, according to others, to give the pre-eminence. Gen. xlix. 4; *ut quasi primogenitus omnibus excellas*, sq.; J. H. Mich. Comp. for the rest vi. 24; x. 13. It is a return to ver. 4. Ver. 12 is to be explained according to xi. 10 (Lev. xxvi. 4). Treasure, store-house. Comp. Gen. vii. 11. Agricultural labor. Comp. xv. 6; here ver. 13 occurs in a like connection. Position of power and dignity, and indeed continually increasing. *Semper sursum.* Ver. 14. Comp. v. 29: xvii. 11; xi. 28; vi. 14.

2. Vers. 15–68. The curse. Ver. 15, is introductory, as vers. 1, 2. Vers. 16-19 contain a counterpart to the six-fold blessing in vers. 3-6. Ver. 17 is placed more impressively before the fruit of the body. Ver 20 is analogous in form to ver. 7. Instead of the blessing (ver. 8). As it happened to the enemy, ver. 7, so here to Israel. Comp. vii. 28. Instead of: "the threatening word of the divine wrath" (Keil) which is scarcely fitting here, others: destruction, injury. משלח alluding to ישלח, comp. ver. 8. xii. 7. Ver. 21. דבר from its radical meaning to drive together as a flock, thus on account of its destruction: the pestilence. ידבק represents at the same time the contagious nature of the disease. In ver. 22. שחפת shrunken, shrivelled together. Phthisis. Lev. xxvi. 16. **Fever,** inflammatory diseases, as also the two following terms. **Sword,** war, but if we read חֹרֶב then it is heat, drought, (Gen. xxxi. 40). [**Blasting and mildew,** to blacken and make yellow. The former denotes the result of the scorching east wind, the latter that of an untimely blight falling on the green ear and turning it yellow." Bib. Com., Keil.—A. G.]. Ver. 23. Comp. Lev. xxvi. 19. Instead of rain, the products of the contrary, dust and ashes—or: "and ashes (עָפָר the more coherent, although not coarser dust, as sand) shall fall from heaven upon thee." [When the heat is very great the air in Palestine is often full of dust and sand, the wind is a burning sirocco, so that the air resembles the glowing heat at the mouth of a furnace." Robinson II. 504.—A. G.]. Ver. 25. (Lev. xxvi. 17) in opposition to ver. 7. According to others: ill usage, cruelty, *i. e.*, thou shalt experience such treatment, or: a football, ["a ball for all the kingdoms of the earth to play with," Schultz]. (2 Chron. xxix. 8). Ver. 27. Comp. vii. 15. The עפלים, as the K'ri טחרים, are ulcers, boils (עפל to swell up). The Rabbinical disease of the *anus* men, and *in utero* in women, is not alluded to in the text. (1 Sam. v.). גרב to rub, scratch, חרס from the dryness of the skin. Ver. 28. שגע from the fettering, binding of the consciousness, thus insanity, madness. עור from the drawing together, closing of the eyes. תמה to restrain, to stop the play of the heart. [Keil holds from the fact that blindness occurs between madness and confusion of heart, that it is mental blindness which is here threatened.—A. G.]. Ver. 29. **At noonday**, either objectively; when the things are doubly clear. (*Dualis*) or subjectively when there is even to the blind some shimmer of light. **As the blind,** *i. e.*, doubly helpless. Thus it neither hits upon the right nor completes it. אך as in xvi. 15 only, utterly. Comp. further xxiv. 14. Oppressed and spoiled Comp. further xxii. 27. Ver. 30. Comp. xx. 5, 6. 7. K'ri ישכבנה, to lie with. Ver. 31. Israel must see it, as helpless, as powerless. Ver. 32. **To God (no might)** (Gen. xxxi. 29), *i. e.*, thy hand may not, is not strong enough to free them from bondage. Ver. 33. רק as ver. 29. Ver. 34. What it must see with the eye of the body, takes away the eye of the spirit. Ver. 35. Comp. with ver. 27. According to Knobel, Keil, the joint leprosy; but the latter clause is against that view. Ver. 36. Comp. xvii. 14 sq.; xxviii. 33; iv. 28. ["The leprosy excluded from fellowship with the Lord, and is hence followed by the

dissolution of covenant fellowship. This thought connects ver. 36 with ver. 35." KEIL.—A. G.]. With ver. 37 at the end, comp. iv. 27. Ver. 38. See Ex. x. 4. Ver. 39. Either: not once **gather**, or: still less, collect, lay up. Ver. 40. Instead of **fall off, cast** (KNOBEL, vii. 1), SCHULTZ, KEIL, "thine olives shall be rooted out," (xix. 5), by the weather, or by the hand of the enemy. (J. H. MICHAELIS). According to others: thine olive trees shall cast off (the berries). Ver. 42. צלצל from the buzzing tone, or rapid movement of the wings, a peculiar kind of locusts. Ver. 44 is a counterpart of ver. 12 sq. Ver. 45. Comp. vers 2, 15, 20. Ver. 46. Comp. xiii. 3. עולם is that which is hidden in the distant time before or after, here used in reference to the people, and not concerning the individual. [The term **for-ever** cannot with KEIL, be limited "to the generation smitten with the curse" It is rather to be limited by **thy seed** in distinction from the holy seed. Thy seed, seed of evil doers, involving themselves in iniquities of their fathers —upon such the curse rests forever. There is a remnant here also according to the election of grace.—A. G.]. Ver. 47. **With joyfulness**, which thou hadst, and it went well with thee, (vi. 11; viii. 7 sq.) or with joy and a good heart, heartily. Ver. 49. Shadowing with broad wing, flying easily and rapidly, rushing with a violent thrust upon the prey, seizing with his sharp claws, the eagle swoops upon the carcass; fitting well even to the Roman power, and to all such enemies, Assyrians, Chaldeans (Is. viii. 8; Jer. xlviii. 40). Indeed the more distant, by so much the more barbarous. As Israel would not hearken to the voice of Jehovah, which it understood, it must now hear a language of men which it could not understand, whence instead of any verbal mediation or palliation, the rough, unsoftened violence gives the blow in the case. Ver. 50. According to others: shameless countenance, or: bold in aspect, or: fierce in look. It is well rendered: of firm, hard, features immovable to any mildness, which even the weakness of old age, and the tender years of youth, cannot touch (Isa. xiii. 18; Dan. vii. 7, 23). Ver. 51. Comp. vii. 13. Ver. 52. Comp. xx. 20. Ver, 53. As the siege was so comprehensive (ver. 52, **in all thy gates, through all thy land**) so it will be exhaustive, there will be no provisions. Comp. 2 Kings vi. 26 sq.; Lam. ii. 20. The conquest of Jerusalem by the Romans, (Lev. xxvi. 29). במצור ובמצוק, a paronomasia. Others: in the anguish and distress. Ver. 54. He who had formerly despised the ordinary food, grudges (xv. 9) now to those allied to him by nature, love, and fortune, any part of the flesh of his children. Ver. 55. Comp. iii. 3. Such is the eager craving of hunger. Ver. 56 The still more awful case of the woman, the mother. She who once for softness and delicacy let herself be carried, rode upon the ass or camel, or reclined upon the cushions of the litter. HENGSTENBERG, *Egypt and Moses*, p. 235. ב is here of the persons to whom; ver. 57: with Vav Expl. of the thing which she grudged. Others: on account of, because. Or: even towards the very young, the children just born, which she would rather consume. שליה is separation generally, and is not necessarily used precisely of the after birth. The description refers to a birth in helplessness and in the distress of the siege. That which is born generally, or indeed sons, of whom the mother is usually proud. Comp. further ver. 48. Ver. 58. Comp. Intro., § 2. A wider outlook to the time when the book form of Deuteronomy has completed the Pentateuch. [The book of the law, the legislative parts of the Pentateuch; including Deuteronomy.—A. G.]. (Comp. vers. 15, 45). It is in accordance with this that Jehovah appears as **the name**, as He who has made Himself such a name in His progressive revelation. Comp. further Lev. xxiv. 11; Ex. xiv. 4, 17; Lev. x. 3. Ver. 60; see ver. 27; vii. 15. מדוה used as a collective noun. Comp. ix. 19. Ver. 62. Comp. xxvi. 5; i. 10. Ver. 63. Is a bold anthropomorphic figure, but spoken from the profoundest view of the truth, since righteousness on the basis of His holiness, as His mercy according to His love, is in full accordance with the nature of God. As He is glorious, so also He is fearful (ver. 58). Ver. 64. xiii. 18; iv. 27, 28. Ver. 65. Comp. Lev. xxvi. 36 sq. They could not procure rest for themselves, and others will not allow them places for rest; thus in unrest externally, as indeed first inwardly. Ver. 66. Their life hangs suspended before their eyes, as upon a thread, which may be sundered at any moment; thou wilt not be able to trust its preservation; have no confidence in it even. Ver. 67 (v. 26): Would it were evening! were morning! Ver. 68: **The bringing back to Egypt!** (not through the Egyptians) must form the close which Moses makes; as Egypt was the beginning in the very opposite sense. That is the highest, beyond which there is nothing, that Israel should return to Egypt, to a bondage still fresh in its recollections, and even a worse bondage. (HENGSTENBERG: "Egypt is a type of future oppressors, as Shinar in Zechariah"). Comp. also Num. xiv. 3, 4. **In ships**, *i. e.*, with violence packed in slave ships, and without any possibility of escape. **By the way**, sq. (xvii. 16) as much as to say: back thither whence thou hast come forth never again to see it; a way which they would never have seen again had they been faithful. Even in the slave markets of Egypt, their look, the curse of God, would frighten the buyer away. The fulfillment under Titus, Hadrian. [SCHULTZ: But the word of God is not so contracted. The curses were fulfilled in the time of the Romans, in Egypt, but they were also fulfilled in a terrible manner during the middle ages, and are still in a course of fulfillment, though frequently less sensibly felt."—A. G.].

DOCTRINAL AND ETHICAL.

1. The previously unuttered blessings are here immediately and expressly brought out. It is not however merely for the sake of exemplification, when it here, and still more fully in the curses, descends to the utmost particularity, but essentially to bring before us in such an organism of blessing and curse, the most minute providence; that it is not fortune and misfortune, as accidents, or success and failure as the result of

human activity, but that in general, and particular, in all and each one, God Himself rules, works, as a savor of life unto life, and of death unto death.

2. Religion is not barely knowledge, nor merely worship, but is here experience, where one day teaches another.

3. As the blessing, "measured with an obvious moral determination oraim,takes from earthly prosperity its attractiveness; it appears as a gift which may be enjoyed with peace of conscience, as well as with a fear of desecration." (HARLESS.)

4. With a like aim or determination has the temporal distress here, its leading tendency "to repentance and conversion, and the usually morally effective character of the curse and the penalty." (BECK).

5. "If ver. 12 points to the heavens as the good treasure of Jehovah, then God dwelling in heaven embraces all, and the rain falling from heaven is the sense image of every good and perfect gift, which with divine strength gives success to every work of the hands of men." (BAUMGARTEN).

6. "That Israel should return to Egypt has the same force as when it is said to man that he shall return to the dust from which he was taken (Gen. iii. 19): is the abrogation and destruction of the history of Israel." (BAUMGARTEN).

7. If we would understand these curses and blessings, we must retain in Deuteronomy the reference which in Genesis is already directed to the land and the people. This is the theological point of view for this chapter, which proceeds from the promise of God to the patriarchs.

8. [This chapter, in its prophetic declarations, which have been so strikingly fulfilled, contains clear proof of the divine foreknowledge, and of the inspiration of Moses. This is all the more clear since the prophecies relate mainly, and in their extreme and awful particularity, to the curses, which should rest upon the unfaithful people. Moses does not spare his own people, but holds before them the glass of their future defection and sufferings, as he foresaw them. There might have been a motive for dwelling particularly upon their prosperity, but there is no assignable motive for the character of this discourse, unless it is found in the clear foresight given to him of what was to occur.—A. G.].

9. [While God takes no pleasure in the death of the wicked, His holiness and justice demand the punishment of those who disobey His voice, and despise the riches of His goodness. And as He rejoices in all His perfections, so in that sense He rejoices in these displays of His judgment.—A. G.].

HOMILETICAL AND PRACTICAL.

Ver. 1 sq. TUB. BIB.: "Here is the gospel of the old covenant, which presents to us heavenly blessings under the shadow of the earthly." Ver. 15. STARKE: "O man, thou art troubled about the future, thou questionest the stars and the calendar; take this chapter, which sets before thee blessing and happiness if thou wilt obey God, curse and distress if thou wilt not obey. The horoscope (kalendar) for time and eternity." BERL. BIB.: "In the perverted all is perverted." Vers. 29, 31 sq. RICHTER: "Believers must often suffer wrong, but they have ever a Saviour. In their hands there is might, even in prayer." Ver. 36 sq. This is the history of the Jews, written by God Himself. The history of Israel a judgment of God. [Has not all human history this character? Is it not a process of judgment?—A. G.]. Ver. 47 sq. BERL. BIB.: "If we will not serve God, then we must be slaves of lust, serve sin, the world, and the devil, and that with a pining spirit, which can find no rest nor satisfaction therein, but must starve in it." The service of the world is a wretched service (as that of the lost son among the swine). How blessed on the other hand is the servant of God, here and hereafter—Israel under the curse of God at home, ver. 16 sq.; 38 sq.; and abroad, ver. 36 sq.; 47 sq.—Ver. 48. RICHTER: "First the stubborn neck, then the iron yoke."—Ver. 49. God has rods even far off for disobedient children.—Ver. 58. The voice out of the fire upon Sinai, to which Israel was warned continually to hearken, began with the name Jehovah; I am Jehovah. Shall we not fear before Him who is the true object of fear; it is the root of all true joyfulness, especially as Jehovah, *i. e.*, Jesus Christ is the same yesterday, to-day and for ever.—Ver. 63. BAUMGARTEN: "It is included in the idea of all divine acts, that they are performed with perfect joy." Ver. 66. Many of the Christian fathers have referred this verse to Christ, the life, whom Israel hung upon the cross, and in whom they would not believe. BAUMGARTEN: "This was the condition of the Jews in the Persian kingdom, according to the book of Esther, and is their condition in the Turkish empire down to the present time." (Comp. DA COSTA, *Israel and the Nations*, also the well-known book of KEITH for the fulfillment). [See also Dean Jackson on the Creed. Ver. 46. For ever; yet the remnant, Rom. ix. 27; and the 11th chap. would be saved.—A. G.]

CHAPTER XXIX. 1-29.

1 THESE *are* the words of the covenant which the LORD commanded Moses to
make [to close] with the children of Israel in the land of Moab, besides the cove-
2 nant which he made [closed] with them in Horeb. And Moses called unto all
Israel, and said unto them, Ye have seen all that the LORD did before your eyes in
the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land.
3 The great temptations which thine eyes have seen, the signs, and those great mira-

4 cles: [And (yet)] Yet the Lord hath not given you an heart to [know, understand]
5 perceive, and eyes to see, and ears to hear, unto this day. And I have led [let,
made you go] you forty years in the wilderness: your clothes are not waxen old
6 upon you, and thy shoe is not waxen old upon thy foot. Ye have not eaten bread,
neither have ye drunk wine or strong drink: that ye might know that [(for)] I *am*
7 the Lord your God. And when [Then] ye came unto this place, [and] Sihon the
king of Heshbon, and Og the king of Bashan, came out against us unto battle, and
8 we smote them: And we took their land, and gave it for an inheritance unto the
9 Reubenites, and to the Gadites, and to the half-tribe of Manasseh. Keep therefore
the words of this covenant, and do them, that ye may prosper in[1] [fix, fasten, make
10 sure] all that ye do. Ye stand this day all of you before the Lord your God;
your captains of [*om.* of] your tribes, your elders, and your officers, *with* [*om. with*]
11 all the men of Israel, Your little ones, your wives, and thy stranger that *is* in thy
12 camp, from the hewer of thy wood, unto the drawer of thy water: That thou
shouldest enter [margin: pass] into covenant with [the covenant of] the Lord thy
God, and into his oath [curse, imprecation] which the Lord thy God maketh with
13 thee this day: That he may establish [set up] thee to-day for a people unto him-
self, and *that* he may be unto thee a God, as he hath said [promised] unto thee,
14 and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob. Nei-
ther with you only [you, you only] do I make this covenant and this oath [this
15 curse]; But with *him* that standeth here with us this day before the Lord our God,
16 and also with *him* that *is* not here with us this day: (For ye know [ye, ye know]
how [that] we have dwelt in the land of Egypt; and how we came through the
17 nations [heathen] which ye passed by; And ye have seen their abominations, and
their idols[2] [detestable things], wood and stone, silver and gold, which *were* among
18 them:) Lest there should be among you man, or woman, or family, or tribe, whose
heart turneth away this day from the Lord our God, to go *and* serve the gods of
these nations [heathen]; lest there should be among you a root that beareth gall[3]
19 [poison] and wormwood; And it come to pass, when he heareth the words of this
curse,[4] that he bless himself in his heart, saying, I shall have peace [salvation, pros-
perity], though [for] I walk in the imagination [margin: stubbornness] of mine heart,
to add[5] drunkenness to thirst [to the end that the drunken may carry away the thirst-
20 ing]: The Lord will not spare [release from punishment, forgive] him, but then
the anger of the Lord and his jealousy shall smoke against that man, and all the
curses [the whole curse] that are written in this book shall lie upon him, and the
21 Lord shall blot out his name from under heaven. And the Lord shall separate
him unto evil [destruction, ruin] out of all the tribes of Israel according to all the
curses of the covenant that are [*om.* that are] written in this book of the
22 law: So that the generation to come of your children that shall rise up
after you, and the stranger that shall come from a far land, shall say, when
they see the plagues of that [this] land, and the sicknesses which the Lord hath
23 laid upon it[6] [with which Jehovah makes sick in it]: *And that*[7] the whole land
thereof *is* brimstone, and salt, *and* burning, *that* it is not sown, nor beareth, nor
any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah,
24 and Zeboim, which the Lord overthrew in his anger and in his wrath: Even all
nations [The heathen] shall say, Wherefore hath the Lord done thus unto this
25 land? what *meaneth* the heat of this great anger? Then men shall say [answer],
Because they have forsaken the covenant of the Lord God of their fathers, which
he made [closed] with them when he brought them forth out of the land of Egypt:

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 9. Literally: that ye may act wisely.—A. G.].

[2] [Ver. 17. Margin: dungy gods, from the shape of the ordure. Literally, thin clods or balls, as that which can be rolled about.—A. G.].

[3] [Ver. 18. Margin and Hebrew: ראשׁ, weed, a plant of bitter taste, but not necessarily poisonous. Most probably the poppy, as we speak of poppy heads.—A. G.].

[4] [Ver. 19. The same word rendered oath, vers. 12, 14, but which SCHROEDER renders in every case curse.—A. G.].

[5] [Ver. 19. ספות here is not to add—a sense which it rarely has unless followed by על, but to sweep away, destroy, as in Num. xvi. 26; Gen. xix. 15, 17.—A. G.].

[6] [Ver. 22. Margin: wherewith the Lord hath made it sick.—A. G.].

[7] [Ver. 23. The italics should be omitted, and we should read: brimstone and salt and burning the whole land. The nouns are in apposition with strokes, plagues, ver. 22.—A. G.]

26 For they went and served other gods, and worshipped them, gods whom they knew
27 not, and *whom* he had not given [literally, divided] unto them: And the anger of
the Lord was kindled against this land, to bring upon it all the curses that are
28 written in this book: And the Lord rooted them out of their land in anger and in
wrath, and in great indignation, and cast them into another land, as *it is* this day.
29 The secret *things belong* unto the Lord our God: but those *things which are* revealed
belong unto us, and to our children[8] for ever, that *we* may do all the words of this
law.

[8] [Ver. 29. The pointing of the Hebrew here is peculiar, as if to draw attention to what is said.—A. G.].

EXEGETICAL AND CRITICAL.

1. Ver. 1. [This verse is, in most editions of the Hebrew text, added to the chap. xxviii., and regarded as a recapitulation of what had been said. Our version follows the Sept. and Vulg.—A. G.] After the command for the setting up of the law in the land (chap. xxvii. 1 sq.), and after the reception of this act in its whole bearing on the part of Israel (xxvii. 11 sq.) especially since chap. xxviii. has explained so minutely the blessing and the curse, this verse cannot be viewed as closing this full detail of the consequences of the covenant, or the whole discourse beginning with the fifth chapter. "The repetition, inculcation and completion of the divine law" (Knobel) cannot be viewed by the author as a "repetition and renewing of the covenant," but rather as preparatory to it, since the law itself is the foundation of the covenant at Sinai. The discourse upon the law, chap. v. sq., closes at chap. xxvi. 16 sq., with a distinct reference to chap. v. 1. This verse, as is expressly said, effects the transition, and forms the title to what follows. Where, *i. e.* on one side God has once more clearly made known His will, and on the other side the people say, Yea and Amen to all, there the way for the making, closing the covenant is prepared, which now therefore occurs.—**These are the words**, *i. e.* the following words constitute the covenant; only words are now necessary; Moses has merely to speak; for what was to be done besides had been done at Horeb, Ex. xxiv. and Ex. xxxiv. (comp. Deut. v. and x.). That כָּרַת, to divide, cut, with בְּרִית, is literally: to slay the sacrifice of the covenant, does not hinder us from understanding it here according to the whole method of Deuteronomy in a figurative sense, but with a back reference to the literal. It is worthy of notice also, for what follows, that Moses forms or closes the covenant in Moab, just as God did at Horeb. Thus the instrument and the founder are connected together in the presaging and prefiguration of the only Messiah. (The comparison with Lev. xxvi. 46 points already to chap. xxx.)

2. Vers. 2-9. Since discourses constitute what follows, as throughout in Deuteronomy, so here, ver. 2: **And Moses called**, sq. (Knobel: "to another day;" Herxheimer: "to those already gathered"); comp. v. 1. The forming of the covenant now parallel to that at Horeb. But how it stands with the covenant appears here at once through the recalling that to mind which Jehovah had done for Israel. Since they are reminded of these acts, and first of that all-fundamental work of the Lord in Egypt, so truly "this covenant, notwithstanding the frequent transgressions on the part of the nation, has not been abrogated on the part of God" (Keil); indeed its strength is generally, that it is the covenant of God with Israel, into which Israel has only to enter or pass (ver. 12). Comp. besides iv. 9; xi. 2. Ver. 3. Comp. iv. 34; vii. 19. Ver. 4. Comp. upon v. 26.—**Hath not given**—in this connection certainly much as: He could not give, therefore he hath not given. It is not said to excuse the people, but thus the ever-returning allusion to the works and wonders of God finds its ground and motives. Jehovah wrought in Egypt; but what He truly would have done to Israel—not only its external, but its inward real redemption—this gift of God was not actually bestowed; comp. viii. 3, 5. They saw indeed, but they were deficient in the right eye (Isa. vi. 10; Jer. v. 21; Matt. xiii. 13), namely, in heart-knowledge (knowledge out of the innermost life), in the eye of faith, in obedience.—[They had it not because they had not asked for it, or felt the need of it. It was not given because they were not prepared to receive the gift.—A. G.]—iv. 6 (comp. further i. 32; ix. 6; xxiii. 24). As ver. 1 shows, Moses and Jehovah work together (xi. 13 sq.). Ver. 5. Comp. viii. 2 sq. The leading through the wilderness is the building upon the foundation laid in the redemption from Egypt. Ver. 6. Comp. viii. 3; also xiv. 26. Ver. 7 sq. gives the completion of the building through the first east Jordan victories. Comp. ii. 24 sq.; chap. iii. (iv. 48). Ver. 9. תַּשְׂכִּילוּ, to make sure, firm, *i. e.* so that all you do may be real, have lasting existence, and satisfy you.—[The ordinary sense of the words: to act wisely, prudently, seems better here, especially as to act wisely in keeping the covenant is the sure and only way to real prosperity.—A. G.]

3. Vers. 10-15. After such an introduction, he draws nearer the case in hand.—**This day**, generally: the time of the deuteronomic discourses, specially according to ver. 2: the day of the words of the covenant in question. Comp. besides i. 15; xix. 12. Ver. 11. Comp. i. 39, 16. Not excluding those devoted to the most menial services, thus not even the Egyptian followers, Num. xi. 4. Ver. 12. עָבַר, to pass, enter, alluding to Gen. xv. 17 sq. (Jer. xxxiv. 18?), as also in unison with the national name (xv. 12), more distinctly than בּוֹא, with בְּ (2 Chron. xv. 12; Neh. x. 29; Ezek. xvii. 13) of the full, hearty, entire entrance. Schultz correctly says: that this covenant "is not so much between two parties as rather of one, into which the other has

only to enter or pass." Thus the interpretation of this chapter is clear, that it concerns "only a new declaration of the covenant at Horeb" (KEIL), a renewing of the covenant in a discourse, warning and exhorting to faithfulness to this covenant, and does not treat of the repetition of the ceremonial. And this corresponds entirely with the character of Deuteronomy. Thence אָלָה, from firm, be strong, of the confirmatory oath, usual in the forming of covenants (Gen. xxvi. 28), here nearly synonymous with בְּרִית, the oath of the covenant of God, and indeed predominantly upon the side of the curse against the transgressor, thus: the curse-oath, the oath-curse, designates the curse of the covenant (Num v. 21; Isa. xxiv. 6); and hence as עָבַר, so also כרת is connected with it. It is not as KNOBEL: "the obligation under oath of Israel to Jehovah." Ver. 13. Comp. xxviii. 9; xxvii. 9. Ver. 14 (v. 2 sq.). Moses in the charge or commission of God. Ver. 15. So comprehensive is the method of God with men (John xvii. 20; Acts ii. 39).—[The covenant was to embrace not merely the descendants of those now living, Israel in its generations, but in its true idea and apprehension, all nations—those far off.—A. G.]

4. Vers. 16-29. Since the covenant has connected with it the oath or curse, so in connection with xxviii. 27 there must be an intimation as to the consequences of an apostacy of the nation from him who will be its God (ver. 13), and all the more so, as Israel had a sufficient experience of other gods, both of their nothingness, and of their contagious nature notwithstanding. Thus ver. 16 confirms (כִּי) what has gone before, and lays the ground for what follows. What one may learn who dwells, goes through, *etc.*—[Literally: ye know what we dwelt, *i. e.*, what our dwelling there showed. Vers. 15 and 16 are not a parenthesis, as in the English version, but are closely connected with what precedes and follows.—A. G.]—Ver. 17. שִׁקּוּץ, the rejected, reprobate, hence abominable, used of the nature of idols, 1 Kings xi. 5. Similarly: גִּלּוּלִים, the separated, rejected, detestable. GES.: logs, blocks; OTHERS: dung, filth-idols; punning upon אֱלִילִים (the vain, nought)! Lev. xxvi. 30. Ver. 18. The power of such a spirit of the world; the danger is great, and your weakness not less (ver. 4). So! The discourse is indeed of individual men, but also of individual families, or of a tribe, and as if **this day** it might be true that such a שֹׁרֶשׁ, literally, the first shoots of a plant in the ground (deep, root-shoot), were already existing in Israel. ראשׁ, poison. GES.: of the poppy-head, ראשׁ. The heaped up, pointed. Here bitterness appears rather to form the transition to poison. Hence the connection with wormwood, Heb. xii. 15.—[The rosh appears to have been a poisonous plant growing in the furrows of the field Hos. x. 4, bitter, Jer. xxiii. 15, and bearing berries, Deut. xxxii. 32. Anything more definite is uncertain. The view of GESEN. is perhaps the most probable. See SMITH's *Bib. Dict., Am. Ed., Art. Gall.*—A. G.]—The heart turning away from Jehovah to heathen gods is at first compared to the root yielding this bitter evil fruit, and then ver. 18 is introduced, still more clearly speaking to itself in a soliloquy interpreted by God. The case supposed is of one who, when he heard the curse outwardly, nevertheless blessed himself inwardly; in whom thus the stubbornness of unbelief persuading itself of the utmost certainty of the very opposite of that which Jehovah had threatened against the idolater: hence caring for nothing, as seeing nothing, steadily follows the purpose of the evil lust. לְמַעַן, in the following proverbial expression (as in ver. 18 in the figurative), can scarcely be anything else than: so to say, saying. סָפָה, to remove, Isa. vii. 20; not precisely, to sweep off, Gen. xviii. 23 sq. It is not so much the results upon others which is spoken of as the person's own purpose with respect to himself. רָוָה is the richly saturated soul which has fully satisfied its lust. Hence the effort of one who has so apostatized is for a satisfaction which should remove the thirst; which should continually remove by satisfying, the constant desire. KNOBEL, KEIL: "To sweep away (to destroy) the saturated (who has drunk the poison) with the thirsty" (who is thirsting after it). (The feminine taken as a collective neuter. A transfer from the land to persons.) SCHULTZ: "to sweep in the saturated (filled with good things and courage) with the thirsting (in this respect), empty souls." BAUMGARTEN: "the watered and the thirsty, all the fruit of the land, all good and welfare, a total ruin." OTHERS: "to hurry away the righteous with the wicked (Prov. xiii. 25), understood even with reference to God;" or: that the over-sated, glutted may corrupt the temperate. The interpretation which regards ספה as to add, enlarge, is not to be thought of, as *e. g.* JOHLSON: "that the drunkenness may increase the thirst." Comp. not ROSENMULLER, but POOLE's *Synopsis*. To such a purpose now follows ver. 20 sq., the judgment of Moses resting upon the impossibility of any redeeming purpose in God in this case, and carried out to the most terrible completeness.—**Shall smoke** is not used as a stronger term for the bated breath, but rather as the veil and proof of the fire, which since Sinai is the standing expression for the righteousness of the Holy One in Israel. Comp. upon chap. iv. Comp. for the rest xxv. 19 (Num. xv. 30). Ver. 21 refers formally to the man, but passes essentially to the family and tribe (ver. 18). Ver. 22. Comp. Lev. xxvi. 31 sq. Ver. 23. Comp. Gen. xix.—[The ruin is both physical and spiritual; is true of the land and the people. But the description is borrowed from the locality of the Dead Sea and its surroundings. See KEITH's *Land of Israel*.—A. G.]—Ver. 24. An amplified continuation of ver. 22. The answer, ver. 25, is formulated by Moses, as if a reply by the questioners themselves. Ver. 26. Comp. xi. 28; iv. 19; xviii. 14. Jehovah would be the eternal portion of Israel. As Moses has inspired the previous answer, so ver. 29 is his closing word, as a drawing back, in pious submission, from so distant a look into

the future. Let us rest, he will say, upon the blessing and the curse, as God has revealed them to us; and it is actual doing, and not knowledge barely, which concerns us. The *puncta extraordinaria* over the לנו ולבנינו ע are emphatic.—[But what the emphasis is, is uncertain. The points are not inspired. And the emphasis, whatever it is, is a human interpretation, and no part of the text.—A. G.]

DOCTRINAL AND ETHICAL.

1. KURTZ: "The covenant in Moab rests upon the covenant at Sinai, and presupposes it. Although the generation of the wilderness was rejected, the covenant of the wilderness was not; it had remained even during the thirty-eight years of the rejection. Israel in the plains of Moab is a new generation, a renewed Israel, hence the renewing of the covenant; but they are the children and heirs of those at Sinai, and since that covenant was laid upon all the future generations of Israel, so now it has its renewal through the word. but without the covenant-sacrifices and meal."

2. The redemption from Egypt, the leading in the wilderness, and the entrance into the promised land, as it is introduced by the victories, ver. 7 sq., are three stages which have their spiritual reality also in Christ. Upon the one rests the faith, in the other the life, and for the last the hope of the spiritual Israel.

3. **Keep therefore.** Ver. 9 announces the obligation also of the covenant of God, whose sign and seal is holy baptism (Matt. xxviii. 20), an obligation which has its conscious renewing and acceptance in the confession of faith, in the so-called "confirmation."—[The allusion here is to the rite of confirmation as practised in the continental churches, corresponding very nearly to our term "uniting with the church."—A. G.]

4. In ver. 10 sq. the covenant appears in almost a New Testament form, yet the significant mark of the curse accompanies it, and moreover the expression reminds us of a mediatory sacrifice (Ps. l. 5): thus the fulfilling of that symbolized at Horeb, "the power of an endless life" (Heb. vii. 16) "the blood of Christ who, through the eternal Spirit, offered Himself without spot unto God, to purge our consciences from dead works to serve the living God (Heb. ix. 14) remains in expectation." Comp. J. H. MICHAELIS upon the passage.

5. The people of God is so connected with the covenant of God, that it must throughout, and over all, appear dependent upon God. Hence apostacy from Jehovah is the sin in Israel. Idolatry appears with it only as the external mould or form at the time; the essential inward reality is the self-hardening consciousness, whose occasional and changing fancies are the abominations of the idol worship. The self-righteousness of man, by nature, and in his whole life unrighteous before God, is not only a great evil, but literally destructive to men.

6. The transition from the individual to the whole, reveals the earnest look of Moses into the corrupt nature of Israel, and what he was solicitous about in the future of his people; at the same time we see therein the general truth that a little leaven leaveneth the whole lump (1 Cor. v.), and that the Christian Church also is under obligation to exclude the unbelieving and godless, through the office of the keys, for its own good. (*Heid. Cate.*).

7. "It is farther presupposed that in the future, even the heathen should attain to the knowledge of the Lord, and ask the reasons of that which He had done." SCHULTZ. Such a knowledge on the part of the heathen world, indeed, over against the judgment upon Israel, appears as the future of things, hidden in God, as His decree as to the end.

8. "We should be satisfied with what God has revealed to us of His will and nature in the law and gospel." PISCATOR. [The commands, promises, curses, blessings, and our consequent duty with all necessary truth, are perfectly clear. We may well rest with these.—A. G.].

HOMILETICAL AND PRACTICAL.

Ver. 1. LUTHER: "Moses must live until he has renewed the law with the other generation." STARKE: "Recall here the new covenant, where God has made with man, through the personal union, an indissoluble covenant of grace." Ver. 3. BAUMGARTEN: "As every good gift comes from above, so also the true sense of the Spirit and the flesh. Israel had shown itself through its own guilt, unsusceptible for such gifts, so that he immediately passes to an exhortation with respect to the same in ver. 9. Ver. 4: Give me eyes that I may see Thy rich grace—The wondrous works of God; the most wonderful: a hearing ear, a seeing eye. Prov. xx. 12.—Ver. 9. RANDGLOSSE: Without the Word of God all our doing is folly. Ver. 10 sq. PISCATOR: God's covenant demands obedience in all positions.—What a breadth and length, and depth and height, Eph. iii. 18. BERL. BIB.: "So Christ commands His gospel to be preached to every creature." Ver. 15 sq. Whoever has true knowledge, knows with whom he has to do (the living God) where He is (in the world) and how weak man is in himself. Ver. 19. RANDGLOSSE: "This is the godless word and thought; ay, hell is not so deep it has no want, the devil is not so awful as he is painted; which does boldly and eagerly all hypocritical deeds, and still looks for reward in heaven." STARKE: "It is a certain sign that a man is still under sin if he make light of the threatenings and judgments of God, abandons himself to his desires and lusts, sorrows not, but rejoices in past sins and in godless society, and will not know God, nor has any desire to serve Him, opposes himself to the punishment, and sins against his conscience." (Eph. iv. 19). TUB. BIB.: "As the dry earth must be watered, so the godless strives, as he would increase the sins for which he thirsts, to satisfy perfectly all his lust. Or as the drunkard seeks for means to quiet the unnatural desires and thirst, to be able above all else to keep himself drunken; so the godless seeks to make himself even worse than he is, as if even thirsting for evil, heaps up sin with sin. (Matt. xii. 43 sq.; Heb. vi. 8; 2 Pet. ii. 20)." "Self-deception and a false conception of the good estate of Christendom leads most men to

hell." Vers. 20, 21. STARKE: "Jesus also purges His threshing-floor. Matt. iii. 12." VOLNEY breaks out, "I have wandered through this desolated land. Great God! Whence so deplorable changes? Why has fortune turned this region so entirely into its opposite? Wherefore are so many cities laid waste? Why are these lands robbed of their former blessings?—A mysterious God, exercises His incomprehensible judgment! Beyond question He burdens this land with a secret curse." Ver. 25. Sin has destroyed the people, but it is the sin of apostacy from the way of God.—Ver. 27. RICHTER: "For eighteen hundred years till this day." Ver. 29. Comp. Rom. xi. 33. [WORDSWORTH: **Secret things.** "Especially God's counsel concerning Israel, both as to the choice of it by God, and its rejection and restoration, both as to its manner and time. *O Altitudo!* exclaims St. Paul. Rom. xi. 33."—A. G.].

CHAPTER XXX. 1-20.

1 AND it shall come to pass, when all these things are come upon thee, the blessing
and the curse, which I have set [given] before thee, and thou shalt call *them* to
mind [thou turnest it back (takest) to thy heart] among all the nations [heathen]
2 whither the Lord thy God hath driven thee, And shalt return unto the Lord thy
God, and shalt obey his voice according to all that I command thee this day, thou
and thy children, with all thine heart [with thine whole heart] and with all thy
3 soul; That then [And (So)] the Lord thy God will turn [turns back to] thy captivity, and have compassion upon thee, and will return [so turns he] and gather
[gathers] thee from all the nations whither the Lord thy God hath scattered thee.
4 If *any* of thine be driven out unto the outmost [If thy dispersion shall be at the
ends] *parts* of heaven, [even] from thence will the Lord thy God gather thee, and
5 from thence will he fetch thee: And the Lord thy God will [cause thee to return] bring thee into the land which thy fathers possessed, and thou shalt possess
6 it: and he will do thee good, and multiply thee above thy fathers. And the Lord
thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy
God with all thine heart, and with all thy soul, that thou mayest live [because of
7 thy life]. And the Lord thy God will put [give] all these curses upon thine ene-
8 mies, and on them that hate thee, which persecuted thee. And [But] thou shalt
return and obey the voice of the Lord, and do all his commandments which I com-
9 mand thee this day. And the Lord thy God will make thee plenteous [cause thee
to abound] in every work of thine hand, in the fruit of thy body, and in the fruit
of thy cattle, and in the fruit of thy land, for good: for the Lord will again [will
10 return to] rejoice over thee for good, as he rejoiced over thy fathers: If [For] thou
shalt hearken unto the voice of the Lord thy God, to keep his commandments and
his statutes which are written [the written] in this book of the law, *and* if thou
turn [for thou wilt turn] unto the Lord thy God with all thine heart and with all
11 thy soul. For this commandment which I command thee this day, it *is* not hidden
12 [too great, hard][1] from thee, neither *is* it far off. It *is* not in heaven [to say] that
thou shouldest [needest] say, Who shall go up for us to heaven, and bring it unto
13 us, that we may hear it [and cause us to hear it] and [we will] do it? Neither *is*
it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and
14 bring it unto us, that we may hear it, and do it? But [For] the word *is* very nigh
15 unto thee, in thy mouth, and in thy heart, that thou mayest do it. See, I have set
16 [given] before thee this day life and good, and death and evil; In that [Which] I
command thee this day to love the Lord thy God, to walk in his ways, and to keep
his commandments, and his statutes, and his judgments, that thou mayest live and
multiply: and the Lord thy God shall bless thee in the land whither thou goest to
17 possess it. But if thine heart turn away, so that thou wilt not hear [obey], but shalt
be drawn away [allowest thyself to be drawn away], and worship other gods, and

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 11. Literally, too wonderful for thee.—A. G.].

18 serve them; I denounce unto you [have I you informed] this day, that ye shall
surely[2] perish, *and that* ye shall not prolong *your* days upon the land, whither thou
19 passest over Jordan to go to possess it. I call [have taken to witness] heaven and
earth to record this day against you, *that* I have set before you life and death, bless-
ing and cursing [the blessing and the curse]: therefore choose life [so hast thou to
20 choose life], that both thou and thy seed may live: That thou mayest [To] love the
Lord thy God, *and* that thou mayest [to] obey his voice, and that thou mayest [to]
cleave unto him (for he [that] *is* thy life, and the length of thy days) that thou
mayest dwell in the land [upon the ground] which the Lord sware unto thy fathers,
to Abraham, to Isaac, and to Jacob, to give them.

[2] [Ver. 18. The Hebrew idiom expresses both certainty and totality.—A. G.].

EXEGETICAL AND CRITICAL.

1. Vers. 1-10. The conclusion of the last discourse of Deuteronomy. Hence ver. 1, the allusion to the blessing with the curse; for although the curse remains the last word, still Israel has not barely, in the fathers, commenced under the blessing, can ever exchange the curse for the blessing, but has lastly the conversion of the children in prospect. (Luke i. 16 sq). Comp. upon iv. 29, 30. (Lev. xxvi. 40 sq.). For the rest comp. xi. 26. This conversion, which alone takes off the curse of the law, we know as that in Christ. Gal. iii. 13, 10.—**Thou shalt call to mind.** SCHROEDER, **turnest it**, *i. e.*, all that is said, and all which it had experienced.—**The heart** (from לֵבָב, that which contracts itself) designates not only the innermost parts, but the chief organ of life, and hence the self-conscious will. (Luke xv. 17), iv. 39, (1 Ki. viii. 46). Comp. xxix. 3, 28, 64. Thus the consideration of its history on the part of Israel goes before the conversion, the return to the Lord, in hearty and perfect obedience. Ver. 2. (iv. 29). עַד, not אֶל, not barely the direction, but including the goal as one attained. "The return of the Lord to the captivity, while He had hitherto concealed His face from the wretchedness of His people" (HENGSTENBERG) follows ver. 3 upon the return of Israel. [The Sept. has the singular rendering, the Lord shall heal thy sins. —A. G.]. שׁוּב has as in verbs of motion, the goal of the return in the accusative, as in Ex. iv. 19, 20; Num. x. 36. In all the other places in which it occurs. as a proverbial expression, it is derived from this original passage. In any case this view suits the connection, and especially the parallelism with the return to the Lord, better than the other explanation. MEIER, KEIL: To put an end to the captivity, to turn the imprisonment. GES., HUPF., as already J. H. MICHAELIS, KNOBEL, in a transitive sense likewise, but questionable (since it gives the Kal the force of the Hiphil); to turn back the captivity, or the captives. שבות (שבית as it is alternately pointed by Masoretic punctuators) from שָׁבָה to sweep away, to lead captive, is an abstract form designating the condition. It is impossible, in this connection, to take the abstract for the concrete, since the leading back of the captives. the gathering of Israel from the heathen, appears as the consequence of את־שבותך—וְשָׁב. Comp. Jer. xxix. 14; xxx. 3, 18. As there the consideration of what had been experienced, *i. e.*, the bringing it back to heart, preceded the return of Israel to the Lord, so now, the leading back of Israel, the gathering of His people out from all the nations, follows upon the return of the Lord to His people. The expression, **have compassion upon thee**, which as is conceded, appears in the earlier prophets, and has no necessary connection therefore with the Babylonian exile, but as there used refers rather to the time of the Messiah, is moreover satisfactorily explained. (JOHLSON: "Or, so will—have compassion again upon thy captivity?") OTHERS: He will return with thy captives and, sq., (?). The repeated וְשָׁב resumes the thought of the first, and indeed as a return of Jehovah to His people, thus confirming the interpretation given above. **The gathering** is the resumption of the compassion, but now in its actual experience. KNOBEL (as xxiii. 14) and OTHERS:—**And gather thee again.** This gathering even from the remotest distance, ver. 4, is their restoration as a people, to which the restoration (ver. 5) to Canaan, the reference to the land of promise must follow; for Moses, from Genesis onwards, regards Israel in these two relations. To this stand-point of Moses, to which that taken by the prophets, and especially the apostles, is related as πνεῦμα to γράμμα—Moses knows only the entire conversion of Israel as a nation—corresponds now the blessing of the here announced enlargement. Its fulfillment through the Israel κατὰ πνεῦμα from all the ends of the world, as was perhaps intimated by the πνεῦμα Χριστοῦ in the prophets, first became clear after the outpouring of the Spirit, and is stated with peculiar clearness by Paul. [See also John xi. 51, 52, which seems to be in part a citation from the Sept. here.—A. G.]. But Moses comes also to this work of God upon Israel in ver. 6, comp. x. 16; (xxix. 3; Rom. ii. 29; Col. ii. 11 sq.; Jer. xxxii. 39; xxxi. 33; Ezek. xi. 19 sq.; xxxvi. 26), except that it is presented in the form of the Old Testament covenant sign. On the other hand, Acts ii. 38 sq.! Comp. further Rom. v. 5.—**That thou mayest live**; SCHROEDER: **because of thy life**; iv. 1. Life in every way, pre-eminently the true life (John x. 10).—[The promises in these verses have received their partial fulfilment again and again in the Jewish history. But whether the general conversion of the Jews is to be accompanied or followed by their return to the earthly Canaan, may be well regarded as uncertain. This passage, with others,

seems to point to a national and local return. The objection to this urged by KEIL, WORDSWORTH, that such a local return would be inconsistent with the promise to multiply them above their fathers, since the land could not well sustain a larger number than in the time of Solomon, is of little force. The land might easily be made capable of sustaining larger numbers if the Lord so pleased. But while there is no difficulty in the case if the restoration is promised, there is reason even in this passage for the opinion that these promises—as is certainly true in regard to the original promise made to Abraham, Gen. xvii. 6—are to be fulfilled to Israel, but not to the "Israel according to the flesh," but to the "Israel according to the Spirit." It is scarcely possible in any case to limit the promise in ver. 6. It is fulfilled as the Apostle teaches, Heb. viii. 16—quoting the words of Moses as repeated by Jeremiah—in the Gospel of Christ. The presumption is strongly against any such local restoration; but there is room for the diversity of views which prevail here, and for that comparison of the promises and predictions of the word of God, with His providences in relation to this wonderful people, which will ultimately give the clear solution.—A. G.]. Ver. 7. The reverse side of these acts of grace, in the manner of Gen. xii. 3. Viewed not merely as rods in the hand of God, but in their persecution of His people, as hating them, and thus haters of God, the judgment which at all times begins at the house of God, passes upon them. Ver. 8. **And thou,** sq; or: **And thou wilt again hear,** sq. SCHULTZ: A continuation of ver. 6, the human result of that work of God. But after ver. 7 there is no such continuation, since the thought in the verse is there closed, in the opposition which is stated. It rather resumes again, ver. 2, partly to supplement the hearing by the doing, and partly to illustrate in ver. 9 over against what was said in ver. 7 still to be performed, the good promised in ver. 5. Comp. xxviii. 11; iv. 63. SCHROEDER: **For return,** sq., or as in our version, **The Lord will again rejoice,** sq. The same parallel as vers. 2, 3. כִּי Ver. 10 expresses, in the connection, the condition, which is so much the more emphatic as it is repeated. The condition is, obedience and faithfulness to the law in all cases, and in case of disobedience or apostacy, sincere, hearty conversion. If the condition is not fulfilled on the part of the people (Matt. xxiii 37; Luke xiii. 34), when the national consciousness of Israel was just precisely the opposite (John xix. 15) the fulfillment of the promise for the people as such fails also. For the people as such, not for the seed in Israel (Isa. vi. 13), which it now was to the world; not for the ἐκλογή.

2. Vers. 11–14. The condition is the more earnestly insisted upon, as Moses (and thus he comes to the close of Deuteronomy) himself can say, that after his preaching of the law, Israel has no true excuse; he himself must condemn it (John v. 45). Ver. 11, (vi. 1; xvii. 8). The law as commanded Israel for the rule of righteousness, cannot be designated as extraordinary, difficult, for Israel, either with respect to its knowledge, or its fulfillment (1 John v. 3). But the main thought, that it is not far removed (neither unattainable generally, nor attainable only with great difficulty), is illustrated more fully in what follows. The heavens are not mentioned, ver. 12, "on account of their inaccessible height," SCHULTZ, KEIL, which is too external, nor even because the law "was so high, unintelligible, incomprehensible, and demands superhuman powers" (KNOBEL), which regards too much its inward, real nature, and has been said already; but historically, since the law has been announced through the revelation from God out of heaven (chap. iv.), there is nothing more concealed there. Ver. 13. The sea forms first of all the contrast to the heavens, the deepest depths (v. 8) to the highest heights; but here it is not to go down to its depths, but to cross to the further side of the sea. The contrast is between the divine concealment and that which is humanly remote, distant, *i. e.* belonging to the other side, the other world, as the realm of the dead (Rom. x. 7). The law has both its divine and human side; as to the latter, it was introduced, explained, made so clear to Israel by Moses, that as it does not need now first to be revealed, so neither does it require any further effort on the part of Israel to appropriate it. The law is Israel's nationality. Through it, it became a nation at Sinai, and it stands in it, and continues its national life through it, as is clearly shown in Deuteronomy. Thus ver. 14: **not far,** but **very nigh unto thee,** since Israel had not only heard it, thus could and should talk of it (vi. 7), but had expressly confessed it with its mouth (chap. xxvii.; Rom. x. 9). Moses indeed could suppose nothing else than that his preaching the deuteronomic discourse had brought the law home to the heart of the people (comp. iv. 9; xi. 18 sq.).—[As to the exposition of these words in Rom. x., comp. DOCT. and ETH. 7.—A. G.]

3. Vers. 15–20. Ver. 15 as xi. 26 sq., comp. iv. 3 sq. Not only that **thus setting before** them includes all prosperity and salvation with life, and all adversity and ruin and the like with death; but (as epexegetical) Israel's morality is its life, and its immorality its death. This thought distinguishes this verse from ver. 19, and agrees well with ver. 16, where the good was announced which leads to life (comp. vi. 5; viii. 6, 1), as ver. 17 announces the evil (xxix. 17; iv. 19) which, ver. 18, brings death (iv. 26; viii. 19). In ver. 19 now life and death appear as blessing and curse. And finally, ver. 20 (comp. vers. 15, 16), what or who (Jehovah) conditions the life and permanence of the nation. Comp. further iv. 4; x. 20; xi. 22. The conclusion, the head and point of the whole—["**He is thy life,** that is Christ, see John xiv. 6; 1 John v. 12, 20; Deut. xxviii. 66; Rom. x. 4-9, which is the best exposition of this text." WORDSWORTH.—A. G.]

DOCTRINAL AND ETHICAL.

1. It is thoroughly Mosaic that the land of Canaan, and Israel as a nation, are retained in sight in this outlook. But whether the *restitutio in integrum* of the Jews "is incontestably regarded by Paul, Rom. xi., as national" LANGE. Pos. Dog., p. 1266, appears the more questionable,

since in that case there is no μυστήριον referred to in Rom. xi. 25, as this lies clear and on the surface in the passage here.

2. The mystery of the apostle is much more the mystery of Israel, that as Christ is the true Israel, so the true Israel is the humanity in Christ (Gal. iii. 29: 1 Pet. ii. 9, 10).

3. Moses undeniably so announces the dispersion of Israel, that the Roman dispersion may be included, and on the other side it is true that the return from the Babylonian captivity cannot be regarded as the fulfilling of the here foreseen **gathering**. There remain thus only two views: either we may understand it according to the letter, and then "the conversion of the nation in the totality of its tribes or remnants of tribes" (LANGE upon Rom. xi. 25 sq.), must be still future; comp. the express statement by HOFMANN (*Schriftbeweis*, 2d Ed. II. 2, p. 88 sq.), or we may understand it according to the spirit, and then both the nationality of Israel, is that of the people of God, *i. e.*, of the New Testament Church, composed of Jew and Gentile, and the land of Canaan, the earth under the new covenant. It will not do to understand that literally, and this spiritually, as is done by V. GERLACH upon this passage.

4. The direction to the correct understanding which Lev. xxvi. 42 sq offers reaches on to the covenant, comp. especially ver. 45 with Jer. xxxi. 32, with which also (more especially Jer. xxxi. 33) vers. 1, 2, 6, in this chapter agree, namely, to the New Testament economy after the Old Testament economy has passed away through its fulfillment in Christ and the Christian Israel. With the ἰσραὴλ κατὰ σάρκα both as to the nationality and as to Canaan, the εἰς τέλος has come, even to the uttermost, as Paul testifies, 1 Thess. ii. 16, before the destruction of Jerusalem by the Romans.

5. So also we must bear in mind for a correct understanding that those among whom Israel was scattered, appear as his enemies, his haters, ver. 7, which, in the sense at first at least conceivable, does not apply to the Christianized nations, while the destructive curse has been actually fulfilled upon the Assyrians, Babylonians and Romans, which permits us to infer a fulfilling (*i. e.* according to the Spirit), even the conversion of Israel, as it has actually occurred in the manifestation of Christ and through the testimony of the Spirit in His apostles.

6. "A testimony that grace and mercy run side and side with the wrath of God, and overcome the wrath, so far as we return and truly repent." PISCATOR.

7. When Paul, Rom. x., contrasts the righteousness which is by faith with the righteousness which is by the law, that is at the same time a contrast between Moses and Moses, or between the earlier and deuteronomic lawgiving. But he may so much the more regard Moses here, ver. 12, as speaking of the righteousness by faith, since Moses in this whole chapter uses essentially and truly evangelical language. He speaks from faith for faith; the former truly when he generally entertains such a prospect for Israel; the latter especially where he takes into view the return of Israel to itself, its return to Jehovah, its new birth and conversion, as this can come to pass upon no other than the Messianic back-grounds.—[The passage in Rom. x. goes further than this. The apostle not only applies the words of Moses here, but expounds them. He gives their true and full interpretation. However near the law may have been brought to man, the word **is very nigh unto thee and in thy heart** only, in the preaching of the gospel and the righteousness which is by faith. The heart is so estranged from God, "that the objective nearness and ease of the commandment are never realized by any one until the heart is renewed." It is by the word of faith, the gospel of the grace of God, that they become practicable to us. The question is not, as WORDSWORTH well says, "whether Moses understood all that St. Paul deduces from his words. But it cannot be doubted that the Holy Ghost, who spake through St. Paul, has given a correct view of what was in his own divine mind when he spake through Moses these words." "The word of which Moses speaks as being in the heart is not only the word of faith preached by the apostles of Christ, but the Incarnate Word, the Word who came down from heaven, and has risen like a second Jonah from the depths of the sea, even from the lowest gulf of death. See Rom. x. 6-9, where, adopting the words of Moses here, the apostle says: 'If thou shalt confess with thy mouth the Lord Jesus Christ, and believe in thy heart that God raised him from the dead, thou shalt be saved.'"—A. G.]

8. Paul the true "Deuteronomiker," *i. e.* according to his profound and inward understanding of the words of Moses.

9. "The inability for good is not physical, but moral, the inability of the will." V. GERLACH.

10. The spiritual nature of the law as well as its gracious character, appears as we look backwards to the law imprinted in the divine image, or inwards to the law written upon the conscience, and forwards to its full realization in Christ. Coming from God it must lead to God.

11. The demand **to choose life**, although it turns upon or relates to the possibility of knowledge, is still no mere process of reasoning, still less an empty phrase as to strength and ability; but as through the revelation of God and the preaching of Moses, Israel must necessarily judge that life is the only thing to be chosen, so to the upright the choice must be successful. The demand is at the same time a promise.

HOMILETICAL AND PRACTICAL.

Ver. 1 sq. STARKE: "The best method of turning away punishment, or ameliorating it, is the true conversion of heart. A beautiful description of true repentance." The three great steps: experience, consideration, faith —CRAMER: "Saving repentance involves not only a recognition of sin and a hearty sorrow for it, but an apprehension of the mercy of God with true faith, and an earnest effort to reform the life and to obey the voice of God."—Ver. 3. If thou turnest to me, so I will to thee; as thou to me, so I to thee. BERL. BIB.: God is pure love and compassion. Ver. 4 sq. The hand of God's

love is stretched out in all places to the returning penitent. Love is in a true sense His omnipresence. CRAMER: "No one has fallen too far, or is too widely removed." — Ver. 6. SCHULTZ: "The first conversion is only the rescuing of one in danger of death. But God gives more." CALVIN: "What God offers in the sacraments depends upon the secret efficacy of His Holy Spirit." Ver. 9. STARKE: The repentance of the poor sinner gives true joy in heaven, Luke xv.—Ver. 14. BERL. BIB.: "The essential word of life is the Lord." CRAMER: "When we through faith and conversion have attained the evangelical righteousness in Christ, then the commandments of God are not grievous, then we keep His commandments, and do what is pleasing to Him, 1 John v. 3; iii. 22."—Ver. 20. The question as to our relation to God concerns the very existence of men.

The Surrender of Office and Work as a Pause to the Third Discourse.

CHAPTER XXXI. 1–30.

1, 2 AND Moses went and spake these words unto all Israel. And he said unto
them, I *am* an hundred and twenty years old this day; I can no [I will not be
able] more go out and come in: also [and] the Lord hath said unto me, Thou
3 shalt not go over this Jordan. The Lord thy God, he will go over before thee,
and he will destroy these nations [Gentiles] from before thee, and thou shalt pos-
4 sess them: *and* Joshua he shall go over before thee, as the Lord hath said. And
the Lord shall do unto them as he did to Sihon, and to Og, kings of the Amorites,
5 and unto the land of them, whom he destroyed. And the Lord shall give them
up before your face, that ye may do unto them according unto all the command-
6 ments which I have commanded you. Be strong and of a good courage [firm],
fear not, nor be afraid of [tremble before] them: for the Lord thy God, he *it is* that
7 doth go with thee, he will not fail thee, nor forsake thee. And Moses called unto
Joshua, and said unto him in the sight of all Israel, Be strong and of a good cou-
rage [and firm]: for thou must [shalt] go with this people unto the land which
the Lord hath sworn unto their fathers to give them; and thou shalt cause them
8 to inherit it. And the Lord, he *it is* that doth go before thee; he will be with
thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.
9 And Moses wrote this law, and delivered [gave] it unto the priests the sons of
Levi, which bare the ark of the covenant of the Lord, and unto all the elders of
10 Israel. And Moses commanded them, saying, At the end of *every* seven years, in
the solemnity of the year of release [year of Jubilee], in the feast of tabernacles,
11 When all Israel is come [In the coming of all Israel] to appear before [by over
against the face of] the Lord thy God in the place which he shall choose, thou
12 shalt read [proclaim] this law before all Israel in their hearing. Gather the peo-
ple together, men, and women, and children, and thy stranger that *is* within thy
gates, that they may hear, and fear the Lord your God, and observe to do all the
13 words of this law: And *that* their children which have not known [do not yet
know] *anything*, may [shall] hear, and learn to fear the Lord your God, as long
14 as ye live in the land whither ye go over Jordan to possess it. And the Lord said
unto Moses, Behold, thy days approach that thou must die [near are thy days to
die]: call Joshua, and present yourselves in the tabernacle of the congregation,
that I may give him a charge. And Moses and Joshua went and presented them-
15 selves in the tabernacle of the congregation. And the Lord appeared in the
tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door
16 of the tabernacle. And the Lord said unto Moses, Behold, thou shalt sleep [mar-
gin: liest down] with thy fathers, and this people will rise up, and go a whoring
after the gods of the strangers of the land [of the foreign land][1] whither they go *to
be* among them, and will forsake me, and break my covenant which I have made
with them.

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 16. SCHROEDER's suggestion here adds nothing to our version, which is literal, and conveys the full sense of the original.—A. G.].

17 Then [And] my anger shall be kindled against them in that day, and I will for-
sake them, and I will hide my face from them, and they shall be devoured [for a
consumption] and many evils and troubles shall befall [margin: find them] them,
so that they will say in that day, Are not these evils come upon [have they not
18 found us] us, because our God *is* not among us? And [But] I will surely [or still]
hide my face in that day for all the evils which they shall have wrought, in that
19 [for] they are turned unto other gods. Now therefore [And now] write ye this
song for you, and teach it the children of Israel; put it in their mouths, that this
20 song may be a witness for me against the children of Israel. For when I shall
have brought [For I will bring][2] them into the land which I sware unto their fath-
ers, that floweth with milk and honey; and they shall have eaten [they eat] and
filled themselves, and waxen fat; then will they [and] turn unto other gods, and
21 serve them, and provoke [reject, despise] me, and break my covenant. And it shall
come to pass, when many evils and troubles are befallen [shall find] them, that this
song shall testify against them [margin: before them] as a witness: for it shall not
be forgotten out of the mouths of their seed: for I know their imagination which
they go about [margin: do][3] even now, before I have brought them into the land
22 which I sware. Moses therefore wrote this song the same day, and taught it the
23 children of Israel. And he gave Joshua the son of Nun a charge, and said, Be
strong and of a good courage [firm]: for thou shalt bring the children of Israel
24 into the land which I sware unto them: and I will be with thee. And it came to
pass, when Moses had made an end of writing the words of this law in [upon] a
25 book, until they were finished, That [Then] Moses commanded the Levites which
26 bare the ark of the covenant of the Lord, saying, Take this book of the law, and
put it in [by] the side of the ark of the covenant of the Lord your God, that it may
27 be there for a witness against thee. For I know thy rebellion [obstinacy], and thy
stiff neck: behold, while I am yet alive with you this day, ye have been rebellious
28 against the Lord; and how much more [will ye be] after my death? Gather unto
me all the elders of your tribes, and your officers, that I may [and I will] speak
29 these words in their ears, and call heaven and earth to record against them. For
I know that after my death ye will utterly [surely] corrupt *yourselves*, and turn
aside from the way which I have commanded you; and evil will befall [meet] you
in the latter days; because ye will do evil in the sight of the Lord, to provoke him
30 to anger through the work of your hands. And Moses spake in the ears of all the
congregation of Israel the words of the song until they were ended.

[2] [Ver. 20. Hiphil, I will cause them to come. The construction is more direct and simple than in our version.—A. G.].
[3] [Ver. 21. Literally: Is doing, denoting the process already going on, and one which would continue.—A. G.].

EXEGETICAL AND CRITICAL.

1. It forms as it appears a third last **Selah**, comprehending the two earlier. In the first Pause we have the designation of the cities of refuge on the east of the Jordan, that the office of Moses as rescuing life might clearly appear; in the second, the setting up of the monumental stones on the west of Jordan, as Moses' work is to place the law in the life of Israel. The office and work, which now in the third pause are surrendered, relate therefore to the whole land of the chosen people.

2. Vers. 1-8. The close. 1) In reference to Moses himself. Vers. 1, 2. **And Moses went,** ver. 1, is not a continuation of xxix. 1 (Hengst. speaks further, proceeds); the Sept. gives a sense better suited to the connection, completed, closed his discourse. It is literally either **went away** (Baumgarten: into his tent where he composed his written discourses, brought up to the last point, ver. 9), comp. ver. 14; then we must supply, and after he came again, **he spake**; or in order to emphasize the personal close, after the actual, the literal discourses were closed with chap. xxx.; *i. e.*, **and he came,** entered, after his previous retiring from sight. Schultz supplies: anew, "or it is spoken still once more of the discourses generally. (i. 1; iv. 45; v. 1; xxvii. 1)." It is essentially as if it were: **he prepared himself and spake.** [The Bib. Com. regards the word as redundant, but it is better to take it as Schroeder and Keil, prepared himself, rose up, or began.—A. G.]. Ver. 2. Comp. xxxiv. 7 (Ex. vii. 7). The apparent diversity is only that between the personal perception of Moses, the presentiment of his death, and the view of his contemporaries, chap. xxxiv. Does he say היום with respect to his birth-day? The announcement of his age stands by itself, and has no necessary influence upon what follows, which rather has its ground in the last clause of the verse. אוכל also may be regarded as intimating that in the future, with such an age, he would not be able.—**Go out and come in** does not designate the leadership of Moses,

but his personal work (xxviii. 6) and here only that. It is not therefore to draw attention, SCHULTZ, to any failing, declining strength לְפְנֵי. Comp. xxvii. 17. The thought is completed first in the last clause of the verse. Comp. besides, upon i. 37; iii. 26. Vers. 3-6: 2) In reference to Israel. It closes his years of wandering under the leading of Jehovah. Comp. ix 3, 1.—**He** not directly in opposition to Moses, but emphatically pointing away from Moses to the Lord. Joshua would naturally stand as the one opposed to Moses, but he is rather placed by the Lord as the successor, the continuation to Moses. Hence, as the law-giving is both of Moses and of God, so also the emphatic expression here is equally suited to Joshua and to Jehovah. Comp. iii. 28. Ver. 4. Comp. ii. 3. Ver. 5. Comp. vii. 2. Ver. 6. Comp. xx. 3 and iv. 31. Neither suffer them to sink down, thus to leave them without His guiding hand, nor indeed entirely forsake them (Heb. xiii. 5).—Vers. 7, 8: 3) In reference to Joshua: "the last words from Moses to him." (SCHULTZ). Ver. 7. Solemnly as it is formally **in the sight of all.** Comp. i. 38; iii. 28. What was formerly said to the people is here addressed to its leader; for what is becoming to them, is not only also becoming to him, but is first truly incumbent upon him. Ver. 8: as ver. 6. Comp. still i. 21.

3. The handing over of the Mosaic work. Vers. 9-13. Comp. Intro., § 2. The **writing** on the part of Moses, ver. 9, is made prominent indeed because such prominence was generally necessary with respect to the priests, *etc.*, but particularly necessary for the special charge, ver. 10 sq. The significance of the written, fixed form, thus appears already from both classes of officials, the ecclesiastical and the civil, who as permanent, and thus distinguished from the temporary activity of Joshua, come into view with regard to the law. For the priests see Intro., § 4, I. 22. Both the construction with אֶל, and the mention **of all the elders of Israel,** to whom the literal giving would be out of place, as also the whole connection, evidently shows that the **giving of** the book by Moses is not to be understood of the material book, literally given out of the hand, but as a formal assignment, or an addressing of the law to these persons. Both officers are necessary for the charge, ver. 10; the priests for the law, the elders for the people. Comp. xv. 1. מוֹעֵד is a definite time (Ex. ix. 5), SCHULTZ: the time at which the year of release began; KEIL: the festival time of the year of release, since he places the tabernacle feast at the expiration of the civil year (Ex. xxiii. 16), KNOBEL: the specified time of the sabbatical year, and indeed at its close. It might designate also the festal gathering (ver. 11). SCHULTZ: "That the people might thereby be incited to spend this year of rest in their employment with the word of God." BAHR: "It was not intended for this purpose, but as a solemn promulgation of the fundamental law of the State, of the embodied covenant with Jehovah, and at the same time for the leading back and restoration, so far as departures had found entrance into the life of the people;" which at all events is better suited to what follows than the view of KEIL, that "it was for the purpose of quickening and refreshing the people with the law, *etc.*, in order to make the law beloved by the people as a gracious gift of God," an entirely subjective aim and purpose according to the experience of David, Ps. xix. Moses neither emphasizes the propriety of the sabbatical year, nor signalizes its idea, nor even generally the idea of the feast of tabernacles, but what was opportune for the required reading of the law, *i. e.*, ver. 11: the gathering of the whole people at the place of the sanctuary (chaps. xii., xvi.). **Thou,** *i. e.*, the priestly and civil magistrate who represents Israel. According to Neh. viii. 1, the priest Ezra. [We learn also from this passage in Neh., not only that Ezra read in the book of the law day by day, but that the book of the law was the Pentateuch, not merely Deuteronomy, since Ezra had actually read from the earlier portions of the Pentateuch. Comp. Neh. viii. 14, 15, with Lev. xxiii. 4, 40. See also HENGSTENBERG, *Authen.* II., pp. 158-163, and KEIL, who well says, "Ezra did not regard the book of Deuteronomy like the critics of our day, as the true national law book, an acquaintance with which was all that the people required."—A. G.]. According to the Talmud: the king. But ver. 12 expressly requires the gathering of all the people in all its parts for this purpose. The object of the ordinance is here clearly and fully declared. Although that object was elsewhere (vi. 6 sq.; xi. 18) sought, yet it is cared for here in the most solemn and public manner. So that every excuse, over against this solemn testimony of the law, even the natural ignorance of the children, ver. 13, may fall away. Comp. further iv. 10.

4. Vers. 14-23. After the Mosaic close, there follows now immediately the divine conclusion, and in the same order or succession of thought, as 1-8: Moses, Israel, Joshua. Ver. 14 is connected with ver. 2, as to Moses, and the actual approach of his death gives the middle term between what is there said and what is here required. Comp. Gen. xlvii. 29. **That I may give him,** is the new stage, the directly divine appointment, in distinction from ver. 7 sq. and Num. xxvii. 16 sq. Moses goes to the appointed place, Joshua alone with him. We need not suppose that either Israel or its representatives were dismissed (SCHULTZ); it would have been more solemn still if the people in the meantime remained before the tabernacle and awaited the return (Luke i. 10). HERXHEIMER: "Here, for the first time, Joshua stands by the side of Moses before the God who reveals Himself." Ver. 15. Comp. Ex. xiii. 21; xl. 34; Num. xii. 5; Ex. xxxiii. 9. The pillar of cloud stands high over the entrance. Since in ver. 16 the discourse is still addressed to Moses, it resumes again his death (Gen. xlvii. 30; John xi. 11; 1 Thess. iv. 13), which also serves to introduce what follows, and appears once more in reference to the people of Israel (ver. 3). The people appear as only restrained, kept down. Its nature is to rise up again as soon as possible. זָנָה—to turn aside, especially from a wife, thus to commit adultery, to run after many paramours, *etc.* (Ex. xxxiv. 15 sq.; Lev. xvii. 7; xx. 5 sq.; Num.

xiv. 33; xv. 39), Jehovah the husband of Israel, the covenant a marriage covenant. נֵכָר of the strange foreign land (Gen. xxxv. 2; Josh. xxiv. 23), not as KNOBEL, KEIL, foreign gods of the land, since that would have been the same as other gods. It rather calls attention to the fact that Canaan, because of its past idolatrous nature, is a rejected (נכר) land (ix. 4 sq.). Upon **forsake me** comp. vers. 6, 8 (xxxii. 15 sq.); and for the rest, Gen. xvii. 14; Lev. xxvi. 15 (Num. xv. 31). Ver. 17. Comp. xxix. 26 (vii. 16). Others: Many and pressing (oppressive) evils. Israel must pronounce its judgment with its own mouth. SCHULTZ: "They were attributing their necessities and distress to his want of power rather than to his righteousness; the Lord protracts their sorrows to bring them to a better mind" (?) What follows does not necessarily imply this thought, for although there is a confession of guilt, it is only, or very much external and formal. But hence the position of the Lord in ver. 18. הנה and מני, as they have turned away from me, so I from them (xxx. 17). Ver. 19. The association of Joshua with Moses in the writing (see *Introd.* § 2) shows the significance of the written document also for the future consequences; Israel endures upon the progressive revelation of God—for the **this** here evidently refers to the song which follows in chap. xxxii.—but, at the same time, in the manner there intimated, *viz.*, that the divine revelation must be ever deposited in writing. ("In ver. 16 sq. it was intimated that the song should spring up in the mind of Moses out of the Spirit, which Jehovah, when He announced to him the coming conduct of the people, had breathed upon His servant, and with which he was filled; there is no revealing word of the Lord, which was not accompanied by the efficacy of His Spirit." SACK.) **Now therefore**—in view of such a future, Joshua also must know from the outset, and indeed from God Himself, with what a people he had to deal, that he might not give himself up to any delusion, but rather in his leading of the people keep their apostacy in mind. Nevertheless, Moses remains the leader of the people while he lives. As xxx. 14, the law generally, so also this song added to it should be sung for a testimony to the Lord against Israel (Luke xix. 22). Comp. ver. 26. Ver. 20 sq. forms the fuller basis and carrying out of the testimony of the song, through what Jehovah had done for Israel, and what Israel had done in return. Comp. vi. 10 sq.; viii. 7 sq.; vi. 8 (xxxii. 15). What grace turned to license! **Provoke**—despise, reproach, reject me, Num. xiv. 11. Comp. ver. 16. Ver. 21. Comp. ver. 17. **Testify.** SCHROEDER. **Answer**, xix. 16. To the law, to Moses himself (John v. 45, 47), there is still now another witness (xvii. 6) [against; literally, before his face]. Israel should hold the court against itself even (Gal. ii. 11; Acts xxv. 16), and indeed down to the very latest Israel (their seed). The power and significance of a sacred song confirmed by God Himself. [Comp. Col. iii. 16.—A. G.] Song against imagination (Gen. vi. 5; viii. 21). Ver. 22. An insertion of the performance of the command immediately (SCHULTZ:) as often occurs, *e.g.*, Ex. xii. 50, not only on account of the great importance of the song, but especially because of the immediate divine conclusion, and hence also barely, **Moses wrote**, *etc.*—and then the transition from Moses and Israel to the third stage or person, to Joshua (vers. 7, 8). Ver. 23. **And he.**—Comp. ver. 14. With this the revelation in the tabernacle closes—and according to HENGSTENBERG, KEIL, at the same time, the autographic work of Moses. Comp. on the contrary, SCHULTZ, pp. 88 and 646.

5. Vers. 24–30. The final surrender of the Mosaic work for its preservation and introduction to the following song. Upon ver. 24 comp. Num. xvi. 31 and *Introd.* § 2. Upon ver. 25 comp. x. 8 and *Introd.* § 4, I. 22. [It is clear that the Levites here are the priests, the sons of Levi, who alone could so freely approach or touch the ark. For although the Kohathites bore the ark through the wilderness, it was still as prepared by the priests; and on all solemn occasions it was the priests who bore the ark. See Josh. iii. 3; iv. 9, 10; viii. 33; 1 Kings viii. 3.—A. G.] Ver. 26. **In [at] the side**—not in the ark, where were the two tables of stone (Ex. xxv. 16; xl. 20), "but as a commentary upon the decalogue, it was to have its place outwardly as an accompaniment"—KEIL, 1 Kings viii. 9; 1 Sam. vi. 8, 11, 15; 2 Kings xxii. (*Introd.* § 4, II.). Comp. further vers. 19 and 21. Ver. 27. Comp. i. 26, 43; ix. 7, 23 sq. [While Moses appears to have handed over the book with these words, it was simply the words of this law (ver. 24), and it does not therefore in the least conflict with the theory that Moses himself wrote the song, and the blessing which follows. It is only a special part of his work which was then finished and delivered.—A. G.] Thus the song is introduced. The persons addressed ver. 28 are the Levites—those who came together or had remained together for the foregoing purpose (ver. 14). **Gather** (ver. 12) may be here not any new peculiar calling together, but directed on account of the here added **officers** (comp. upon i. 15). KEIL. "Because the civil authorities must take care that the whole people should learn the song." They are rather regarded as the representatives of the people (iv. 26; xxx. 19). **Heaven and earth**—verbally according to the beginning of the following song—really because of its whole enunciation. Ver. 29. A communication of that revealed in the tabernacle, but not at all superfluous (KNOBEL). Comp. iv. 16, 25; ix. 12; iv. 30. Evil on account of evil, iv. 28 (xxvii. 15). Ver. 30. It is not said that he read it. (J. H. MICHAELIS: *recitavit ex scripto.*)

DOCTRINAL AND ETHICAL.

1. The parallel to Moses here, in 2 Peter i. 12 sq.

2. "A hundred and twenty years is the limit of life (Gen. vi. 3) for the sinners of the old world. As the mediator and bearer of the law, Moses must experience the whole strength of the divine righteousness." BAUMGARTEN. "This was the noticeable age of Moses, of which forty years were spent in Egypt, forty in Midian, and forty in the wilderness." BERL. BIB.

3. The thorah, from יָרָה, to scatter, spread, *e.g.*, the hand, in order to point to any thing, is

instruction, ver. 12. The appointment at the end of the Sabbatical year prefigures the intimation, Heb. iv. 9.

4. The days of birth and death are times fixed by God.

5. The death of believers is even in the Old Testament a falling asleep.

6. The relation of the wife to her husband, that of total dependence, is very instructive as to the correct understanding of the covenant of God.

7. How personally the covenant relation on the part of God declares the symbolism of the divine face, vers. 17, 18.

8. Roos calls the song "a majestic song." because "the only one flowing directly from the mouth of the Lord."

9. "Psalms and spiritual songs serve for the confession of sin, for consolation to the troubled heart, and to remind us how we should order our life, so that we may please God, particularly to call upon Him and praise Him." Piscator.

10. It is to be observed that the evil upon Israel, ver. 29, coincides with the salvation of the world.

11. ["The book so received, so secured, so guarded, was not to be kept secret, but to be published by open reading in the ears of all Israel." Wordsworth.—A. G.]

HOMILETICAL AND PRACTICAL.

Ver. 1 sq. The faithfulness of Moses to his office, even to the end. Ver. 2. Osiander: "If we should live equally long, still we must die, and often when we least expect to do so." Starke: "A Christian should put his affairs in order before his end comes." Ver. 8. Zinzendorf: "The most important condition in all the undertakings under the Old Testament is that the Lord thy God be with thee: unless He goes with us, we may not go. Paul shows that the same desire dwelt with him: the Lord stood by me. But the declaration of the Saviour is most express—I am with you unto the end of the world —whence we are justified in thinking and speaking of Him as present." Ver. 4. Cramer: "If God promises that He will do any thing, He confirms it by examples from what He has already done." Ver. 7 sq. Berl. Bib.: "It is well when subjects and rulers mutually seek the blessing of God." Osiander: "Soldiers should not rely upon their power and strength, but should lay their hopes upon God." Ver. 13. Starke: "The Scriptures should be taught even to the little children." Ver. 15. Starke: "Where two or three are gathered in the name of Christ, there He is in the midst of them." Zinzendorf: "But we have other eyes. Every child of God has spiritual senses, without which he cannot enter the kingdom of God, and with which he knows inwardly and truly the Saviour." Ver. 16. Starke: "God knows all things and understands the thoughts of men afar off, Ps. cxxxix." Ver. 19. Zinzendorf: "It is an old and well-known fact that the song is the best method of bringing the truths of God into the heart, and of preserving them there." Ver. 20. Starke: "We should not be secure in favorable circumstances; Lord, give me only my allotted part, Prov. xxx. 8." Ver. 22. V. Gerlach: "Moses thus has occasion to place his own testimony beneath his work, that he has written down the whole law." Ver. 24. Starke: "The sacred scripture is not incomplete, 2 Tim. iii. 16." Ver. 26. Cramer: "God's word is the blessed accompaniment and the true treasure of the Church." Upon ver. 29 comp. Acts xx. 29. Ver. 30. V. Gerlach: "A precedent for many predictions of the prophets."

THE SUPPLEMENTS.

Chaps. XXXII—XXXIV.

THE DIVINE SONG OF MOSES.

Chap. XXXII.

1 Give ear, O ye heavens, and I will speak;
And hear, O earth [hear shall the earth] the words of my mouth.
2 My doctrine shall drop [Let my doctrine drop] as the rain,
My speech [words] shall distil [flow] as the dew,
As the small rain [showers] upon the tender herb [grass],
And as the showers [rain-drops] upon the grass [herb];
3 Because [For] I will publish the name of the Lord:
Ascribe [give] ye greatness unto our God.
4 *He is* the rock, his work *is* perfect [The rock, perfect is his work];
For all his ways *are* judgment [right];
A God of truth [faithfulness] and without iniquity [deceit],
Just and right *is* he.

5 They have corrupted themselves[1] [corruptly act against him],
Their spot *is* not *the spot* of his children [sons]:[2]
They are a perverse and crooked generation.
6 Do ye thus requite the Lord,
O foolish people and unwise?
Is not he thy father [?] *that* hath bought thee?[3]
Hath he not made and established [prepared] thee?
7 Remember the days of old,
Consider the years of many generations [of generation and generation]:
Ask thy father – and he will show thee;
Thy elders [thine old men] and they will tell thee.
8 When the Most High divided to the nations [Gentiles] their inheritance,
When he separated the sons of Adam [men],
He set [firm] the bounds of the people
According to [with reference to] the number of the children of Israel.
9 For the Lord's portion *is* his people;
Jacob *is* the lot [cord] of his inheritance.
10 He found him in a [the] desert land [land of the desert],
And in the waste[4] [waste, the] howling [of the steppe] wilderness;
He led him about [surrounded him], he instructed him,[5]
He kept him as the apple of his eye.
11 As an [As the] eagle [, he] stirreth up her [his] nest,
Fluttereth [settles] over her [his] young,
Spreadeth abroad her [his] wings,
Taketh them, beareth them on her [his] wings [pinions]:
12 *So* [*om. So*] the Lord alone did lead him,
And *there was* no strange God with him.
13 He made him ride [drive] on [over] the high places of the earth,
That he might eat [And eat] the increase [fruits] of the fields;
And he made him to suck honey out of the rock,
And oil out of the flinty rock;
14 Butter [cream] of kine, and milk of sheep [the flock],
With [the] fat of lambs,
And rams of the breed [sons] of Bashan, and goats [bucks],
With the fat of the kidneys of wheat;
And thou didst drink the pure blood of the grape [blood of the grape, even wine].
15 But Jeshurun waxed [was] fat, and kicked.
Thou art waxen [Thou becamest] fat, thou art grown thick,
Thou art covered *with fatness* [art full, gross];
Then he forsook [And forsookest, rejected] God, *which* made him,
And lightly esteemed [despised] the Rock of his salvation.
16 They provoked him to jealousy, with [through] strange *gods*,
With abominations provoked they him to anger.
17 They sacrificed to devils [shedim[6]], not to God [which were not God],
To gods whom they knew not,
To new *gods that* came newly up [from near at hand],
Whom your fathers feared not [did not shudder at].

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 5. Margin: He hath corrupted himself.—A. G.]

[2] [Ver. 5. Margin: That they are not his children; that is, their blot. SCHROEDER, more literally: not his children—their spot—taking מום in the moral sense, as equivalent with stain or blemish.—A. G.].

[3] [Ver. 6. The word used here denotes rather the founding, or perhaps redeeming, and thus acquiring for himself.—A. G.]

[4] [Ver. 10. ובתהו, without form, Gen. i. 2.—A. G.]

[5] [Ver. 10. Literally: took thought for him. SCHROEDER supplies nothing after the נשר, and makes כְּ open the sentence, and the apodosis begin at once: as the eagle, He, *etc.*—A. G.]

[6] [Ver. 17. Shedim. SCHROEDER transfers the Hebrew. The root seems to mean to waste, destroy. GESEN. derives it from the root meaning to rule, and hence renders idols, lords. It is used here most probably with reference to the malignant, destructive character of idol worship.—A. G.]

18 Of the Rock *that* begat thee [The Rock, he bare thee] thou art unmindful [thou forsookest],
And hast forgotten God that formed thee [turned thee round].
19 And when the Lord saw *it*, he abhorred *them*,
Because of the provoking of his sons and of his daughters,[7]
20 And he said, I will hide my face from them,
I will see what their end [their last] *shall be*,
For they *are* a very froward [a generation of perversities] generation,
Children [sons] in whom *is* no [faithfulness] faith.
21 They have moved me to jealousy, with *that which is* not God [through no God];
They have provoked me to anger [angered me] with their vanities;
And I will move them to jealousy, with *those which are* not[8] a people [a no people].
22 For a fire is kindled [burns] in [through] mine anger,
And shall burn[9] [burns] unto the lowest hell [Sheol],
And shall consume[10] [consumes] the earth with [and] its increase,
And sets on fire [devours] the foundations of the mountains.
23 I will heap mischiefs [evils] upon them;
I will spend mine arrows upon [against] them.
24 *They shall be* [or are] burnt [wasted, made lean] with [by] hunger,
And devoured with burning heat [fever heat], and with bitter [poisonous sting] destruction:
I will also send the teeth of beasts [wild animals] upon them,
With the poison of serpents [the creeping] of the dust.
25 The sword without [From without the sword shall sweep thee away],
And terror within [From within—from the chambers of terror]
Shall destroy both the young man and the virgin,
The suckling *also*, with the man of gray hairs.
26 I said, I would scatter them into corners[11] [will blow them away],
I would make the remembrance of them to cease from among men:
27 Were it not that I feared the wrath of [upon] the enemy,
Lest [That] their adversaries should behave themselves strangely,
And lest [that] they should say, Our hand *is* high,[12]
And the Lord hath not done all this.
28 For they *are* a nation void [ruined as to counsel];
Neither *is there any* understanding [judgment] in them.[13]
29 O that they were wise, *that* [If they were yet wise, they would] they understood this,
That they [They] would consider their latter end!
30 How should one [yet] chase a thousand,
And two put ten thousand to flight,
Except their Rock had sold them,
And the Lord had shut [delivered] them up?
31 For their rock is not as our Rock,
Even our enemies themselves *being* [And our enemies are] judges.
32 For their vine *is* of the vine of Sodom,[14]
And of the fields of Gomorrah:
Their grapes *are* grapes of gall [poisonous grapes],
Their clusters are bitter [Bitter clusters have they]:

TEXTUAL AND GRAMMATICAL.

[7] [Ver. 19 Our version, while substantially correct, is needlessly verbose, and weakens the force of the original. Better:

And the Lord saw, and rejected,
Out of indignation, his sons and his daughters.—A. G.]

[8] [Ver. 21. The italics are not only needless, but impair the force of the original.—A. G.]
[9] [Ver. 22 Margin: hath burned.—A. G.]
[10] [Ver. 22. Margin: hath consumed.—A. G.]
[11] [Ver. 26. The verb פאה occurs only here, and is derived from a root to which Ges. and Fuerst assign the meaning—to breathe, blow,—thus utterly to scatter them.—A. G.]
[12] [Ver. 27. Margin: Our high hand, and not the Lord, hath done all this.—A. G.]
[13] [Ver. 28. Schröder views this as the close of what Jehovah began to say in the twentieth verse, regarding the intervening verses as in a special sense belonging to the Lord.—A. G.]
[14] [Ver. 32. Margin: is worse than the vine of Sodom, taking the מן in its local, comparative sense, rather than as a partitive.—A. G.]

33 Their wine *is* the poison of dragons,
And the cruel venom [gall] of asps.
34 *Is* not this laid up in store with me,
And sealed up among my treasures [in my treasure-chambers]?
35 To me *belongeth* vengeance and recompense [retribution for *the* time],
Their foot shall slide [When their foot shall slide] in *due* time,[15]
For the day of their calamity [destruction] *is* at hand,
And the things that shall come upon them [prepared for them] make haste.
36 For the Lord shall judge his people,
And repent himself for [have compassion upon] his servants,
When [For] he seeth that *their* power [hand] is gone [vanished],
And there is none shut up, or left [set free].
37 And he shall say, Where are their gods, [?]
Their rock [?] in whom they trusted [they trusted on him],
38 Which did eat the fat of their sacrifices,
And drank the wine of their drink-offerings?
Let them rise up and help you,
And be your protection [covering upon you].
39 See now that I, *even* I [for I, I] *am* he,
And *there is* no God with [besides] me;
I kill, and I make alive, I wound [crush] and I heal;
Neither *is there any* that can deliver [any deliverer] out of my hand.
40 For I lift up my hand to heaven,
And say, I live forever![16]
41 If I whet my glittering sword,
And mine hand take hold on judgment,
I will render vengeance to mine enemies [adversaries],
And will reward [requite] them that hate me.
42 I will make mine arrows drunk with blood,
And my sword shall devour [eat] flesh;
And that with [From] the blood of the slain and the captives,
From the beginning [the head] of revenges [of the hairy] upon the enemy.[17]
43 Rejoice [Praise], O ye nations, *with* his people [SCHROEDER: *om.* with]].[18]
For he will avenge the blood of his servants,
And will render [repay] vengeance to his adversaries,
And will be merciful unto his land, *and* to his people [expiate his land, his people].

44 And Moses came and spake all the words of this song in the ears of the people, he
45 and Hoshea the son of Nun. And Moses made an end of speaking all these words
46 to all Israel: And he said unto them, Set [place, direct] your hearts unto all the
words which I testify among [against] you this day, which ye shall command your
47 children to observe to do, all the words of this law. For it *is* not a vain thing
[word] for you: because it *is* your life; and through [in] this thing [word] ye shall
48 prolong *your* days in the land whither ye go over Jordan to possess it. And the
49 Lord spake unto Moses that self-same day, saying, Get thee up into this mountain
Abarim, *unto* mount Nebo, which *is* in the land of Moab, that *is* over against [before the face of] Jericho; and behold the land of Canaan which I give unto the
50 children of Israel for a possession: And die in [upon] the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor,

TEXTUAL AND GRAMMATICAL.

[15] [Ver. 35. Literally: To me is vengeance, and retribution for the time their foot shall shake. Vers. 34 and 35 are marked by SCHROEDER as in a peculiar sense the words of Jehovah.—A. G.]

[16] [Ver 40. KEIL and *Bib. Com.* remove the stop at the end of this verse, and make 40-42 one sentence. There is no necessity for this, as the sense is equally clear with the present pointing.—A. G.]

[17] [Ver. 42. Others, following GESENIUS, take פרע here for princes, and render, from the head of the princes of the enemy. But see Ps. lxviii. 22, which seems to confirm the rendering of SCHROEDER: the hairy head of the enemy.—A. G.]

[18] [Ver. 43. Or, Praise, O ye nations, his people. KEIL: Rejoice, nations, over his people. The rendering of SCHROEDER is preferable. It preserves the distinction between nations and people which is insisted upon in the song, and supplies nothing to the text. The transitive sense of the verb, if not usual, is permissible.—A. G.]

51 and was gathered unto his people: Because ye trespassed against me among the
children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; be-
52 cause ye sanctified me not in the midst of the children of Israel. Yet thou shalt
see the land before *thee*, but thou shalt not go thither unto the land which I give
the children of Israel.

PRELIMINARY REMARKS.

Literature.—See *Introd.* pp. 44, 45.

Criticism.—KNOBEL: "The hints as to the religious and political condition of the people leave no doubt that it belongs to the post-Mosaic time. So also VATER, GESENIUS, DE WETTE, EWALD, BLEEK, and others. Fundamentally out of the assumption that there is no prophecy, and out of dogmatic prejudices (comp. xxxi. 16 sq.: *Introd.* § 4, I. 18; HENGSTENBERG, *Chris.*, 2d Ed., II., p. 196 sq.). The particulars cited by V. LENGERKE, EWALD, and others, are either to be understood generally, or are directly a misunderstanding. For the rest, the striking remark of LANGE upon the blessings of Jacob (*Genesis*, p. 650), as to "the reckless disposition of our time," is of force here also. KNOBEL supposes it to be a remodelling by the second Jehovist author, in the Syrian time, of a song found by him, and held to be Mosaic. BUNSEN (*Bibelwerk* V.): "It is an address at the time of the Mesopotamian captivity (Judg. iii. 7 sq.)." BLEEK: "The Deuteronomist has first given to this song, not originally published as Mosaic, its present relation and position." Comp. further *Introd.* § 8.

The Mosaic Authorship.—"The most important thing here is that it breathes throughout the spirit of Moses, and in a measure seems to exclude any imitation. The manifold coincidences in the manner of representation, and in style with Deuteronomy are very noticeable—not indeed for those who believe that the authorship of this book by Moses must be rejected on independent grounds, but for those to whom these grounds or reasons are not satisfactory, and who find in the similarity as to style between this book and this song a proof of the Mosaic origin of Deuteronomy, while the Mosaic authorship of the song is not indeed for them conditioned or determined through that of the book, since that speaks indeed for itself." SACK. The ever-recurring figure which rules the whole song is that of the Rock, the firm, the faithful; without a figure, Jehovah (Ex. iii. 13 sq.; vi. 3 sq.). It is thus throughout, as is fitting the Song of God, as it were, a self-revelation of Jehovah. But that which thus corresponds to the divine origin testifies not less to the Mosaic authorship. The unity and simplicity of this fundamental thought, in the first place, guarantees the great antiquity of the song. With the sacred "earnestnestness, to which nothing in the world approaches, save one only," the "fitting yet overwhelming energy," the "profound losing of himself in God and his glory" (SCHULTZ), appear precisely in the second place, as specifically Mosaic. HERDER: "No shepherd people, no mere shepherd ideas of God and the circle of life; a man born and educated in Egypt, to whom Arabia is a second fatherland, the scene of his preparation, deeds, journey, and wonders, stands out clearly before us. The spirit of poetry takes from thence also its form and imagery. No one can mistake the altered style compared with the patriarchal history. The desert of Arabia gives the tone throughout: God is a rock—a burning, consuming fire. He whets the glittering of His sword—He shoots his arrows, which thirst for blood—His angry messengers are serpents, *etc.* The poetry of Moses is stern, earnest, simple, as were also his life and character. It gleams as his countenance, but a veil hangs before it. The spirit is widely different from that of Job, David and Solomon. Here the rugged, zealous soul of Moses, vexed even unto death, reveals itself in his last flaming song. In this poem appear the flaming mountain, the pillar of fire and cloud which went before Israel, and in it the angel of his face." The "rock" is his dwelling-place (xxxiii. 27), Ps. xc. 1. "The long residence of Moses upon the lofty rocks of Horeb, and the finding of his God upon it, is urged by SCHULTZ in favor of this Mosaic authorship. Comp. also further SCHULTZ, p. 648–650. Lastly, the fact that this song, with its peculiar, fixed, and very perfect method, remains and gives tone to the post-Mosaic poetry, speaks in favor of its Mosaic authorship. "The highest poetic images in the Psalms and the Prophets," says HERDER, "are derived especially from this last song of Moses; for this is, as the primitive prophecy, the type and canon of all the prophets."

[The objections urged against the Mosaic authorship rest either upon the style, or the ideas of the song. The differences in style between this song and the preceding chapters in Deuteronomy are obvious and striking, but they prove nothing as to its authorship. They are just such differences as would be natural in a passage of this kind, and which appear in all languages between the prose and lyrical passages of the same writer. They may fairly be urged in favor of the Mosaic authorship, since they indicate, as the critics themselves concede, a very great antiquity. In many cases, too, these peculiarities point back to similar expressions in other parts of the Pentateuch. Thus, as KEIL says, "The figure of the eagle, ver. 11, refers to Ex. xix. 4; the description of God as a Rock in vers. 4, 15, 18, 30, 31, 37, recalls Gen. xlix. 24; the fire of the wrath of God, ver. 22, points to chap. iv. 24; the expression "move to jealousy" in vers. 16, 21, recalls the jealous God, chap. iv. 24; vi. 15; Ex. xx. 5; xxxiv. 14, *etc.*" The obvious similarity between this song and the 90th Psalm also confirms its Mosaic authorship. The Psalm claims to be the prayer of Moses, and in the judgment of the critics themselves there is no sufficient reason for denying the validity of this claim. KAMPHAUSEN indeed admits "that if it were really certain that Deuteronomy was composed by Moses, the question about the authenticity of the song would be decided in the traditional way."

The objection drawn from the ideas taught in

the song rests mainly upon the assumption that any foreknowledge and prediction of the future is impossible, and therefore does not lie against this part of Deuteronomy any more than against those other passages, both of this book and the other books of the Pentateuch, which so distinctly contemplate the apostacy of Israel, its fearful punishments, and its ultimate return and blessedness. These are more vividly set forth in this song, as its poetical character demanded; but they are no less certainly predicted elsewhere. And the question therefore, so far forth, as to the Mosaic authorship of the song, resolves itself into the wider question, whether predictions of the future are possible. The fitness of the song in its style and character, its imagery and ideas to the person, position and life of Moses; its relation to the later poetry of the Bible; its adaptedness to the end sought, *i. e.* to protest vividly and impressively against apostacy, and to testify to the faithfulness of God; and still more the divine seal set upon this song as the work of Moses, Rom. x. 19, place its Mosaic authorship beyond reasonable question.—A. G.]

The poetical form is in general the symmetry of the so-called parallelism of the clauses. This simple and elevated rhythm of the thought, as it was suited to the Hebrew poetry, was well calculated in the case before us to make a strong impression, to fasten on the memory, and also to aid to a better understanding, and on the other hand also fitted for the enunciation in song and with music. But in particular, three words (feet, חוזת) nearly always form a clause, the small words, or those joined by Makkeph, not being reckoned; the two-membered strophes are partly used as grace-notes (vers. 1, 8), and partly (vers. 9, 12) they alternate parenthetically with the doubled four-membered strophes. The whole is arranged as a double song or dialogue between Moses and Jehovah. Comp. vers. 20, 34, 37.

The prophetical character. "The song is poetry in this highest style, only possible in Israel" (Sack), *i. e.* it has a prophetic character. If Gen. xlix. is "the prophetic life-picture of the future of Israel" (Lange), so here Israel as a nation; the patriarchal family-prophecy gives place to the legal national prophecy. Israel's position in the world is the prophetic element in this song, *i. e.* in particular, his being set for the world, his introduction into the world (ver. 6 sq.), his appearance in the world, his position yet to be presented to the world; the future position of the world to Israel in respect to retribution and promise (ver. 26 sq.). As in the succeeding prophets, the final judgment upon all the enemies of God is perfectly clear, so here already the prospect of it dawns upon us (vers. 34, 35, 41 sq.)—personally presented here, because as to form, the fundamental tone of the song is Jehovah, and as to substance the realization of the idea of God through the kingdom of God in Israel was assigned to the following prophecies (at the same time there is a progress here in comparison with chap. xxx.) —and this final judgment concerns every enemy both inward (ver. 35 sq.) and external (ver. 41 sq.), and is partly a retributory sifting, and partly a retributory destruction. The prophetic contents of the song close with this horizon, not avowedly, but essentially Messianic, namely, in the wider sense of that word.

Its character as to its contents. The point of departure, the basis in the present, that which Moses had sufficiently experienced, namely, the apostacy of the people still for the last time proclaimed, more especially the rejection of the first generation, is recalled to mind. Next follows the picture of the future. The approaching already manifoldly described enjoyment of the promised land, with its results in pride and idolatry, also already frequently repeated, is spoken of in the most fearful and monitory method, a real prophecy from Israel's nature and way. The time of the judges gives already a satisfactory commentary upon it. The symbolical significance of this picture of the future for the wider history of salvation. The entire rejection, but also the restoration of an Israel, which shall be the true Israel, and indeed out of the Gentiles. Comp. Doctrinal and Ethical.

Deut. xxxii. and Ex. xv. The distinction: here upon the threshold of Canaan, there upon that of the desert; there at the morning after the night filled with salvation, here with the look at the night, approaching with Canaan, of the corruption of Israel; there pre-eminently the subjection and terror of the heathen, here the judgment upon Israel and its consequences. The unity: as there so here, the rejoicing at the close of the song, because in both Jehovah is the fundamental thought (comp. Deut. xxxii. 3 and Ex. xv. 1 sq.). As "the hallelujah has passed from Ex. xv. over to the Psalms" (Herder), so the succeeding prophecy of Israel from Deut. xxxii. If **the song of Moses**, Rev. xv. 3, has its bud and blossom in Ex. xv., **the song of the Lamb** finds the same in Deut. xxxii. (We might say with Ziegler in reference to Ex. xv. and Deut. xxxii.: "that the latter is to the former as the old wine is better than the new.")

The Division.—Vers. 1-5, the introduction and theme; vers. 6-14, Israel's position through Jehovah; vers. 15-18, Israel's apostacy; vers. 19-25, Jehovah's sentence; vers. 26-43, the execution of the judgment in vengeance and mercy.

EXEGETICAL AND CRITICAL.

1. Vers. 1-5. The introduction must indeed reconcile the actual divine address to Moses, with his human historical individuality. Hence, ver. 1, the truly deuteronomic invocation of the heavens and the earth. Comp. upon iv. 26 (82); xxx. 19 (12); xxxi. 28. That they are summoned directly by the law-giver as witnesses is intelligible from his legal character (xvii. 6; xix. 15); and still more historically from iv. 36, since they were participants in the law-giving, in the most solemn natal hour of Israel as a people. They were here invoked only as attentive hearers, as also in Isai. i., which is entirely appropriate, since not merely threatening, but promise also, appears in what follows. אזן, in Hiph. is not used in the sense of to be pointed, to sharpen, prick up the ear, rather in the sense of ready, quick, to fasten, to hold fast (hence the ear as that which receives, catches up); to

hearken. Moses here, as Christ, John xv. 22: Had I not spoken unto them? The figure of the rain, dew, sq., is suggested by the mention of the heavens, as also that of the grass and the herb, through the mention of the earth. His song comes from above, whence all good comes which does good, all blessings which produce fruit. The earth should not receive the curse, nor misery, the law is not given for this (Rom. vii. 12), still less should this most peculiar, testamentary work of Moses, and indeed this dying strain of Deuteronomy tend to this end. (לֶקַח) to seize, grasp; but the reception is necessary (1 Thess. ii. 13; 1 Tim. i. 15; iv. 9), and hence the term occurs here; and not "merely to make prominent the dignity and worth of his word, as one received, 1 Cor. xi. 23; xv. 3" (Schultz). Power generally, the heavenly (**rain**), the gentle, secret flow (**dew**), the mighty, copious (**showers**, or storm-torrents, heavy rain, thick rain-drops רביבים from the multitude of the drops); are the points of comparison, not the refreshing, fertilizing, enlivening, and the like (Keil, Knobel), which relate rather to the effects of the rain, dew, *etc.* (יַעֲרֹף, only elsewhere, xxxiii. 28; שְׂעִירִם, only here.) Comp. Job xxix. 22, 23; Isa. lv. 10, 11; Ps. lxxii. 6; Hos. xiv. 5; Micah v. 9. Ver. 3 gives the reason for the demand, ver. 1, as also for the fulness of power which he wished, ver. 2, **Let my doctrine drop**. Luther: "It is as if he had said, I will sing a song, which I will begin in so high a strain that no one under the sun can strike a higher strain, or be able to make a nobler song. My best song and best doctrine shall be the first commandment." שֵׁם קרא (not בשם, to invoke as the poets the muses, Ewald, not even to praise), but to proclaim, to make known to all the world, what he had said, the revelation of his being whereof heaven and earth should make confession, in case Israel should neglect it, who therefore is not directly addressed in the following clause: **Ascribe**, sq. Comp. iii. 24; v. 21; ix. 26; xi. 2. This **greatness** is not His majesty generally, or as Luther: "Ye shall not honor other gods, or ascribe greatness to any creature, all other gods are vain, false and nonentities," but in the transition to what follows, points out already as with all the fingers, His exalted nature, his glory as Jehovah. הצור, **the Rock**, placed first absolutely, and thus given the greater prominence. צור, the thick, strong, firm. Herder: "Derived without doubt from Sinai, where the covenant was made which on the side of God as the Rock was everlasting." It reminds us of Gen. xlix. 24. It is the refuge, protection, security, for the forsaken. It presents the name Jehovah by a striking comparison (Isa. xvii. 10; xxvi. 4; Ps. xviii. 2, 31; xix. 15). As alone in His being, so perfect in His work; without defect, without stain, nothing to be supplied, and nothing to be removed, both with respect to creation and providence (Herder: "Israel often blamed the providence, in its way through the desert"). For **his ways** are only right, as this is still more personally expressed in the fourth member parallel to the second. אמונה, firmness, the nature of the rock. עול (xxv. 16) crooked, perverted nature, imperfection, vileness. (The prayer of the Jews in their burial-service begins as ver. 4, which is also found engraved upon their cemeteries and tables.) [How deeply the idea of God as the Rock (Tsur) penetrated the Jewish mind and life, is apparent from its frequent recurrence in names as Pedah-zur, Eli-zur, Zur-iel, Zur-ishaddai, *etc.*—A. G.]—The theme of the song finds its necessary completion, ver. 5, in the opposite description of Israel. Hence שחת לו cannot possibly refer to Jehovah; He deals not corruptly with him (Schultz), as already J. H. Michaelis: *Num deus corrupit sibi* (*ipsi Israel*) *sc. vias suas? num ille est Israelitis causa exitii?* Coccejus: *Num corruptio ipsi? Nequaquam minime.* The subject is clearly the **generation**, sq. Whether לו refers to Israel (Num. xxxii. 15), or to Jehovah in the *Dat. Comm.* may be doubtful; the latter appears to suit the connection better. Not Jehovah in His nature, work, ways, attributes (ver. 4), but Israel in its work, ways, nature, attributes, ver. 5, is an antithetic parallel to ver. 4. Comp. ix. 12. We are to recall the apostacy immediately at Sinai, and still further in the wilderness (Num. xiii. sq.). The clause in apposition with **generation** occurs parenthetically before it. Your ways should have appeared as that of His children (xiv. 1). Sack "they are not His children" is almost too strong. לא before בניו, as frequently in this song before the substantive, is an observable idiomatic peculiarity. **Their spot** (the apposition and the opposition once more), rather: the children of Jehovah, as they should be, and His children as they are actually.—[Keil: They are not the children of Jehovah, but their stain, *i. e.* the stain or disgrace of God's children.—A. G.]—(Others: to their own blemish, shame.) Schultz: His children are their own disgrace. [Regarding Jehovah as the subject, has He dealt corruptly with them? No, His children, *etc.*—A. G.]—The historical explanation of Knobel, referring it "to Judah and the faithful in Israel," is needless, since even earlier the children of God (comp. Gen. v. 22), *e. g.* Noah, the patriarchs, Caleb, Joshua, are thus distinguished, and the idea was always made prominent as simply set over against the actual evil character (Phil. ii. 15; Matt. xvii. 17).

2. Vers. 6 14. Upon the ground of such a theme, of this opposite actual character, there is raised for the future, as the present, the question in ver. 6. גמל, to show, to cause, do, with reference to the recompense, retribution. נבל, as the following context shows (ver. 29), is foolish. Gesenius, Hupfeld, of the insipid, stale conduct, wanting the salt of divine wisdom, here used of the forgetfulness of God, godlessness. The derivation from, to swell, distend, and hence to be haughty, arrogant, agrees well also with the context. Comp. i. 13; iv. 6. The fatherhood of Jehovah is set over against the **not His children**, ver. 5 (comp. ver. 20; xiv. 1; Ex. iv. 22 sq.). The thought that Abraham was only their father in the beneficent strength

of the divine promise, seems apparent from the emphasis placed upon הוא (see Gen. xvii.). קנה combines the ideas, to prepare, to form (not precisely, create, Gen. xiv. 19, 22), to acquire, possess. If קנה marks the descent from Abraham, then עשה denotes fitly the constituting of the people in Egypt, and כון, the forming or preparation in the wilderness. Comp. upon the verse Isa. lxiii. 16; lxiv. 8; i. 2; Mal. ii. 10. In the ימות עולם, ver. 7 (this form occurs only here as the similar poetical term, שנות, Ps. xc. 15, agreeing with it), the עולם designates the covered time either before or behind the speaker (iv. 32). From the hoary antiquity the tradition here comes down through **generation and generation** (the repetition used poetically for the plural), forming the revolution or succession of old men (דור, the circle or revolving period), Ps. xc. 1. Thus it comes to the **fathers** and **elders** (from the bowed, decrepid age, זָקֵן). עם in ver. 6 is collective, and hence the alternating singular and plural verbs. בִּינוּ (to separate, distinguish and understand) נגד, in Hiph.: to bring near, to bring over, to point out, declare. Ver. 8 contains the result of the tradition; a retrospect to Genesis. The separation of the people as described Gen. xi. עליון occurs constantly without the article, and here used instead of Jehovah, and equivalent to the Exalted One, the Highest. When He divided to the nations all their inheritance determined in Gen. x.; when He, **the sons of Adam**, (comp. Gen. x. 1, 32) dispersed, separated, Gen. xi. (Acts xvii. 26), He did so למספר **according to the number**, sq., *i. e.*, so that Israel should possess a land corresponding to its population. Comp. also Gen. ix. 25 sq.; Deut. ii. BAUMGARTEN combines the number seventy of the genealogical table, with the seventy ancestors of Israel, (x. 22). [So WORDSWORTH also. —A. G.]. Ver. 9 gives the reason for this earliest provision and care. Comp. vii. 6; x. 15; (Acts xiv. 16). חבל a cord, measure, then that which is measured by it. Comp. iii. 18. This two-membered strophe forms a beautiful pause or interruption. Thus it is from the beginning placed for the world, Ex. xix. 5 sq. It follows now, ver. 10, how it was introduced into the world, to the ideal follows the real provision on the part of God. The connection is directly with ver. 6. The words form a description of that frequently enforced (i. 27; Num. xiv. 11, 4; Ex. xvi. 2) helpless condition of Israel. Thus even after the redemption from Egypt, thus always indeed with respect to Israel. Instead of Canaan, to which ver. 8 points, **the land of the desert** was the land where He found Israel. The reference to Egypt, with KEIL, is artificial. As ארץ is clearly defined from the preceding, so it is placed also in reference to what follows, *e. g.*, ver. 13. The prominence given to the leading through the wilderness is genuinely Deuteronomic. Comp. viii. 2 sq., 15 sq.; xi. 5; xxix. 4 sq.; i. 1. As the deliverance from Egypt was evidently presupposed, it is the more readily passed over here in silence because Israel is here spoken of as a nation, and Israel's national existence dates from Sinai, from the wilderness. **Found** either after he had sought him in Egypt, the one that was lost (Luke xv. 4) without him, or had found out, selected (Ps. lxxxix. 20) since he had closed the covenant with him at Sinai, or simply met with him; thus Israel found itself, began its conscious existence, when Jehovah took it into His school, to train and educate it to a people, (Hos. ix. 10, a description as to the other side). SCHULTZ emphasizes the fact that the Lord first appeared to Israel in the pillar of fire and cloud in the desert, Ex. xiii. 20 sq. The emphasis, he remarks correctly, does not lie upon the finding, but upon the desert land, which is made still more explicit by the (ו). **The waste** (Gen. i. 2), from תהו literally; the dense, close wilderness, where no way is, Ps. cvii. 40. Comp. upon i. 1, 31. **Howling**: emphasizes the horrible howling of the beasts of the desert, especially in the early part of the night. **Led him (compassed him) about**—near Him in his love, to care for, (Ps. xxvi. 6) but also to protect as a shield; (the pillar of fire and cloud, Zech. ii. 8). נצר; to keep, watch, preserve. אִישׁוֹן GESEN.: the pupil (of the well-known little man, pet, the daughter, for the miniature image of him who looks in the eyes of another), literally the man (איש) of the eye. Or should one go back to the signification of אָנַשׁ from which איש is derived to bend, thus the arched eye-ball. OTHERS: the eye-lid. Generally the comparison intimates that Jehovah had not left Israel out of His sight; the most careful, thoughtful protection, Ps. xvii. 8; Zech. ii. 12. On account of the desert, of the hostile nations, but especially after the rejection of the old, for preservation of the new generation. The first and second, and third and fourth clauses are parallel to each other, as also in ver. 7. ["The whole description of what the Lord did for Israel, vers. 10-14, is figurative." Israel is represented as a man ready to perish in the wilderness, and so found and rescued by God. But there is no design or attempt to bring out in their succession, the events in Israel's history, or what God had done for them. Only those are selected which bear upon the general theme and purpose of the song.—A. G.]. Ver. 11 gives the desert figure of the eagle. Israel is the eagle's brood in the nest (קֵן a separated mountainous place) in the rocks at Sinai. Jehovah **stirs it up**, as He came down over it in the giving of the law (**her young**, from גוזל, the stripped, naked, featherless young). Farther: the pillar of fire and cloud was like the outspread wings! Indeed He took it and bare it in His power and love, and with what patience? As the eagle is the subject, the suffixes refer to the nest, or to each individual one of the young. Ver. 12 is a continuous exposition of the figure used. (OTHERS refer **alone** and **with him** to Israel). For the rest comp. Ex. xix. 4. (As out of Egypt so in the way to Canaan), Gen. i. 2; Deut. i. 31. It is only a two-membered strophe, as ver. 9. [KEIL: "If no other god stood by the Lord to help Him, He thereby laid Israel under the obligation to serve Him alone as its God."—A. G.]. Ver. 13 treats

of the partly begun and partly approaching occupation of the mountainous Canaan. With **the high places** was the "earth," (land) promised to Israel, assured. The occupation of Gilead was the beginning of the victorious dominion (chap. iii.). So the enjoyment of Canaan is described with prophetic foresight, as in viii. 7-10. Comp. upon vi. 8. Palms, date trees growing upon the mountains, as well as bees building their hives in the rocks introduce honey into Palestine; olive trees are found in apparently the most unproductive places. A pleasant, childlike enjoyment, because throughout a blessing. Ver. 14 is a continuation. The specification "testifies to the general faithfulness of the song," (HERDER) the East Jordan land was an earnest of the farther side. חָלָב: that which is drawn out through strokes or rubbing, the milk from the milking. חֵלֶב the selected, picked out; hence the fat, generally the best, (Num. xviii. 12) here strengthened still further by the **kidneys**, the very finest wheat (in reference to the flour) or in the size of the grains. Lastly the bubbling, foaming red wine (Gen. xlix. 11). The last clause here, as in ver. 7, takes the form of an address. The five-membered strophe also shows the poetic fervor. For the rest comp. Numb. xxxii. 1; Ezek. xxxix. 18. (It may be regarded as a four-membered strophe thus: butter of kine and milk of sheep with the fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat. And thou didst drink the pure blood of the grape). [Fat of kidneys was, as the best fat, specified as a part of the sacrificial animals which were to be presented to the Lord, and hence the figure here—for the finest, most nutritious wheat.—A. G.].

3. Vers. 15–18. The apostacy of Israel comes to pass as was already foreseen, vi. 11; viii. 12 sq.; xxxi. 20. Ver. 15. **Jeshurun**, found twice elsewhere in Deut. (xxxiii. 5, 26) and in Is. xliv. 2. Beyond question from ישר; comp. Jesharim, Num. xxiii. 10 (Josh. x. 13; 2 Sam. i. 18). It is not a diminutive (GESENIUS: the pious, precise, blameless little people), which is destitute of philological (comp. HENGST.: *Balaam*, p. 98), proof (the אִישׁוֹן, ver. 10, referred to, is correctly with (DELITZSCH) rather: the man, if not man-like), and an *appellatio blanda et charititiva* does not accord well with the serious character of the passage in which "a loving being, but no mere lover speaks," but is perhaps a *nomen proprium;* the just, honorable man, the just, the righteous; but by no means the happy or the like, not even the justified (CALVIN) although that is nearer the truth. The legal character, the national essence or nature of Israel was expressed in this term. (Comp. ver. 4). Over against the idea of the nation, as it rests in Jehovah, enters so much more offensively the character in which Israel actually appears in the world. A prophetic preterite. JOHLSON sees in Jeshurun a pun, which the figure of the fat and kicking ox (שׁוֹר) completes. Comp. Acts ix. 5 (Hos. iv. 16; xiii. 6). The direct address in the second person vividly interrupts, and gives greater energy to the statement begun in the third person. It is not jocosely spoken, as EWALD, but the keenest sacred irony. [By reminding them of what they were in idea, of what they were called to in character and dignity, he censures more severely their guilt and perfidy.—A. G.]. אֱלוֹהַּ is the pathetic form for אלהים both in the old and in the later Aramaic Hebrew. Comp. vers. 6, 4. [**Lightly esteemed**, from נָבָל to treat as a fool.—A. G.]. Ver. 16. The plural form, which gives the poetical coloring, occurs instead of the previously used singular, as in ver. 7. Upon the provocation of the divine zeal (jealousy), comp. iv. 24, 25: v. 9; vi. 15. The covenant is a marriage covenant, (xxxi. 16). זרים. "those standing beyond marriage, and the relationship effected by it, xxv. 5," SCHULTZ. For the rest comp. vii. 25; xxvii. 15. A two-membered strophe, as vers. 9, 12. Ver. 17. שֵׁדִים. Baalim, lords (1 Cor. viii. 5), Demons? Further comp. xi. 28; xiii. 7; xxix. 25. [WORDSWORTH: "Wasters, destroyers." BIB. COM: "As indicating the malignant character of the deities in heathen worship."—A. G.]. **New**.—Lately risen in a temporal, as the following clause in a local sense. In both references not God, Jer. xxiii. 23 sq. (SCHULTZ figuratively; not worth much). BAUMGARTEN: Israel had no historical relations with them. To understand the second clause, **came newly up**, temporally also, is tautological, and is not demanded by the parallelism. The third member is parallel to the first, the fourth to the second. In ver. 18 he renews at the close what was said in ver. 15; there using the masculine, and here the feminine termination. צור, as: to make thick is also to form (צִיר in the plural: birth-throes) thus in a verbal way reconciling the figure of bearing (ילד to break through, of the birth) with the rock; with respect to its source, *e. g.*, the noble metal, may be actually said to be born of the iron stone of the rock. תשי from נשה, to forsake, forget, KNOBEL, SCHULTZ, KEIL; from שיה, to neglect. The direct address appears again as at the close of ver. 14. God as the woman in birth throes (Ps. ii. 7; xc. 2; Isa. xlix. 15; Gal. iv. 19). ["To bring out more prominently the base ingratitude of the people, he represents the creation of Israel by Jehovah, the Rock of its salvation, under the figure of generation and birth, in which the paternal and maternal love of the Lord to His people had manifested itself." KEIL.—A. G.]

4. Vers. 19–25. The judgment of Jehovah upon His apostate people, proceeds upon a personal observation. He needs no testimony, ver. 19. A comprehensive two-membered strophe, as ver. 16, 9, 12. (Comp. i. 34). SCHULTZ: "From indignation at, sq." HERXHEIMER: "On account of the provocation of, sq." [Our version brings out the force of the preposition as well, and is equally as intelligible as those suggested.—A. G.]. Ver. 20. The declaration of the judgment. Comp. xxxi. 17, 18. He speaks after the manner of men (Gen. xxxvii. 20). They are no more regarded with favor; He will only see what their end, their last sins and last punishments will be. The reason is their wicked and faithless (ver. 4) way, which with them comes to the uttermost (1 Thess. ii. 16). Ver. 21. The re-

tribution will at last correspond to the offence. **Not God**, is not a monster (1 Cor. viii. 4 sq.; x. 19 sq.), to which in a corresponding way "not people," would signify "an inhuman people, repulsive and frightful," (EWALD, in order to bring into the text in a historical way the Assyrians), but: as idols to which the heathen correspond. Moreover the no-gods are explained through the term vanities (nothinguess); they are as the breath of men, fugitive human forms (Matt. xv. 9); and **no-people** through לֹא גוֹי, and the alliteration between נבל and הבל. The designation occurs with more express reference to Israel, and is thus, as even KNOBEL concedes, "not to be pressed," not even "to the Syrians under Baasha and Ahab." generally not to any particular nation. No-people in the view of Israel, a foolish nation according to Israel's own conscience, is a godless nation, one which has gone hitherto its own way, *etc.* (Eph. ii. 12). The Acts of the Apostles is a biblical commentary upon this passage. Comp. also ver. 6; thus it is such a nation or people, who (notwithstanding all the grace they had received) are, as they are by nature (comp. iv. 6 sq.). The emphasizing of the Gentile world for the end of Israel, Rom. x. 19 (1 Thess. ii. 15, 16). The reception of the Gentiles in the place of Israel is certainly and literally contained in this verse. [**No-people** is not a people which does not deserve to be called a people, because it is behind the Israelites in its outward organization, or in its culture and general civilization, but because it does not rest as to its existence and growth upon the choice of God, because it does not "recognize Him as its Head and King," because it does not submit itself to His statutes and judgments, (Deut. iv. 6) which alone make a wise or understanding people. The designation does not imply any inferiority in worldly or secular respects on the part of those to whom it is applied.

The Apostle Paul, quoting (Rom. x. 19), the precise words of the SEPT. here, gives the true interpretation, and puts their significance, as teaching the adoption of the Gentiles in the place of the Jews beyond question, by any one who accepts the teaching of the Apostle as inspired. His use of this passage, too, ought to settle the question as to the inspiration of this song, and as to its Mosaic authorship.—A. G.]. It is nowhere said in ver. 22 sq., that the Lord would use the Gentiles only as a rod against Israel comp. ver. 31, as KAMPHAUSEN asserts; and what else is "the provoking and angering" (ver. 16) in this connection, than what J. H. MICHAELIS "illustrates metaphorically by the spirit of a loving husband, who sees himself scorned by his wife, and takes some poor maiden in her place, as Ahasuerus Esther in the place of Vashti." The description which underlies and grounds the judicial sentence, ver. 22, corresponds to these awful extremities (iv. 24; vi. 15). Comp. upon xxix. 19. The dimension even **to the lowest (sheol) hell** (the chasm, abyss; see HUPFELD upon Ps. lxvi.) according to which this stands as the underworld in opposition to heaven,—here the lowest depth (xxx. 13) may be intended,—presents the judgment first of all as a destruction reaching beyond the earthly life, and continuing in Sheol, (Num. xvi. 30 sq.) The intensive extent or compass in the next place, when the fire which is kindled (xi. 17) consumes indeed the foundations of **the earth**, expresses the judgment, as in the analogy of Sodom (xxix. 22 sq.), extending from Palestine, and spreading out to one which concerns the whole world. [The judgment thus described was not to fall upon Israel alone. It was first to suffer. "But the words were not intended to foretell one particular judgment, but refer to judgment in its totality and universality, as realized in the course of centuries in different judgments upon the nations, and only to be completely fulfilled at the end of the world." KEIL.—A. G.]. (2 Pet. iii. 7). Thus only does it correspond with the universal idea of Israel. Since the land of promise loses its peculiar significance through the curse of God, the heaven of Israel passed away with the temple, there exists in Christ with the new Israel, which is entirely, completely spiritual, already a new heaven and a new earth, according to the Spirit. Israel is the nearest object of the Divine love-judgment, ver. 23 sq. The transition to another figure, comp. xxxi. 11, 21. In masses one upon another; as a warrior against his enemies, exhausting his arrows to the very last one in his quiver, heaps them together around the enemy. Ver. 24. מָזָה, to draw, exhaust, or simply to extend, make thin. רֶשֶׁף the licking, lapping flame, used of fever, burning pestilence. קֶטֶב, cut, thrust, blow. Comp. Lev. xxvi. 22. [KEIL paraphrases "when hunger, pestilence, plague, have brought them to the verge of destruction I will send, sq."—A. G.]. Ver. 25. שכל in Piel: lonely, bereaved, made childless, (Gen. xliii. 14). חֶדֶר the closed, within the tent, house, where especially are the wives and children. בָּחוּר, the chosen, manly youth, especially soldiers. שׂיב to have gray hairs, (Lev. xix. 32).

5. Vers. 26-48. In such a position to the world would God bring them, but they should not disappear entirely from the race. In ver. 26, in which he passes from the sentence to its execution. **I said** occurs as "he said" (ver. 20) and with a similar purport. פאה, used only here, may mean: to drive into every corner, or: to cast out from every corner (SCHULTZ); the last signification may agree with the connection, but not the first.—**To blow away** agrees still better, so that they are dispersed. VULG., LUTHER, according to the Rabbinical solution אף אי הם: where are they? *i. e.*, destroyed beyond any trace, so that one seeks after them in vain. OTHERS: to make an end. OTHERS still: they are exposed, abandoned as the corners of the fields to the poor. Or deriving it from אף anger, to let this have success or control). שבת in Hiphil: remove the Sabbath from their memory (Lev. xxvi. 43). Comp. xxv. 19. Once more a two-membered strophe. Ver. 27. What restrains Jehovah from this utter destruction is not anything in Israel, not even anything in Him in reference to Israel,—this is the icy character of the passage,—but Jehovah fears His wrath of **(upon) the enemy**, *i. e.*, because the oppres-

sors of Israel, if they should ignore (misunderstand) the fact, that Jehovah and not their power (Isa. xxvi. 11) had destroyed Israel, would excite His wrath. Comp. CICERO: *pro Flacco*, c. 28, cited by BAUMGARTEN. The impeachment of His honor or glory through the enemy is to be explained perhaps as ix. 28. There may, however, be an intimation also of the gracious purpose of God toward the Gentiles. The blessedness of all is indeed the glory of God. The world should not occupy such a position to Israel on its own account; it should execute and recognize the judgment of God upon Israel; therefore it is arrested, however little the nation deserves it. As Israel *e. g.*, ix. 4 sq., could not assert its own goodness as a motive, so with the gentile world its power; there the heart, here the hand. In what follows, the correct reasons are presented against these possible false reasons: not the gentile power, but Israel's corruption, which presents it as ripe for overthrow, is the reason for its destruction by Jehovah. Thus ver. 28 gives the reasons for ver. 26, so that ver. 27 forms the conclusion to ver. 26. We have still the words of God, as also in the reasons given for the declaration of the judgment (ver. 20); KNOBEL: "the author here proceeds with his own words." That the discourse treats of Israel is not doubtful, as SACK thinks, because the גוי, which is more commonly used for the gentiles, occurs here. It stands for Israel also, *e. g.*, iv. 6 sq., agrees well with the more general style here, and moreover when emphasized could well serve to present the equality of Israel and the Gentiles. **Void of counsel**, generally; not knowing what to advise, they have lost the power of wise consideration, counsels, or: lost, ruined, truly with respect to that with which they might consult; they do not take advice from the law of God (iv. 6 sq.). תבונה, comp. with בינו ver. 7. The moral corruption has wrought intellectual. With reference to this sign of deserved destruction, Moses breaks out, ver. 29, in a sad lamentation: לוֹ! (it will not be so, surely not in the whole people). [The particle expresses here the simple condition without any wish, implying that the condition does not exist, or is uncertain.—A. G.]. Luke xix. 42. Comp. vers. 6, 7, and upon ver. 20. זאת especially what follows, that Israel could not have the victory, but that its end was near. Ver. 30 is usually understood of the unsuccessful wars of Israel, from which either the Gentiles could perceive (this is expressed ver. 27 sq.), how Jehovah gave over His people, or that Israel should perceive and consider. More correctly: the review of the earlier history, which they were not considering (ver. 29 comp. with ver. 7) would prove to them how mighty Israel could be, (Lev. xxvi. 8; comp. Josh. xxiii. 10). But, since the actual case is altogether the reverse, the self-judgment of their end must follow upon this review. (אי, **how** would it still כה **thus** be, namely: it would, sq. אם־לא כי **except** (according to the usual interpretation), their Rock, sq., or: the actual case was that, sq.). **Their Rock**, as is clear from the parallel clause, is Jehovah (ver. 4). Ver. 31 gives the proof through a comparison of Jehovah with that which the Gentiles call their rock. Their gods could only be called rock, never be so, (ver. 21). Moses includes himself with his people (according to the idea, [*i. e.*, the true Israel]).

פלילים SCHULTZ: Against the faithless ones who had proved the vanity of idols. MOST: Since they even had experienced the omnipotence of Jehovah, and the weakness of all gods besides Him, as *e. g.*, of Egypt, Moab, Midian. (Numb. xxiii. 24). Perhaps still more simply:—**And our enemies are judges.** Israel's judges (Ex. xxi. 22) instead of Jehovah, carry out His judicial sentence, and do nothing more. Thus ver. 31 connects itself with the close of ver. 30: because the rock of the heathen, the gods whom they worship, are not as Jehovah, so the Rock of Israel must have given it into their power. Otherwise Israel would, as of old, have been victorious in the field, instead of as now recognizing its enemies as its judges. Ver. 32 holds a similar relation to ver. 31, and ver. 30, as ver. 28, to vers. 26 and 27. Israel had placed itself on an equality, in pleasure and pride (ver. 15), with the Gentiles, and indeed with those of Canaan, against whom a previous judgment of God had long ago warned, and is soon therefore to be upon an equality with them, in punishment likewise, (xxix. 22). Against SACK and those who with him apply vers. 32, 33 to the Gentiles, KEIL asserts "that throughout the Old Testament the corruption of the Israelites, and never that of the Gentiles, is compared with that of Sodom, sq.; Isa. i. 10; iii. 9; Jer. xxiii. 14; Ezek. xvi. 46 sq." **Their vine**, so far as it is to be compared with any such, is **of the vine of Sodom**, is a scion from that, (ראש as xxix. 17). Ver. 33. "The sweetness of the luxuries was a bitter, fatal poison to the dwellers in the garden of God." BAUMGARTEN. As ver. 29 Moses, so now ver. 34 Jehovah breaks up the thought into the form of a dramatic dialogue. The position of the world to Israel should thus not be for the glory of its power, but for the glory of the Lord; Israel should be judged through the world, but from the Lord. הוא refers to the immediately foregoing, only so far as the corruption of Israel involves guilt which demands punishment, for as corruption is it plainly discovered, manifested, ver. 32 sq., thus in any case not "concealed," as SCHULTZ renders כמס, which is found only here. But the rendering also by "preserved," or: "coiled up," "shrivelled, bound," (Is. viii. 16) does not accord well with the sins of the people as such; but does agree well with the guilt, the recorded guilt registers which were rolled together, so that nothing might fall out and be lost, Job xiv. 17; Hos. xiii. 12, and Dan. vii. 10; but Ps. cxxxix. 6; Mal. iii. 16, do not belong here. The sense is perfectly clear from the parallel **sealed up**, *i. e.*, still secret, but to be opened in due time. (Dan. xii. 9). The **treasures (treasure chamber)** according to xxviii. 12 is heaven. Comp. upon the whole xxix. 28. Ver. 35. What it is which this refers to is designated here more precisely under the known prominence of the literal Supreme Judge, (Gen. xviii. 25). לי not: "vengeance, as well as punishment, is prepared with me" (HERXHEIMER), which would be the same as ver. 34; but it be-

longs to me, is my part. The judge, the avenger am I peculiarly (Rom. xii. 19; Heb. x. 30). נקם is destination, judicial sentence, decision, and hence first vengeance. שלם Piel: consummation, restitution, reaches to the end of Israel. When your support gives way, your pride, your secure confidence wavers, then is the time of God; for now, only kept sealed, but then also manifested where it was perhaps little expected, the day of their calamity is at hand. איד literally: crushing, oppressive burden. The singular includes all that shall come upon them, as that which is prepared (vii. 10). Ver. 36. In which Moses again is the speaker, gives a new reason for the judgment in due time, and introduces also a new element. The mere fact that Jehovah appears as the one judging, allows us to infer a separation (Gen. xviii. 23 sq.), or distinction. The solemn and formal עַמּוֹ, while hitherto גוי (ver. 28) or at most עם נבל- ver. 6 had been used of Israel, renders that inference more probable. The parallel עֲבָדָיו strengthens it, since the word refers to the true servants, those who are faithful in Israel. The judgment as a sifting. The people of the Lord indeed in name, but in nature apostate (so also Heb. x. 30) causes and experiences the judgment, which not only procures their right, does not prevent their punishment, but as generally, it procures right to the true Israel, who correspond to its idea, so especially by such a distinction it helps that part of Israel which constitutes this people of the Lord, to its vindication (Rom. xi.). Thus also the name of Israel in the best sense, is not extirpated, comp. ver. 26; as a sign of judgment so also of mercy. יתנחם. The sorrow of His own gives Him sorrow (Ps. xc. 13; Matt. xxiv. 22). His **seeing** corresponds with ver. 19: there the apostacy, here the result of the execution of the judgment, which is such that it excites to compassion: power, with national strength, namely, run out, dried up, exhausted. אפס a noun which takes the place of a verb and signifies to cease, *i. e.*, is no more. The fourth-time occurring paranomasia עצור ועזוב.—**There is none shut up or left.** Keil, Knobel: the married and single, *i. e.*, all men. Baumgarten: the captive and freed-man. Ewald: close and liberal. *i. e.*, all, as our thick and thin, is in any case a proverbial designation of persons; but scarcely of boys who were still at home, and those of age; scarcely also of the impure, who must remain at home, and in this reference the free, but either servants and freedmen, (עָצוּר the ruled), or the men of rank (who remain in the house) and the common people. Schultz, Meier: the vassal and the lord, the borrower and the lender, or one bound to service, and the free. Understanding the expression of things, some render it: the shut up (treasures) and the left free (the herd in the field), the precious and the trifling, and the like. Israel's nationality is at an end. Ver. 37 corresponding to ver. 20. It is naturally not the servants of the Lord, ver. 36, who are addressed, since they have held fast to Him as their Lord, but the question concerns the larger part of Israel. **Their gods**, and with this **the rock** used ironically here is not easily misunderstood. Literally, Jehovah alone could be the Rock (ver. 30), but they have despised Him (ver. 15), and strange gods, ver. 16 sq., have become their rock, even a rock as that of the Gentiles, ver. 31. The theme of the song in all its variations is repeated. Ver. 38. Sept., Vulg., Luth., Schultz, "Whose sacrificial fat they ate, the wine of whose drink-offerings they drank," as if it was said of the Israelites, while yet both the fat is burned for the deity (Lev. iii. 3 sq.) and the libations are poured out before it (Num. xv. 5), and this is certainly to be specially retained here, with respect to the way of the Lord. in order to bring out more prominently the *qui* [*quid*] *pro quo* right. The gods ate and drank in this way (iv. 28); had in Israel so good an entertainment. Upon יקומו comp. Num. x. 35. A covering and defence they could still claim from them, in any case it is the cloud pillar of Jehovah over His people which is referred to.

Ver. 39. The connection through their own sight, especially with respect to that upon which they were visibly trusting, is an altogether fitting connection. **Now**, after the strange gods have proved their powerlessness. אני אני הוא, an emphatic repetition, and at the same time an exposition of the name Jehovah. There **is no God** besides (with) me (ver. 12; iii. 24), thus הוא is equivalent to האלהים; Jehovah alone the true God (John viii. 24). Schultz: "Jehovah could not be the true being, having the cause of His being in Himself, purely dependent upon Himself alone, if He had any one beside Himself, which He Himself could not be." Baumgarten: "Jehovah the absolute subject." What this exclusiveness and unchangeableness of His being says in the sphere of His deity, that, the killing and the making alive (וַאֲחַיֶּה alluding to Jehovah, in any case to the immediately following חָי, ver. 40) the wounding and healing, say in the sphere of the becoming (Werdens) and the mutable, the creature. **Kill, wound**, at first because of the judgment; **make alive, heal**, in reference to the true people of God, the servants of the Lord, (ver. 36) by which contrast it was intimated that the suffering which they endure here, is salvation through the hand of God. Moreover ידי here and in ver. 40 forms an antithesis to יד ver. 36. The declared execution of the judgment in vengeance and in mercy is confirmed ver. 40, for men, and hence, in the divine condescending love after the manner of men, by the oath. **To heaven**—the throne of God, essentially as if it was: by myself, but formally as men are accustomed to swear, who by the lifting up of the hand confess and invoke Him (Gen. xiv. 22). חי the oath formula: as truly as I live, by my life. What is sworn follows. The oath reaches over the whole world to heaven. Jehovah has to show the judgment, inwardly, with respect to Israel itself, in vengeance and mercy; and in the like manner also outwardly, so far as the future position of the world to Israel should be the right position, perfectly right; and hence it must be a final judgment over the collective enemies of the Lord. Otherwise it might occur, that as with Israel, their intractable pride grew out of their possessions and their apparent goodness, so with the others, the Gentile world, it might arise

from their apparent powerful position. Comp. vers. 27, 15). Ver. 41. The warlike figure as in ver. 23 (**sword**, ver. 25). Entirely personal: **my**, sq., on account of the fundamental thought (Jehovah) of the prophetic stand-point of the song, and because the enemies of Israel as such could not come into view here, since it also is the very object of the divine judgment. Israel itself even is become an enemy of Jehovah (ver. 15 sq.).—**Glittering (the flash)** of the piercing (ברק) point of that in the hand of the heavenly hero, as the quivering flash of his sword.—**Whet**, denoting its preparation with all the earnestness of his zeal or anger. The judicial procedure (משפט) explains the sword which God grasps, and which He (ב) holds fast, until the judgment is completed. אשיב is explained through אשלם (ver. 35), as a retributive destruction. Ver. 42. There is no exemption even of the captives. The divine arrows would become drunk as they drink the blood of the slain, as the divine sword would eat the flesh. פרע, to break forth, to be at the head, or in the front; hence SCHULTZ: of the head, chief of the princes; EWALD: of the supreme ruler (King) of the princes; KEIL, KNOBEL: of the hairy head (because פרע designates the hair of the head); OTHERS: "from the head of the uncovering (Lev. x. 6) of the enemy, *i. e.* the uncovered enemy;" thus the destruction of the people as of their rulers (comp. Ps. cx. 5, 6), or as a supplementary portraiture of the destroyed power of the enemy; the hair, as already the head, naturally symbolizing youth, wanton strength, pride, haughtiness, and the like. Comp. HUPFELD upon Ps. lxviii. 21.—[The rendering in our version has no foundation in the language itself, is not supported by other passages in which the word occurs, and breaks up the parallelism of the verse, the third clause being obviously related to the first, and the fourth in like manner to the second.—A. G.]—Ver. 43 forms the conclusion, but in which also the divine mercy is announced in connection with the divine vengeance in reference to the world, those without or beyond Israel. As at the beginning, as especially at ver. 36, so now also at the close Moses takes up the word. If it was vengeance only which was in view for the Gentiles, the solemn, sacred summons to rejoice, which is directed to the Gentiles (thus at the end, as at the beginning, to heaven and earth with regard to Israel), would be simply fiendish. Comp. Rom. xv. 10 (Rev. xii. 10, 12; xv. 3); Gen. xii. 3. The object of this loud rejoicing is **His people**, but is immediately set in its true light by **His servants**, as in ver. 36. (הרנין in Hiph. with the accus. of the object is unusual, but surely to take עמו as in apposition with גוים, "nations which are His people" (*e. g.* HERDER) is still more unusual, and the way is not sufficiently prepared for it through ver. 21, or other passages. SEPT.: *μετὰ τοῦ λαοῦ αὐτοῦ*.)—[Our version follows the SEPT., as does St. Paul in Rom. xv. 10. Nor does this rendering differ essentially from that which makes His people the direct object of the joy. "For the heathen here called upon to laud God's people can only be required to do so when they have themselves received a share in God's mercies to His land and His people, and had cause therefore themselves to rejoice with His people. It is apparent also that since the praise is to be addressed in the first instance to 'His people,' and not directly to God Himself, the mercies must be regarded as overflowing to the rejoicing Gentiles through and from the Jews. Nor can we imagine such praise to be bestowed by the Gentiles upon the Jews for such mercies whilst the Jews were themselves excluded from the same. It seems then that in this profound passage there is shadowed forth the purpose of God to overrule (1) the unbelief of the Jews to the bringing in of the Gentiles, and (2) the mercy shown to the Gentiles to the eventual restoration of the Jews (comp. Rom. xi. 25-36)." BIB. COM.—A. G.]—The blood of His servants appears as the blood of martyrs who have sealed their faithfulness to Jehovah with their blood (Matt. xxiii. 31, 34, 35; Luke xviii. 7; Rev. vi. 10; xviii. 20, 24; xix. 2). For the rest comp. ver. 41. Genuinely Mosaic is it to the last: **to His land and people**, the two fundamental references of the Pentateuch from Genesis onward. To which the remark of J. H. MICHAELIS well agrees, that in this song the enemies of God are peculiarly Israel after the flesh. How else indeed could the song be a testimony against Israel? At all events it relates to the guilt of blood, pressing as a burden upon the land, and at the same time the stain which through it comes upon the people, first of all upon Israel. Comp. xxi. 8; Lev. xvi. 33; Num. xxxv. 33; Zech. iii. 9. With this wonderful, mysterious tone the song ceases. (The close of the Old Covenant reflects itself in the way in which this song closes, Ps. xxii. 27 sq." SCHULTZ.)

6. Vers. 44-52. This passage commends itself to us as from a different hand than that of Moses (Introd. § 2). It is not against this view, but rather in its favor, that it is from the same hand which has added also chaps. xxxiii. and xxxiv. הושע, ver. 44, instead of the earlier constantly used יהושע, is remarkable. The former, his domestic name, denotes simply help, salvation; the latter, his more public official name, denotes that Jehovah is this or his help. The first natural name of Joshua would be most appropriate if he was the person who has added this section and the following chapters, especially that at the first opportunity at which it could occur, he should thus at the beginning designate the tone corresponding to his modesty. He was Hoshea, as he was the servant of Moses, and so he names himself again when he, in this writing, actually serves him. Comp. further xxxi. 30, 19.—**And Hoshea**, thus according to the divine direction; Joshua only assisted. Comp. ver. 45. In this way Israel could reach the conviction of the entire accord between the predecessor and his successor. Ver. 45. Comp. xxxi. 24. Ver. 46. **Testify**, more exactly, which I take to witness, or better still, through which I lay down my testimony; a reference to xxxi. 26, but especially to xxxi. 19, 21. It is the song pre-eminently which is intended, which should help to faithfulness to the law. Comp. vi. 7; xi. 19. Ver. 47. The proof as xxx. 11.

רֵק, from רוּק (רִיק), contracted from רחק, to remove, put far away. Hence מִכֶּם is neither: "so that it had no importance for them" (SCHULTZ), nor as equivalent with "not more vain and empty than you yourselves" (KNOBEL). For the rest comp. xxx. 20. Ver. 48. The day of the song; thus this was his dying (swan) song. Ver. 49. (Num. xxvii. 12 sq.) The particularity in the description of the locality should not escape notice; more appropriate for Joshua than for God. KEIL calls attention also to the imperatives. Comp. upon iii. 27. The plural, הָעֲבָרִים, designates the mountain range on that side, east of the Jordan. The particular (הזה) mountain of this mountainous border of Moab is the הַר־נְבוֹ. HENGSTENBERG, *Hist. of Balaam.* In this region (BUCKINGHAM, *Travels*) there are outlooks stretching from thirty to sixty miles in breadth, *e. g.* at Heshbon, from whence one can see Jerusalem directly to the west, and still more clearly Bethlehem. Ver. 50. Comp. Gen. xxv. 8, 17; Num. xx. 25 sq. (Deut. x. 6)—[**Unto thy people** seems to indicate something more than that the body of Moses was gathered with the buried dust of his fathers, and if not a proof of the immortality and consciousness of the soul after death" (WORDSWORTH), it is one of those passages which imply that truth.—A. G.]—Ver. 51. מָעַל, to separate, to be rebellious, to act faithlessly. Num. xx. 12; xxvii. 14; xx. 13, 24.

DOCTRINAL AND ETHICAL.

1. What is said, Num. xii. 8, as to the distinct position of Moses, from the literal prophetic order, receives its full confirmation in this chapter. As God speaks to Moses without any reserve what related to the destiny of Israel and the world, literally "mouth to mouth," it is a conversation or dialogue. The servant faithful "in all the house," introduces the song in inspired faith and with burning zeal, accompanies and closes it with painful lamentation (ver. 29 sq.), yet not without blessed hope (ver. 43).

2. If Moses nevertheless is a prophet in the more general sense of the word, the בַּמַּרְאָה which is denied to him in distinction from the literal prophets, Num. xii. 6, 7, and the וּמַרְאֶה granted to him, ver. 8 (although the latter is qualified and explained by בְּחִידֹת (riddles) and וְלֹא), is intelligible through the figurative and generally poetical style of this chapter. We may say: the figurative term הַצּוּר for Jehovah, is perhaps from the תְּמֻנָה, which, according to Num. xii. 8, Moses saw.

3 Poetry and prophecy in their relationship and their difference. The relation is not a barely formal one. GOETHE: "Poetry is inspiration," which he explains more fully by "genius;" with which, for the Christian view of the world and life, there arises at once a distinction—a distinction like that between nature and grace. Comp. the excellent work of SACK (*Songs in the Historical Books of the Old Testament*, p. 8 sq.). STEINBECK, *the Poet a Seer, Leipsic*, 1836. Comp. LANGE, Phil. Dogm., p. 367, 374.

4. But it is not poetry alone, music also, which here appears in the service of religion: the song, chap. xxxii., is not only a poem, it is at the same time a song. In the song we have the unity of poetry and music. Comp. the thoughtful treatment of the point in view here, in LANGE as cited above, p. 375 (2 Kings iii. 15).

5. The parallel between the ancient classical poetry and the Old Testament poetry and prophecy. "The form, the beautiful, festive appearance," rules in the former; "the living realities," the vehement, struggling conflict which marks the progress of history (des werdens), for the latter. "There the beautiful is prominent; here the sublime, exalted." LANGE (HERZOG's *Realencycl. XI* 773).

6. It is as a festive celebration of the beautiful with the good (the kalokagathie), that not only the deuteronomic discourses, but the entire historical activity of Moses closes in poetry and song. In correspondence with this is the look at Canaan from Nebo, closing his life—the most beautiful image.

7. "The contents and connection," SACK correctly calls "so great and comprehensive,' that he speaks here of the "prototype of all prophecy in a certain measure of the connection of the Old and New Testaments." That which forms the contents of the word of God, the contents of prophecy in the narrower sense, that also forms the contents of this song: the law and the gospel. The thread of its idea runs from Israel, the people of God in truth (ver. 36), in order to reach the nations generally in the future (ver. 43). THOLUCK designates it "as a prophetical theodicee of God in history."

8. Whoever is accustomed to place the divine anger in opposition to the divine love will never win an understanding of the deepest and truest nature of this song. The "perception of the burning zeal of God proceeds from the zeal of His love" (SACK).

9. "The righteousness of God is not especially a judicial, punitive righteousness, but a forthgoing in the direct way of that justice, grounded in His eternal holiness and love, according to which His creatures must regulate their lives," *etc.* (SACK).

10. The fact that the adoption belonged to the Israelites, Rom. ix. 4 puts beyond question. The parallelism there is in any case between *υἱοθεσία* and *νομοθεσία*, and so much the more truly, as throughout the (morally) filial relation, outward or inward, formal or essential, must be formed according to the conduct in reference to the will of the Father, *i. e.* the law. If we hold to the objective side, then the law demands love. Thus it includes the gospel, love; and there remains thus between the Old and the New Testaments a difference only of method; there the demand, here the fulfillment, of which the antelegal time forms the promise. Thus the law is an institution, and the Israelitish adoption is also an institution, not, however, a ceremonial, but political, *i. e.* Israel as a nation is the adoption of God, placed as His right, His house, His glory among the nations. "Limited to Israel as the chosen people, the idea is therein proclaimed, that God is the creative founder and builder of its theocratic life, cherishing and

training Israel as a child. It is (Gal. iv. 1 sq.) the relation of a minor child, when in respect to the father, as is fitting the time of life, he is conscious only of that life-support in the form of care and guardianship, not the free spiritual communion which inwardly develops itself in riper years" (BECK, *Christ. Lehr-wissensch.* I., p. 344 sq.). It is not barely in a figurative (comparative) method (HENGSTENBERG); neither only typical (LANGE). The typical in the Old Testament idea of adoption refers to the true Israel, and to Israel according to the truth. As to the subjective realization of the adoption of God, it does not require to be spoken to here upon this chapter: but its treatment properly belongs to the Psalms. It is not to be forgotten that the kernel of Israel, which comes into account here as to the adoption, appears rather as the servant of Jehovah (vers. 36, 43). The stage of the Holy Spirit's manifestation alluded to (John vii. 39) is that of consummation (comp. DEL., *Bibl. Proph. Theol.*, p. 283 sq., 248 sq.), or better still, that of the seal, of confirmation, but not first of efficient working.

11. "The existence of Israel as a nation is indeed like that of other nations brought about in a natural way, not through a spiritual new birth, but still Israel has its remotest ground in the supernatural mighty word of promise given to Abraham (Gen. xvii. 15 sq.); and a circle of wonderful, mighty proofs and gracious leadings have brought Israel from this starting point of its existence, to the goal to which it attained with the exodus from Egypt" (DEL. upon Isa. i. 2).

12. It is very strange when SACK in opposition to SCHULTZ, calls "the distinction of a better kernel in Israel, conceded to the later prophets," here "a forced distinction, and one which in this Mosaic work has no place, is not even intimated in the song." So essential a view could not fail entirely in "the very *magna charta* of prophecy" (HENGSTENBERG); it must at least be intimated, although its actual carrying out may be handed over to that which follows. The distinction between the nation, and the people of God, the separation of the servant of Jehovah is truly Mosaic; not merely according to the narrative of the primitive and preliminary history of Israel (comp. upon ver. 5), which Moses gives, but directly through the events with reference to Caleb, Joshua (i. 36, 38), Phinehas (Num. xxv. 7), the Levites (Deut. x. 8; comp. Ex. xxxii. 26), and indeed through his own existence as the servant of the Lord above others (Num. xii. 7). On the other hand SCHULTZ remarks upon chap. xxx.: "In the most eventful moments of his life he had experienced that the Lord even then, when His anger burned most fiercely, and when He was ready to condemn Israel without any restraint, would spare at least him, the one, *etc.* He must have had the consoling conviction, without which he would not have had strength, even from the beginning, over against the general obstinacy of the people, that there was a sacred seed still existing, in order to produce from itself a new and better sowing for victory and glory. In the very being of God Himself, it lay concealed," *etc.*, *etc.* The exposition has pointed out the intimations in the song.

13. SACK, ver. 10 sq., opposes very finely "the view which has never yet entirely vanished, according to which the God of the Old Testament is pre-eminently a frightful and terrible God." "It is the fundamental thought of the divine education of Israel to religious, godly sorrow, or a sorrow which works a change of mind, agreeing on one side with the drawing of the first man to love and obedience through the fullness of the surrounding glorious creation, and on the other side with the evangelical motive: Let us love Him, for He has first loved us."

14. A superficial view only of the history of Israel reveals merely the opposition to **Jeshurun**; a closer examination will justly bring out the variance between the idea in Jeshurun and the reality in the manifestation of Israel. The history of the people is the history of this variance, reaches its greatest crisis when the Gentile judge repeatedly proclaims Him the Jeshurun, and Israel, on the contrary, cries: Crucify Him! crucify Him! A purpose fixed by God, which He realizes in the fullness of time through the Messiah, must verify itself also by the way, as drawing nearer this goal, however separated into its parts or elements in its realization. This is the truth of the divine word. "A deeper view of the history of Israel," says HENGSTENBERG, "reveals to us, even in the most corrupt times, the existence of an ἐκλογή, to whom the predicate perfect belongs (?); the best evidence of whose existence is found in the judgment upon the dishonesty and unrighteousness of the people, which at all times comes forth from its own bosom. Where do we find such a morally reacting force among the Gentiles? So also the history shows that the times of corruption, in which honesty and righteousness are confined to the little flock, are ever followed by times of reformation, in which honesty and righteousness more or less penetrate the whole life of the nation. (The period of the judges already.) Israel is, especially in relation to the Gentiles, Jeshurun."

15. The results of the sanctifying ordinances and institutions of Jehovah among His people entitle it to this name "Jeshurun;" of the law as giving the knowledge of His will; of the sacrifice especially as procuring the pardon of sin, of the Spirit working in the people, giving the experience of communion with God, the covenant-communion. It is equally erroneous to ground salvation upon a state or disposition attained subjectively by one's own strength, and to regard this inward state as unnecessary (HENGSTENBERG).

16. The thought, vers. 26, 27, is the more striking, inasmuch as after Israel, as this people, has come to an entire end, it presents its evil condition historically, and legitimates itself as a thought of God through the continuous existence of the Jews. Over against the hatred of the nations, foaming out in persecutions of the Jews (since the time of the Romans, especially in the Christian middle ages), its existence willed by God was strongly assured both through the remarkable outward means of existence (xv. 6; xxviii. 12), and through the peculiar inward and intellectual endowments which characterize it even to this day. (KEITH,

Witnesses, supposes their prosperity, indeed their wealth, to serve as the object of the threatened spoiling (28, 29?),and also for the approaching enrichment of the Israel of the future, formed again to a people; accompanied with the very singular remark, that their ill successes were lim ted to Canaan during the time of the divine judgment upon them, as if under the Turkish power they could not prosecute their pursuits there as they could elsewhere!)

17. Israel's end as to the flesh, ver. 29 (20), must be at the same time Israel's completion as to the Spirit, and this is the Messianic horizon which environs this song.

18. The rejoicing of the nations, with which the song closes, sets in a clear light the conversion of the Gentiles as the consequence of the judicial sifting and destructive mighty deeds of the Lord upon Israel and upon the world at large (*e. g.* Heathen Rome). The first song of Moses already (Ex. xv. 14 sq.) dwelt upon the issues of the deliverance of Israel from Egypt. The resulting impression upon the contiguous heathen nations at first indeed an impression of alarm. The other side of the results of the falling away of Israel, both for the world and the Gentiles, is set forth by St. Paul, Rom. xi. 11 sq. Whether the πλήρωμα, Rom. xi. 12, brings into view another complement of Israel than that through the Gentiles, a rescuing, namely, even of the unbelieving part of Israel, and thus the entire conversion of the people is intended, or whether the gain by means of the whole Israel, which is the new true Israel composed of Jews and Gentiles, for the yet wider world and all the Gentiles, and thus the conquest of the race through the Church of Christ is intended, may be left undecided. Comp. Doct. and Eth. upon chap. xxx.

HOMILETICAL AND PRACTICAL.

Ver. 1. Luther: "It happens also that when God visits unbelievers, and lays hold upon them, they imagine that all the creatures have become their enemies. The whole creation agrees as a witness of the law with the law. Moses shows in this whole song the method of the law (Rom. iv. 15; vii. 7), and acts as a true preacher of the law. But he summons heaven and earth to witness, because he treats of so great a matter, which does not concern a kingdom, or gold and silver, but that which is of the utmost moment to every one, namely, either to have God, the fountain of all good, and with Him all eternal and temporal salvation, or to be eternally without either." R. Bechai: "He begins with the creation of the world, and from thence onwards until he closes his discourse with the days of the Messiah."—Heaven and earth as spectators, hearers and witnesses.—Jahn: "There is nothing elsewhere comparable to these first two verses in the boldness of expression."—Ver. 2. Luther: "When God's word is preached purely then it is not as with human statutes, clouds without rain, 2 Pet. ii. 17. But he sets the herb and the grass over against the stony ground and the sand; for it belongs to the word, that the doctrine should be healthful, and the hearers thirsty and docile." V. Gerlach: "The richness and fullness can only be a fullness of blessing. For the severest punitive testimony of the law has a life-giving and invigorating efficacy for the true servant of his covenant God."—Ver. 3 Luther: "But the little flock, the believers and saints upon the earth, give the glory to God the Lord alone. But hypocrites and other godless persons, whatever they may confess in words, in heart rely upon their own goodness, wisdom, power, or look to men for help and consolation."—Ver. 4. Teller (*Engl. Bib.*): "It declares the eternity of God, the unchangeableness of His purposes, and the insuperable power of His majesty." Baumgarten: "He had proved Himself as the Rock, both in Egypt and the wilderness, as He had manifested Himself as the only support in heaven or upon earth, for Israel."—The Rock of Israel: Jehovah according to His work, ways, nature and attributes.—Starke: "The name of the Lord is a strong tower, Prov. xviii. 10; Nah. i. 7." Zinzendorf: "Jesus is the true one, faithful unto death, in respect to His merits for us over death and the grave. A husband, who is perfection in His nature, has such an evil bride." Schultz: "It is a great consolation that God is immutable in His power and will (faithfulness); that His way is right, He Himself without injustice, therefore, it is inculcated, because with this knowledge the punishment would not be received with incredulity."—Ver. 5. Richter: "The reformation corresponds with the redemption from Egypt; to the rejection of Jehovah corresponds, alas! the modern unbelief and apostacy."—Ver. 6. Herder: "God remains the father; but they cease to be His children, first by their wickedness, then in their destiny."—[Wordsworth: "This is more fully verified in Christ, who hath purchased His Church with His own blood (Acts xx. 28; 1 Cor. vi. 20). Dost thou, O Christian, who sinnest against Christ, thus requite the Lord who bought thee (Jude 4)?"—A. G.]—Ver. 7. Richter: "How many Christian fathers, alas! would now grow dumb at such questions!" Cramer: "The Church the witness of the truth."—Ver. 8. Schultz: "His own people must at last possess the whole earth, or bear away the spoil thereof; for the meek shall inherit the earth."—God is the Highest; why should men flatter others and call them by this title?—Ver. 10. Starke: "God finds us; His grace is all, and in all. He here appears as the bridegroom who goes out to seek His bride. Israel unmarried was without law, *etc.* He named him after His own name," *etc.* V. Gerlach: "The wilderness is the point of departure, because of the vivid contrasts to the fullness of blessing of the land of promise. He finds Israel as a lost sheep."—Ver. 11. Bochart: "In the Old Testament the figure of the eagle; in the new that of the hen."—Here Israel, the eagles brood, over the carcass of Canaan; later the Romish eagle over the carcass of Israel.—Ver. 12. Jehovah alone; thus the song sings, thus the whole history of Israel proclaims, and thus the experience of all the children of God attests.—Ver. 13 sq. When the Lord is the leader then is the victory and the blessing. The lofty flight of His people to victory, to proud security, to a full enjoyment of all.—Ver. 15. Cramer:

"Good times and plenty often lead to a contempt of the word of God and to many sins."—[The temptations and dangers of prosperity.—A. G.]—Ver. 20. RICHTER: "Hidden as the sun behind the clouds."—Ver. 21. BAUMGARTEN: "In so far as all the Gentile nations rest upon the ground of nature, their national character is transient and no people; thus in the light of the full eternal truth all and every one of the Gentiles are foolish nations, because they are without the source of all wisdom, the knowledge of God, because they do not possess the law of Israel." Ver. 22 sq. HERDER: "With such a prophetic outlook must the law-giver of the people close his wearied life." Ver. 29. CRAMER: "Blindness and security precede the divine punishments." BERL. BIB.: "Who is there who has shown sufficient earnestness, diligence and care in a preparation for his latter end? Where is the dying before one dies, the judging before one is judged?"—Ver. 37 sq. CRAMER: "There is no protection or help in false doctrine."—Ver. 40. What consolation still is heaven for the earth!—Ver. 43. The penitential Psalm becomes a song of rejoicing, as true repentance ends ever in shouts of triumph. True repentance is true joy. The history of the world is not first a world-judgment, but truly a judgment of Israel. The thoughts of peace of the Eternal One as to the times, in the calling of Israel, in the fullness of the Gentiles.—Ver. 46. BERL. BIB.: "The command is without force if the example is worthless. We understand correctly; for hypocrisy makes hypocrites. The divine life and work conceals and carries with it also a divine authority more than in all blows, cries and words."—Ver. 47. Sin is suicide.—Ver. 48 sq. BERL. BIB.: "Thus the Lord prepared Moses for his death."—Ver. 52. BERL. BIB.: He shall not go in thither; as David also should not build the temple whose model he was permitted to see.

THE BLESSING OF MOSES.

CHAP. XXXIII. 1–29.

1 AND this is the blessing wherewith Moses the man of God blessed the children
2 of Israel before his death. And he said,
The Lord came from Sinai,
And rose up [brake forth] from Seir unto them;
He shined forth from Mount Paran,
And he came with [out of] ten thousands of saints [myriads of holiness]:
From his right hand *went* a fiery law for them [fire, law for them];[1]
3 Yea, he loved [is cherishing] the people;
All his saints *are* in thy hand:
And they sat down [turn] at [after] thy feet:
Every one shall receive of [he rises up at] thy words.
4 Moses commanded us a law,
Even the inheritance [possession] of the congregation of Jacob.
5 And he was king in Jeshurun,
When [As] the heads of the people
And the tribes of Israel were gathered together.
6 Let Reuben live, and not die;
And let *not* his [That his] men be few [numerable].
7 And this *is the blessing* of [in reference to] Judah: and he said,
Hear, Lord, the voice of Judah,
And bring him [again] unto his people:
Let his hands be sufficient for him [With his hands he fights for it];
And be thou an help *to him* from [before] his enemies.
8 And of [in respect to] Levi he said,
Let thy [Jehovah] Thummim and thy Urim *be* [belong, or be and remain] with thy holy [favored] one,

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 2. The marginal reading is literal: a fire of law. But it is objected, that the text thus assumed cannot be correct here, because it gives no good sense, and because the word דָּת is not a Semitic word, but adopted from the Persian. KEIL and others therefore read אשדת, fire of throwing, for the flashes of lightning which accompanied the promulgation of the law. The reading thus adopted is sustained by a considerable number of MSS. and editions.—A. G.]

Whom thou [Israel] didst prove at Massah,
And with whom thou didst strive at the waters of Meribah [at Me-Meribah].
9 Who said [of] unto his father and to his mother, I have not seen him:
Neither did he [And did not] acknowledge his brethren,
Nor knew [And did not know] his own children [his sons];
For they have observed [Jehovah!] thy word,
And kept thy covenant.
10 They shall teach[2] Jacob thy judgments [rights],
And Israel thy law;
They shall put incense before thee [at thy nose],
And whole burnt-sacrifice [whole offering] upon thine altar.
11 Bless, Lord, his substance [strength],
And accept the work [And let the work] of his hands [be well pleasing to thee];
Smite through the loins of them that rise against him,
And of them that hate him, that they rise not again.[3]
12 *And* of Benjamin he said,
The beloved of the Lord shall dwell in safety by him;[4]
And the Lord shall cover him all the day long,[5]
And he shall dwell between his shoulders.
13 And of Joseph he said,
Blessed of the Lord *be* his land,
For [Of] the precious things of heaven, for [of] the dew,
And for [of] the deep which coucheth beneath,
14 And for [of] the precious fruits *brought forth* by the sun [precious produce of the sun],
And for [of] the precious things put forth [precious growths of the] by the moon [moons],
15 And for [of] the chief things [head] of the ancient mountains,
And for [of] the precious things of the lasting [everlasting] hills,
16 And for [of] the precious things of the earth and fullness thereof,
And *for* [And] the good-will of him that dwelt in the bush;
Let *the blessing* [it] come upon the head of Joseph,
And upon the top of the head [crown] of him *that was* separated from his brethren.[6]
17 His glory *is like* the firstling of his bullock;[7]
And his horns *are like* [*om.* like] the horns of unicorns [the buffalo]:
With them he shall push [thrust] the people
Together to the ends of the earth;
And they *are* the ten thousands of Ephraim,
And they *are* the thousands of Manasseh.
19 And of Zebulon he said,
Rejoice, Zebulon, in [over] thy going out;
And, Issachar, in [over] thy tents.
19 They shall call the people [nations] unto the mountain;
There they shall offer sacrifices of righteousness;
For they shall suck of the abundance of the seas,
And *of* treasures hid [the hidden, of the hid treasures] in the sand.
20 And of Gad he said,
Blessed [praised] *be* he that enlargeth Gad;

TEXTUAL AND GRAMMATICAL.

[2] [Ver. 10. The marginal rendering here is not so close as that in the text. It is not a wish, but a declaration, covering the future of this tribe.—A. G.].

[3] [Ver. 11. SCHROEDER more exactly:

Crush the hips of his adversaries,
And his haters that they may not rise.—A. G.].

[4] [Ver. 12. The ידיד יהוה is the subject of the verb; and the last words should be rendered literally upon him.—A. G.].

[5] [Ver. 12. The participle is expressive—'s *sheltering*.—A. G.].

[6] [Ver. 16. SCHROEDER retains the Hebrew נזיר, the Nazarene.—A. G.].

[7] [Ver. 17. Literally: The first-born of his ox, majesty is to him. Our version brings ambiguity and confusion into the text.—A. G.].

He dwelleth as a lion,[8]
And teareth the arm with [yea] the crown of the head.
21 And he provided [chose] the first part [first fruits] for himself,
Because there, *in* a portion of the law-giver was he seated,[9]
And he came with [*om.* with] the heads of the people,
He executed [did, performed] the justice of the Lord,
And his judgments with Israel.
22 And of Dan he said,
Dan *is* a lion's whelp;
He shall leap from Bashan.
23 And of Naphtali he said,
O Naphtali, satisfied with favor,
And full with the blessing of the Lord;
Possess thou[10] the west [sea] and the south.
24 And of Asher he said,
Let Asher be blessed with children[11] [Blessed before sons is Asher];
Let him be acceptable to [among, of] his brethren,
And let him dip his foot in oil.
25 Thy shoes *shall be* iron and brass;[12]
And as thy days, *so shall* thy strength [firmness][13] *be.*
26 *There is* none like unto the God of Jeshurun [like God, O Jeshurun],
Who rideth [riding] upon the heaven in [with] thy help,
And in his excellency on the sky [clouds].
27 The eternal God *is thy* refuge [Dwelling is the God of olden time],
And underneath *are* the everlasting arms:
And he shall thrust [thrusts] out the enemy from before thee;
And shall say [says], Destroy *them.*
28 [And] Israel then shall dwell [dwells] in safety.
Alone the fountain of Jacob *shall be,*
Upon a land of corn and wine;
Also his heavens shall drop down dew.[14]
29 Happy *art* thou, O Israel; who is like unto thee,
O people [a people] saved by [in] the Lord,
The shield of thy help,
And who is the sword of thy excellency [eminence]!
And thine enemies shall be found liars [shall deny themselves] with thee;
And thou shalt tread upon their high places.

TEXTUAL AND GRAMMATICAL.

[8] [Ver. 20. GESENIUS, KEIL, KNOBEL, render this word lioness, although it has a masculine termination; comp. Gen. xlix. 9. It is probably the lion, including both the male and female.—A. G.].

[9] [Ver. 21. SCHROEDER: For there [the same was] the leader's portion, a thing kept. מְחֹקֵק, one who ordains, determines, commands, refers not to Moses, but to Gad, who is called the leader here because of his special activity and boldness in the conquest of the land.—A. G.].

[10] [Ver. 23. The verb is future, and expresses a promise rather than a wish or direction: he shall possess.—A. G.].

[11] [Ver. 24. The מ is comparative, away from, above the other sons. Asher, as his name imports, is blessed above—most blessed among the sons—A. G.].

[12] [Ver. 25. SCHROEDER renders with KEIL and others, מִנְעָלֶךָ, bars, castles, from נעל, to bolt.—A. G.].

[13] [Ver. 25. דבא GES. and most recent authorities render rest. Thy rest shall continue as thy days. Our version has the ancient authorities in its favor, and affords so good a sense that we may well adhere to it.—A. G.].

[14] [Ver. 28. The pointing in our version breaks up the parallelism of the original. SCHROEDER departs from the original also, and renders: the eye of Jacob is directed to a land, *etc.*—A. G.].

PRELIMINARY REMARKS.

For the **Literature** see *Introd.* pp. 44 and 45.

The Criticism.—See *Introd.* § 3. GESENIUS and MAURER refer it to the exile; GRAF, V. LENGERKE to the times of the two kingdoms; KNOBEL: "When David, in flight from Saul, lived in exile;" BLEEK, who earlier held this chapter as older even than Gen. xlix., as perhaps genuinely Mosaic, in his Introduction to the Old Testament, concedes to the blessings of Moses only such a reference, by the author of Deuteronomy; that it must have risen in the period between the death of Solomon and the Assyrian exile, about 800 B. C. As to the reasons for these opinions, essentially the same remarks may be made as upon the criticism upon the song. Comp. SCHULTZ, p. 682 sq.

The Mosaic origin is not placed in doubt, be-

cause the written publication is not, as with chap. xxxii., attributed to Moses. Not only ver. 4, but the general character and setting permits us to conjecture that another hand than that of Moses has composed this chapter (*Introd.* § 2). Moses was the speaker only, but we need not appeal to the usually retentive memory, *e. g.*, of the Arabians, for the well-known attachment and faithfulness of Joshua, raises us above any and all anxiety as to the "accuracy of all that is essential." SCHULTZ: "It is here precisely as with all the discourses of our Lord in the New Testament." KEIL emphasizes correctly "the peculiar nature of the blessings of Moses as the strongest proof of their genuineness." [In favor of the Mosaic authorship of this chapter it may be urged, not only that all the reasons which go to establish the Mosaic origin of the Book of Deuteronomy are of force here; but that the character of this song and its fitness to the circumstances in which it is said that Moses spake it, and its inappropriateness to any other circumstances, are independent proofs that it is the work of Moses. If the whole book expresses the tender care and solicitude of the leader for his people, of the father for his children; this blessing is just the final leave-taking of the departing Moses. Its hopefulness, its cheerful tone and aspect, especially in contrast with the song which it thus supplements, even its entire freedom from any caution or warning, are just what we ought to have expected from one who had spoken the song with its solemn warnings, and was now to leave the people for whose welfare he had spent his life. He could not leave them until he had thus blessed them.

On the other hand, there is not in this chapter one distinct reference to any circumstance in the after history of Israel; neither to the Assyrian period, nor to the time of the disruption of the kingdom, nor even to that of the Judges; and the absence of any such allusion is inconsistent with the supposition of its later origin. The assumed reference in ver. 7 to the desire for reunion, under the sceptre of Judah, of the divided kingdom, is obviously a mistaken and forced interpretation of that passage. And indeed all the objections to the Mosaic origin of this chapter proceed either upon erroneous interpretations of particular passages, or upon the denial of its prophetic character, or upon the assumption that its geographical or local allusions and details could not have been known to Moses. This latter assumption, of course, has no force, if the possibility of prophetic foresight is granted; a possibility which calls for no discussion here. The special interpretation will be considered in the exegetical notes. How unreliable these grounds are appears from the diversity in the views which rest upon them, as seen above.—A. G.]

The form of statement is in a verbal, as in a poetic and rhythmical point of view, peculiar, but with true Mosaic features, as a comparison with the other parts of Deuteronomy will show. We cannot understand how "this song should be viewed in any important sense as inferior in poetical merit to the earlier songs of Moses" (HERXHEIMER). On the contrary, the noticeable doubling—now of the first, now of the second clauses, even of both, with one corresponding clause standing by itself refutes any such supposition. As to the rhetorical form, the discourse alternates between animated address, description, declaration, calls to those addressed, prayer to the Lord for them or still devout wishes for their good. See the exposition. KNOBEL calls this song "the most difficult section of the whole Pentateuch."

Its relation to the blessings of Jacob. KNOBEL holds that they "are alike" in their original peculiarities and independence, and that "any imitation cannot be proved." That the blessings of Moses contain references to those of Jacob is peculiarly clear with respect to the blessing upon Joseph, but they are also traceable elsewhere. But that the one is founded upon the other, and a confirmation of it (KEIL), does not seem to be the most appropriate designation. Although Moses here blesses as a father, still "not as father simply, but as a lawgiver." "No sons stand around the bed of the dying father, but Israel, with its hosts, lay before him." The patriarchal, Gen. xlix., appears, Deut. xxxiii., as a blooming, fruit-promising nationality. This natural progress and development gives less scope for "specific predictions" than for "the purely ideally depicted prophetic glances into the future," as KEIL has well remarked. The parallel between Judah and Joseph shapes and rules the blessings of Jacob, and that of Levi and Joseph the blessings of Moses, which is at the same time genuinely Deuteronomic (*Introd.* § 4, I.). Moses, "the beginning of the new time of the law, and still at the same time the bearer and the end of the time of the wilderness now coming to a close, blesses the people for this new time which he himself began, and for the future of which he gave the form, and which, in relation to the time of the wandering, should be a time of rest, of partial fulfilment, of the peculiar and now first possible political development of the nation" (ZIEGLER). "These circumstances," says HERDER, "give the tone and contents of this second blessing: they render an introduction necessary, which was not needful with Jacob. They give a close which is not found there—and for the most part also other necessities and other wishes, although it cannot be denied that the song of the patriarch floats before the mind of Moses." Comp. LANGE, *Genesis*, p. 649.

The import of the Mosaic blessings. "Moses, in his blessing upon Israel, sets forth "the fulfilment of its destination as the people of God" (according to SCHULTZ), the only true and highest happiness," to which fulfilment each tribe, according to its nature and peculiarities, already for the most part intimated in the blessings of Jacob, should take part. "Simeon, whose peculiarities did not authorize his distinct mention, and whose independence was therefore already removed, Gen. xlix., forms the one exception. The same is true to some extent also with Reuben." Intimations, "although entirely elementary, still sufficiently definite, reveal both how different are the problems in the kingdom of God on the earth, and how well the Lord knows how to use the different natural peculiarities in their realization." One "problem is inward with respect to the people itself; another outward with respect to the Gentile nations." As

there are personal charisms or gifts, so also there are national, indeed tribal and family charisms. Israel, in this regard, is the symbol of the manifold grace of God (ποικίλη χάρις θεοῦ), as in it the idea of the kingdom of God the one charism completes itself in the world. But work for the kingdom of God is in like manner a different work, and hence the arranging and grouping of the charisms, their alternations likewise, the leadership also of one or another charism whence results the then existing spirit of the time in its divine definiteness in the kingdom of God. We observe, in connection with this, that the order of tribes in the blessings of Moses departs, not only from the natural order, but from that observed in the blessings of Jacob. Neither the geography (Knobel), nor any thing else external, gives a sufficient explanation for this departure. As this freedom, corresponding essentially to grace, has its position and value for the work, the work-day of the kingdom of God, so finally the issue of the Mosaic blessing (ver. 26 sq.) is significant in reference to the rest, which from eternity lies at the foundation of this labor, in reference to the Sabbath, in which this labor must issue as its termination. That is, in the beautiful words of Lange: "The kingdom of heaven is both the deepest foundation and the highest revelation of the kingdom of God."

The relation to Deut. xxxii. The unity. The glory and the praise of Jehovah is here as there the beginning, the end, and the fundamental thought. The difference. Herder, too sharply: "as that between the curse and the blessing." Better, with Schultz: "the song and the blessing supplement each other as negation and affirmation." In that the reality in Israel, what it actually is, is prominent, in this its ideality, what it ought to be.

Division.—Title, ver. 1. Introduction, vers. 2–5. The blessings upon the tribes, vers. 6–25. The close, vers. 26–29.

EXEGETICAL AND CRITICAL.

1. The title, ver. 1, brings out prominently the character, contents, and significance of that which follows. If the law, because of sin, suspends over Israel the curse, Moses personally takes his departure from his people, blessing them. The designation איש האלהים, which is not found elsewhere in the Pentateuch, comp. Josh. xiv. 6; Ps. xc. in the title, points with the finger of an intimate cotemporary to the import of the person, and thus makes apparent the significance of his blessing. The expression denotes a personally near position to God, intercourse with Him, and hence is used to describe the official, prophetic qualification (1 Sam ix. 6; 1 Tim. vi. 11; 2 Pet. i. 21). **Before his death** (Gen. xxvii. 4) presents the situation in its solemn earnestness The repeated and still at last announced imminent death-penalty (xxxii. 48 sq.) illuminates the weight and value of the words which follow, the impression which they must make, as coming from one just about to die, and is also a time announcement, showing that Moses immediately after the song, and upon the same day, completed these blessings.

2. Vers. 2–5. The introduction takes us up to the only true fountain of all blessing, to Jehovah revealed to Israel. Thus at the very beginning of ver. 2. The description of the law-giving through which Israel was and should be this nation, is geographically poetical, brought out through the figure of the sunlight in its glory streaming from every side, corresponding to the all-embracing majesty and greatness of the Lord, because its glory reveals itself from the most remote points at the same time, and consequently fills a wide horizon with the light and splendor of its manifestation. In order to state at once that of which he treats, and to which all further details are subservient—for it is scarcely possible that other manifestations of Jehovah can here be referred to (Knob.)—and as to those coming from Egypt, Sinai was the nearest eminence, so Sinai in the South is first named (comp. i. 2). At midday here the eternal sun, as God, sets up his throne, and there his full light appears. The Edomite mountain region, שֵׂעִיר, as it forms the eastward limits of the wilderness in which Jehovah found Israel (xxxii. 10) connects with this position in the figure here used, the breaking forth (זרח) of the light (Titus ii. 11). פארן (i. 1) the mountain of Azazimeh, located in the North, and for the most part chalk-masses, and hence in their reflection of the blinding sunlight agreeing well with the **shining forth** here connected with them. Kadesh is located there, and thus—to remove any misunderstanding, since it might have been thought that the mountains of Et-Tih, lying not far above Sinai, were referred to by the term, the mountains of Paran—מרבבת קדש might be rendered with Herder, Knobel and Others, "from the heights of Kadesh," but then we should have to read קָדֵשׁ. רְבָבוֹת does not require the rendering **ten thousands** (as רְבָבָה xxxii. 30), since רבב signifies to heap up, to extend. But the ordinary explanation also meets the parallelism. While the "heights of Kadesh" indeed would only supplement what was already expressed by the Mount Paran, the holy myriads, *i. e.*, the angel hosts, well agrees with the geographical details, the earth localities, completing them by the reference to heaven, (Acts vii. 53; Heb. ii. 2; Gal. iii. 19), which is neither "a mere idle fancy," nor "an idea elsewhere foreign to the Old Testament, nor even a thought too lately introduced here" (Knobel). In this latter view, indeed, the explanation alluded to gives the best transition to the last clause of the verse, (comp. Judg. v. 4, 5; Hab. iii. 3; Ps. lxviii. 17; Gen. xxviii. 12; xxxii. 2; 1 Kings xxii. 19; Isa. vi., *etc.* Matt. xxvi. 53; Heb. xii. 22; Rev. v. 11; Jude ver. 14). Since למו refers to the Israelites, they are clearly not the myriads. The מן is not to be taken as synonymous with עִם, in which case we should have to read instead of וְאָתָה poet: to come forth, וְאִתּוֹ with him out of holy myriads, namely those who came with him, in order to express the thought of such a following or attendance. ["The verse thus forms a poetical description of the vast arena upon which this glorious manifestation of the Lord in the giving of the covenant took place." Bib. Com. And Keil well adds "this

manifestation of God formed the basis for all subsequent manifestations of the omnipotence and grace of the Lord for the salvation of His people, Judg. v. 4; Heb. iii. 3."—A. G.]. The last and fifth clause completes those two doubled clauses, as answering the question why this manifestation? The thought is thus suggested that it is the giving of the law to Israel which was the object in view. But the expression **from his right hand** (thus going out from it) justifies the expectation of a gift, and scarcely any other than symbolically, the fire, really the law (Hab. iii. 4 does not give a proper and full explanation). Comp. iv. 11, 36. But אֵשׁ דָּת cannot be rendered ungrammatically **fiery law**. It is either **fire of law**, [so the margin in the A. V.,—A. G.], or fire, as in apposition with the law, in connection with which the law was given. DE WETTE, and OTHERS, refer it to the pillar of fire, for direction, *i. e.*, through which their way was pointed out. But the assertion of DE WETTE, KNOBEL, that דָּת is only a recent Hebrew word, adopted from the Persian, has been too readily accepted as true by SCHULTZ, KEIL, and OTHERS. Comp. on the contrary HAVERNICK's *Intro.*, *I.* 1, who argues in favor of a Hebrew derivation from דִּין דין. It must be a primitive term as a comparison of languages shows, *i. e.*, Sanscrit *dhâ*, Greek θε (τίθημι) German Thun. "Aramaisms or Chaldaisms testify, as well, in favor of a very early as of a late composition." (L. KŒNIG, *Alttest. Studien* II.) The very early form דָּת would correspond well with the poetic אתה. KNOBEL reads אֲשֵׁדוֹת and explains: out of his hand shoot forth lightning flashes (outpourings, iii. 17; Num. xxi. 15). KEIL reads with great confidence (after the conjecture of BÖTTCHER), אֵשְׁדָּת in the sense of "fire of throwing," fire darting (Ex. xix. 16). SCHULTZ: fire missile. [The reference to the fire and lightnings which attended the giving of the law is clear. The supposition of the pillar of fire is entirely out of place, and must be rejected. But whether the words אש דת are to be read as one word, and if so how that word is to be pointed, is an open question. The reading proposed by KEIL has in its favor some MSS. authority, and meets the necessities of the case so well that it seems now to be generally accepted.—A. G.].

Ver. 3. אַף. Confirming that which precedes. חבב, found only here, and signifies in general to love—according to the meaning in kindred dialects. It is not however as KNOBEL holds, the conceiving of an affection once, but rather an enduring love. חֹב is the lap or bosom, and thus it expresses the cherishing love (Others: the concealing, protecting) affection. עַמִּים. The thought of other nations than Israel is here out of place; it appears in xxxii. 8 from the contrast of Israel to the nations. Although it should not be translated "the tribes of Israel," KNOBEL, yet still they are specially to be thought of; but generally the word is to be taken in the sense of the promises to the patriarchs (Gen. xvii. 4; particularly xxviii. 3, (xxxv. 11; xlviii. 4, 19). According to the promise Jehovah cherishes in reference to Israel, nations in His bosom, *i. e.*, in the purpose of His love. The subject clause is placed first, to which the three following members correspond. Since it is Jehovah who is spoken of, **his saints** can only be those of Jehovah, and as the holy myriads, ver. 2, so the **all** justifies the conjecture that the Angels of God are referred to; who are sent forth as the ministers of those who are the heirs of salvation, Heb. i. 14. But as the discourse is of Jehovah, so in this blessing it is directed to Israel, and **in thy hand**, therefore leaving out of view the harshness sought to be justified from Ps. xlix. 19, can only refer to Israel. That the heavenly hosts are in Israel's power, *i. e.*, are devoted to his service, after Gen. xxviii. 12; xxxii. 2, after the allusion to them shortly before, for the law-giving at Sinai, after Deut. iv. 7, *etc.*, cannot be regarded as too boldly spoken. תֻּכּוּ is to bend, turn, whither; and so explains the בירך of a service which the angels rendered. That the Israelites in the power of God followed at the foot of the ark of the covenant, (KNOBEL), and the like, is saying far too little, in itself, and for this passage; and the words can scarcely be understood of being thrust down, prostrated, of being banded together, encamped, either as disciples (HERDER) or as those swearing allegiance (HERXHEIMER). לרגלך, **after thy footstep.** Whither thou movest, the hosts of God from heaven move after His hosts upon the earth. KNOBEL in his perplexity assigns the last member to the following verse. Understanding it of Jehovah, which is the most obvious view, it strengthens the preceding thought in the highest measure. KEIL takes ישא as distributive, *i. e.*, each one of them rises up to receive thy utterances. But how can Israel be suddenly taken as the subject, as receiving from the words of God with Moses (the law), or even Moses (KNOBEL) since he received out of these revelations (the statutes of God)? מדברתיך on account of thy (Israel) discourses, utterances with God, *i. e.* prayers. Chap. iv. 7 gives an excellent explanation. Comp. Num. x. 34 sq.; Ex. xiv. 19. Jehovah Himself rises up when Israel speaks to Him. [This ingenious exposition of SCHROEDER avoids the necessity for supposing any change of person, accounts for the singular ישא, and agrees well with the context. It is suggestive, and well worthy of consideration. KEIL paraphrases the verse: "He embraces all nations in His love, has all His holy angels in His hand, so that they lie at His feet, and rise up at His word." On the whole SCHROEDER's view is the better.—A. G.]. After ver. 3 has in this way connected the glory of Israel with the glory of Jehovah (ver. 2), the communion of the two in the law follows now most appropriately in ver. 4. The Jews regard this verse as a citation, taken from the lips of Israel. HENGSTENBERG: "Moses forgets himself, as it were, places himself upon the standpoint of the people, who in thankful love should rejoice in the favor of God shown to him. Thus Habakkuk in the last verse of his prophecy. Ps. xx. and xxi. In the New Testament John xxi. 24. And we are familiar with similar examples in the Christian lyrists." Comp. also xxxii. 31.

The supposition, however, of a redaction, easily understood by a reference to the filial piety of Joshua, is natural, who instead of "He commanded Moses a law," places "Moses commanded us a law." [Moses however has so completely and uniformly identified himself with the people, that the supposition that he does so here, and actually spake the words as they are recorded, though he did not write them, is much more natural. The piety of Joshua would lead him to record the words, as they were uttered, not to give them any new form.—A. G.]. The repetition of the ל is not necessary in the second clause. Comp. iv. 6 sq. (Rom. iii. 2); John i. 17; vii. 19. Upon קהלה comp. v. 19; ix. 10; x. 4; iv. 10; xviii. 16. Ver. 5. Jehovah is the subject, as this shows that ver. 4 was originally uttered as suggested above תּוֹרה צִוָּה אֶת מֹשֶׁה. After the expression of the communion in the law, he closes now with that through the theocracy (**Jeshurun**, comp. upon xxxii. 15). The law Israel's, the kingdom Jehovah's (Ex. xv. 18). KNOBEL, when he gathered the heads of the people, sq., comp. iv. 10, *etc.*, (Ex. xix. 24).

3. Vers. 6–25. The easy natural connection of the blessings upon the individual tribes, with what precedes, arises out of the common relations to Jehovah, and the rich promises to Israel. Thus the Mediator of the law is the speaker of the blessings. And first—Ver. 6. REUBEN: A moderated wish and blessing for the first-born, but one who was already displaced, Gen. xlix. 8 sq. מספר is something easily counted (iv. 27; Gen. xxxiv. 30), and can scarcely therefore be taken to designate that which is innumerable. (HERDER: His men should be numerous again). The negation appears clearly as an explanation of 'יה', since a co-reference to 'ויה' in the following clause, cannot well be regarded as allowable. [See the rule, EWALD, § 351, as referred to by KEIL, p. 500, who however disregards it here and carries the negation to the second clause.—A. G.]. The view of KNOBEL and OTHERS is perhaps the best, because he had sunk down to a small number; still there remains a blessing therewith, and the natural claim of Reuben, according to the judgment of Jacob, as also the low note which Moses here struck, was not altered, (comp. Num. xvi. 1 sq.; 1 Chron. v. 3 sq.). He should not entirely disappear as a tribe, (Gen. xlii. 2; xliii. 8) should much more remain while Simeon is passed over in silence as dead. Some MSS. of the Sept. interpolate the name of Simeon in the second clause, and connect it with: ἔστω πολὺς ἐν ἀριθμῷ. HERXHEIMER speaks of a "happy life;" KNOBEL of a "prosperous condition." Both remind us of Reuben's local distant position, exposed to Moabitish and Arabian inroads.—[The Moabitish stone so lately discovered shows that the cities of the Reubenites assigned to them by Joshua, were for the most part taken by the Moabites. They seem also to have wrested in part some of the cities assigned to the more warlike and energetic tribe of Gad. SCHLOTTMANN, *Die Siegesaule Mesa.* The Moabite Stone by CHRISTIAN DE GINSBURG, LL. D., London, 1870.—A. G.]—According to Num. xxvi. 7 this tribe, and still more that of Simeon, had suffered considerable losses. Num. xxv. 14 should be considered in connection with the latter tribe; but it still had a continued existence (1 Chron. iv.), so that the circumstances of a later time give no occasion for the omission of this tribe in the blessings of Moses. But it is in accordance with the Messianic and redeeming character of Judah that it receives into itself, as it were the tribe of Simeon, Judg. i. 3; as indeed this tribe had its location within the bounds of Judah, Josh. xix. 2 sq.—[Simeon shared in the general blessings; but as dispersed in Israel, he had no individual blessing. This tribe had not, like that of Levi, made any efforts to retrieve its position, or to remove the stain which rested upon it, but had added new sins to that which brought upon it the curse of Jacob. Although they did not perish utterly (1 Chron. iv. 24 and 39–43), they were still regarded as included with the other tribes, especially with Judah, with whose "fate and objects," as SCHULTZ remarks, "they shared as far as possible."—A. G.]—Ver. 7. Judah. After the omission of Simeon, Judah as the head-tribe follows upon the nominally first-born (Reuben). This blessing is the first introduced through the peculiar formula (וזאת); it is distinguished also by the method of prayer used (Gen. ix. 26). The striking brevity points to the rich details in the blessing of Jacob. The **voice of Judah** is not merely his prayer for a prosperous return after he had gone out into the earlier contests (HENGSTENBERG, KEIL), but according to LANGE's finer feeling, something mysterious, *i. e.*, the utterance of a desire after a return generally out of all, even the last struggle, into the glory of a peaceful dominion. — **Unto his people** embraces as Gen. xlix. 10, more certainly, than the Israelitish tribes. (HERDER perhaps too strongly: "a tribe which thirsts for the end of the pilgrimage"). Upon the pre-eminence of Judah comp. Num. ii. 7; x. 14; xxiii. 24. HENGSTENBERG's *Christologie*, 2 Edition I. s. 88. For the criticism upon the historical explanation see KNOBEL, p. 344. But his own view of this passage, as referring to the flight of David from before Saul is too personal entirely for a tribal blessing. Comp. ver. 12.—[KNOBEL, after an allusion to the explanation given above, which he rejects, discusses and lays aside one by one, the views that it refers to the days of Jehoiachin, to the disruption under Rehoboam, to the period of David's residence as king at Hebron, and fixes as the only possible sense the time of David's flight from Saul. The reasoning he adopts, viz. that the circumstances of the history at each of these periods cannot well be made to agree with the words in question, bears against his own assumption. "For" (BIB. COM.) "it is impossible, on his own principles, to explain how the disasters, apostacies and confusion of Saul's reign and of the times of the Judges could have happened at a date not long preceding that in which the song was penned—a song which everywhere speaks of peace and plenty."—A. G.]—SCHULTZ strangely calls in question the idea of a return in בוא. As the preposition ב belonging peculiarly to this root denotes entrance (בית, באה), so the verb signi-

fles to enter. The Hiph. can only be either: to effect an entrance into his allotted inheritance in Canaan (J. H. MICHAELIS, HERDER), with which the exalted character of the blessing upon Judah does not accord, because that was not less to be desired for all Israel, or: to make an entrance again to his home, and with this to his people with whom he dwells. That the separation from his people supposed, can be no other than that occasioned by his warlike expedition, is clear from what follows. There is here a similar mingling of war and victory (peace) as in Gen. xlix. 8 sq. (The explanation of SCHULTZ: "give to him the people," is very nearly the opposite of the text, which says: "bring him to his people," and the אל is not so much: bring him to the king of his people, as: king over his people.) רב לו, scarcely (iii. 26) **be sufficient for him**, for if Judah's own hand is sufficient for him, what need is there of the Lord's help as immediately follows! OTHERS: He has hands sufficient (!). Far-fetched: He stretches out widely (רבב), or: upon his side, fights (ריב) for him. A participle from ריב to thrust, press, strive. לו: "for his people;" for himself, would not suit the connection. We might also refer תהיה from the end of the clause to ידיו. His hands, fighting for him, help, sq., be thou: Because contending for Israel, Judah is thought of as in straits, hence the prayer for help from his adversaries, and assistance against them. Vers. 8-11. Levi: As Judah had the pre-eminence in external things, so the blessing of the tribe of Levi is clearly connected with it, on account of its pre-eminence internally, but it can only come after Judah, partly because, Gen. xlix. 7, Levi is scattered as a tribe, and partly for a criticism upon those who know so much of the hierarchy in the Old Testament. What Judah was for Israel, Levi was in Israel. The prevalent tone of this blessing in its reference to Jehovah points also to the connection of the two. For the **Thummim and Urim** comp. upon Ex. xxviii. 30. (HENGSTENBERG, *Egypt.*, p. 154), *a pluralis majestatis*, the "medium through which Israel might have the advantage of light and infallible truth, as it designates the assemblage of all lights, and of all perfection and infallibility." [The article in SMITH's *Bib. Dict.*, by Prof. E. H. PLUMPTRE, gives, perhaps, as clear and satisfactory a theory of the Urim and Thummim as we can now attain. It includes however conjectures and suppositions, which a fuller knowledge will probably show to be unfounded. The general end and purpose is clear, but how the divine will was manifested, is involved in uncertainty.—A. G.]. Thummim here, before Urim, as it does not occur elsewhere, brings into prominence (according to HUPFELD, viewed as having a positive import), "the sincerity of mind, the right position of the heart towards God and man," because such perfection could be asserted of Levi. The divine illumination, for his judicial decisions (xvii. 9) which belongs to him, is based upon this. OTHERS regard it as a wish; let both be and remain with him. Of this tribe as an ideal person (vers. 9, 11, plural) or of the idealized tribe-father (?) it is then said that he is חסיד, *i. e.*, that Levi in all this, comes into view only as the bearer of the divine חֶסֶד, *viz.*, as participating in the grace of God, standing in the covenant of grace with Jehovah, as His chosen one. [חסיד designates Levi as the object of the divine choice and favor, and not his moral character. But still there has obviously, from the whole blessing here, when compared with that in Gen. xlix. 5-7, been a great change in the moral and religious character of this tribe. A change which the events in the intervening history illustrates; especially those recorded in Ex. xxxii. 26 sq., and Num. xxv. 11 sq.—A. G.]. After such an emphatic allusion to the distinguished honor of the tribe (comp. Intro., § 4, I.) with reference to the high-priesthood in Levi there follows an historical reference, for Levi must have changed the curse of Jacob first into a blessing through his standing (Ex. xvii.) as through his falling (Num. xx.) if indeed this latter reference is in place here. V. GERLACH cites Ex. xvii. 7 only, which is sometimes called both **Massah** and **Meribah.** [Both passages are referred to. The two provings by means of water are chosen, "because in their correlation there they were best adapted to represent the beginning and the end, and therefore the whole of the temptation." SCHULTZ.—A. G.]. תריבהו KNOBEL renders arbitrarily: "thou blamedst." But if not on that account, still on account of the עַל־מֵי there may be a reference also to Num. xx. 13, a slight intimation of the sin of the two chief personalities of the tribe, *i. e.*, of Moses as well as Aaron. If we hold that the probable address of Jehovah, **in thy Thummim**, sq., in connection with the seventh verse continues even in the second clause, then we must interpret the **provings** and **strifes** as introduced indeed by the people, but as fundamentally proceeding from Jehovah, according to viii. 2 sq. But in this latter passage it is the whole people who are spoken of, and indeed their humiliation and trial by the Lord; while here it avails peculiarly of Levi, and indeed his trial and strifes. This latter term sounds somewhat strange when used of God to Levi, while it is on the contrary classic with respect to the conduct of the people towards Moses and Aaron (Ex. xvii. 2; Num. xx. 3, 2), and toward Jehovah (Ex. xvii. 7: Num. xx. 13). Comp. further vi. 16; ix. 22. But why this difference? The reference to the Lord may very well, in the second clause, pass over into the address of Israel in order to return again at the close of ver. 9 sq. to Jehovah! With this most natural interpretation we gain perhaps a reference of the **provings** on the side of the people to the Thummim, and of their **strifes** to the Urim; and moreover a reason why the former precedes the latter here. Israel had proved or tested before all the faithfulness of Levi, of God, then truly also striven against the light of Levi and of God. The prominent reference in ver. 8 to Ex. xviii. agrees well with ver. 9 also, as in any case the following references are on this supposition more appropriately added than if Num. xx. still came between. He denies the strongest natural ties when the interest of Jehovah are concerned, xiii. 7 sq. (Matt. x. 37; xix.

29; Luke xiv. 26). The cases referred to: Ex. xxxii. 26 sq. (Num. xxv. 7 sq.). KNOBEL applies it only to the entire concession to his divine calling. OTHERS refer to Lev. xxi. 11, or understand it of his not accepting persons, of the impartiality of the Levitical criminal judge (i. 17). כִּי gives a proof of the described disposition through his **observing** and **guarding** (xxxii. 10); because they held fast what God had spoken from Sinai, and had shown themselves to be the guardians of the covenant proclaimed there, even with the sword. Upon these historical events rests finally, as upon its basis, the description of Levi's calling. Ver. 10 relates chiefly to his duties as ver. 11 is full of promise. Comp. xvii. 9 sq.; xxiv. 8. The incense service is in the holy place, the sacrificial service in the court.—(**At thy nose**) the nose as the prominent member for the face, thus the same as **before thee**; perhaps also with reference to his anger. חֵילוֹ, not his **substance**, revenues, but the strength, which needs the divine blessing for resisting, as well as for working, *e. g.* in his judicial activity and office (SCHULTZ). The **work** must on account of the תִּרְצֶה refer here to the sacrifices. **The loins** (dual) of the lower part of the back come so far into view as with their crushing (xxxii. 39), whoever has risen up against him must become powerless and fall away; parallel to the first clause. קָמָיו (Ex. xv. 7) especially those rising against his priesthood (Num. xvi.) as against his judicial office (xvii. 12).—**The haters** (xxxii. 47) should not indeed proceed to an actual revolt or outbreak. קָמָיו and יְקוּמוּן, a play upon words. Their hatred is parallel to the favor, acceptance, of the Lord, in the second clause. מִן occurs only here in this position [it usually stands before the infinitive.—A. G.]. As it is with Judah's enemies, so with those who rise up and hate Levi; and thus the two blessings run parallel even to the end.—Ver. 12. **Benjamin.** — As the blessing of the later born, Judah, precedes that of his brother Levi, so also of the sons of Rachel the younger comes before the elder, Joseph. This blessing lies directly in the face of the hypothesis of KNOBEL as to the origin of chap. xxxiii. at the time of David's flight, making ver. 7 relate to the desire for David, and ver. 11 an expression of the sharp, stern wish against Saul, *etc.* Saul might indeed be for Benjamin what David should be for Judah. The beloved of Jacob (Gen. xliv. 20) here appears as the **beloved of the Lord**, and thus first truly as the son of prosperity (Gen. xxxv. 18). This distinguishing relation to the Lord becomes to Benjamin a **dwelling**, and thus describes how he dwells and lives rather than where. For עָלָיו, which KNOBEL designates as "very difficult," cannot refer to a settlement by the temple, but if not, according to the fundamental view of chap. xxxii., to one grounded upon the Rock Jehovah, still in accordance with i. 31 or xxxii. 11 to one whose existence is supported by Jehovah. שָׁכַן usually refers to the presence of the Lord (xii. 5, 11, *etc.*) and hence this thought floats before the mind of expositors; but it occurs here, as in ver. 20, of the sleeping lion! It is scarcely possible that the participation of Benjamin in the place chosen for the sanctuary (Josh. xviii. 28) should be referred to here, nor even the mountain-district which fell to this tribe, and might symbolize its rest upon the eternal Rock. The founding [dwelling] upon Jehovah is not therefore anything local, but a property in which Benjamin stands as the representative of all Israel (comp. ver. 28), as the designation at the very beginning of the blessing also may apply to all the people (Ps. lx. 5; Jer. xi 15). The SEPT. reads עָלָיו as if it were עֶלְיוֹן, and connects it with the following clause. The **security [safety]** which grows out of the dwelling founded upon the Lord is also not merely for Benjamin, but equally for the other tribes (ver. 28): and with this the reference of חֹפֵף is put beyond question. The peculiar word is without doubt connected with חֹבֵב (ver. 3); חוֹף is the edge, border; thus **truly**: surrounding, protecting. The עָלָיו is repeated with marked emphasis: upon such a rock. Benjamin is a protecting tower for others. The connection with the blessing of Jacob (Gen. xlix. 27) is effected through כָּל־הַיּוֹם, which is equivalent to the "morning and evening" there. The warlike character ascribed to him there, appears now in the service of others. so that only the fruits of it, the enjoyment, come into view here. The third clause is parallel to the first, and confirms the security of Benjamin and of that which he protects, as it illustrates more fully the repeated עָלָיו. The shoulders obviously come into view with reference to the bearing; the dwelling is of Benjamin, who is the subject here, so that His is equivalent to Jehovah's. Comp. i. 31; xxxii. 11. As Jehovah appears as the Rock, so also as the eagle. The representative character of the last of the twelve sons of Israel with respect to the whole people gives rise to this feature in the blessing, which is also ascribed to Israel generally. (KNOBEL makes Jehovah the subject, and explains the dwelling as referring to the position of the tabernacle at Gibeon between the mountain-ridges of Benjamin.)—[KNOBEL's view which he rests mainly upon the geographical position of Gibeon is certainly far less tenable, than that which explains the dwelling of the residence of Jehovah in the temple afterwards built in the land of this tribe. But the subject is clearly Benjamin, as SCHROEDER holds, although the comparison is rather with the father who carries his sons while tender and young, than with the eagle.—A. G.]—Vers. 13–17. **Joseph.** We have here a fullness of details and of words as with Levi, which surely has its origin here, as also in Gen. xlix., in the fact that it is a double blessing both of Ephraim and Manasseh. The elaborated and figurative language corresponds well with the fact that Joseph is Israel's ornament and glory as over against the Egyptians (HERDER: "The kindness of Joseph is still ever before the eyes of him who utters the blessing, and his sons are clothed in the rich beauty of their father"). As in all

cases, especially in the dwelling of Benjamin, the reference to Canaan is predominant, so the progress from the blessing, Gen. xlix., to that spoken here, is marked by the prominence given to his inheritance. The author of such blessings upon **his land** is Jehovah; the second causes (מן is equivalent to through or with) are given in the accumulated expressions which follow. The waters from beneath (richness in springs, viii. 7), as from above, according to Gen. xlix. 25, whence some have altered the explicative מטל into מֵעָל (Gen. xxvii. 28). It is a question whether in ver. 18 the words treat of productions matured by the influence of the sun, and also by that of the moon in its different phases (Keil), or of the fruits which ripen only once in a year, and those which grow in each month, fruits of all seasons of the year (Knobel). ומראש, ver. 15, as ומתהום (ver. 13), unless מגר is to be supplied. Whether olive-groves, or vineyards, or merely the rich and beautiful wild forests, are referred to, is uncertain. The reference to Gen. xlix. 26 and the parallelism exclude the explanation of קדם (literally: what is before, used both in a local and temporal sense) as the east, although this in itself is allowable, and Johlson retains it here with reference to the easterly mountains of Gilead, assigned to Manasseh. The poetical expression celebrates the strength and sublimity of the mountain-region. Ver. 16. Moses here first sums up still all that relates to the land, but makes prominent immediately after the earth: **and all its fullness,** significantly for the transition to the person of Joseph, the affection, grace and good-will of the Lord in a setting both genuinely Mosaic (Ex. iii. 2), and at the same time, as Gen. xlix. 24 shows, in full harmony with that of Jacob. It is not, however, so much "an addition of the spiritual blessings of the covenant of grace to those merely natural," as rather an addition to the needy (as Joseph himself had been in Egypt, as Israel always is) of divine mercy permanently shadowed forth, which, as is evident, forms the basis of all that is said, and is itself the very kernel of the whole remarkable utterance. Hence we have not now as before וּמִ־, but neither an accusative of the instrument, nor of a more precise definition (Schultz: "and indeed through the good-will," *etc.*); but רצון is abstract, on which account, and because at the same time all is included, it is connected with the feminine form (תבואתה), as in a neuter sense. For the rest comp. Gen. xlix. 26. נזיר retains the reflexive signification: who has separated himself through the plan or disposition of his life upon which he devoutly entered, but is not to be taken in the moral sense Gen. xxxix. 8, much less in the sense of a ritual abstinence, but rather in the sense of one who has consecrated himself to the Lord, as an instrument of His holy purposes with Israel, as he himself interprets or explains it to his brethren, Gen. l. 20. The expression has nothing to do with נֵזֶר, "diadem" (Johlson: "the crowned"). But even the signification, "prince" (Delitzsch), is not established at least by the reference to Lam. iv. 7. Schultz refers it "to the esteem in which he was held by the tribe-father, Jacob."—**The head** and the **top of the head** (crown) point to the long hair of the Nazarite; but whether the divine **good-will** and all blessings are to be viewed as a garland upon the head is questionable. It is simply said to come upon him, that it may be his lot and portion. Ver. 17. The description introduces here a figure corresponding to the fruitfulness of the land with reference to the **firstling** of Joseph, *i. e.* according to Gen. xlviii. 14 sq., Ephraim; although the closing member shows that Manasseh, the first-born in the order of nature, is included, but in less power and potency. To refer it to Joshua (V. Gerlach, Schultz) is too personal; even in Levi Aaron is not individualized. The **glory** (majesty) which is attributed to Ephraim, or which is desired for him, should manifest itself, make itself felt through peculiar remarkable strength, hence **the horns**, as the pride and strength of the bullock, give the tone and coloring to the statement, especially the horns of the רְאֵם, the wild bullock, either from רם, to be high, or רָעַם, the outbreaking, raging (comp. Num. xxiii. 22; xxiv. 8; Ps. xxii. 21). After the results of such power have been extended even to the remotest nations, the ends of the earth (in apposition), unless **together** [even to] is to be supplied ("which easily appears as the most fearful power." Schultz); the horns of the first born are explained at the same time as the thousands of Manasseh; an explanation which has a "joyful ring and tone." Schultz (Josh. xvii. 14 sq.).—Vers. 18, 19. Zebulon and Issachar. After the two sons of Rachel, we have now the sixth and fifth sons of Leah. As Benjamin closing the births of Rachel comes before Joseph, so Zebulon closing those of Leah stands before Issachar; or it is as with Ephraim and Manasseh, even as Judah before Levi. Its purport is very similar to Gen. xlix. 13 sq.; but the address here is to Zebulon alone. So certain is the blessing, that each tribe is directly called upon to rejoice. Ver. 18. Still the occasion, nature and object of this rejoicing is the peculiarity of each tribe, fixed already at the blessing of Jacob (Gen. xlix. 13 sq.), but almost directly the opposite the one to the other; in the one, the wide-world enterprise and efforts; in the other the comfortable enjoyment of home life (Gen. xxv. 27). This contrast serves to complete both. Graf. Keil, miss the characteristic feature of the picture when they explain **the going out** and **tents** as equivalent to labor and rest, and apply both, to both tribes. The parallelism of the clauses is the parallelism of the brothers. The outgoing is that of the shipping and commercial life of Zebulon; **in the tents** applies to the grazing and agricultural pursuits of Issachar. Schultz: In thy tents, *i. e.* "in order to furnish animals for the caravan-merchants, or to become the bearers of their goods." (Herder: "The outgoing, as the contrast with Issachar shows, is the departure from the tents; Zebulon will use its vicinity to Sidon and the coast for the purposes of trade through a variety of industries abroad," *etc.*). **The peoples,** ver. 19, without any precise definition, must refer to the other nations of the

world, who in distinction from the aggressive method (as in ver. 17), are here in an attractive, but still undefined way, **called to the mountain.** This calling is attributed to both tribes dwelling together: to Zebulon, because of his wide world commerce and intercourse; to Issachar, because from its easterly and southerly mountain-district, through which it is the beloved Land, and as it appears with its mountain-heights from the sea (iii. 25), it represents and symbolizes the mountain (chap. xii.) in prospect as the dwelling-place of Jehovah (Ex. xv. 17), and thus awakens a *sursum corda* in the seamen. (KEIL: Moriah, Gen. xxii. 14 —[But KEIL holds that while Moriah has thus been designated and sanctified by the sacrifice of Isaac required of Abraham, there is no distinct or direct allusion to this mountain in the words of Moses here.—A. G.]—HERDER: Tabor; KNOBEL: Carmel.). The **sacrifices [slain-offerings]** offered there, not burnt-offerings, as is clear from the sacrificial meals connected with them, to which the nations are invited as guests, are זִבְחֵי־צֶדֶק, *i. e.* such as bring out clearly the moral quality of Israel as the people of the law (vi. 25; xxv. 15), include praise and thank-offering of every kind; and thus serve to introduce what follows. Zebulon and Issachar have, namely, such an occasion for praise and thankfulness, and must give them a sacrificial expression, since they call masses, troops, to such communion with the God of Israel,—**for,** sq. שֶׁפַע used of the bringing together, gain, wealth; "both by commerce and the catch of fish, purple snails, bathing-sponges," (KNOBEL), "the abundance which the nations bring over the sea, Isa. lx. 5, 16." SCHULTZ: "the riches and treasures of both sea and land, Isa. lxvi. 11, 12," KEIL. **Sand** is then equivalent to strand, and the שְׂפֻנֵי טְמוּנֵי (a play upon words) is to be taken as: the treasures, jewels, or: the most hidden treasures. According to KNOBEL the author refers to the glass so highly prized by the ancients, which was found in the sand of the Belus southerly from Akko. ינק to apply closely to anything, here for the drawing in of the sea, as the mother's milk. Comp. for the whole Ps. xxii. 27 sq., and for the distinction between the idea and the reality, which forms an insoluble difficulty here for the historical exegete, since Zebulon and Issachar afterwards never in reality reached to the Mediterranean Sea; see SCHULTZ, p. 705. [The distinction involves no difficulty if we keep in mind the Messianic thought which is contained in the passage, and which receives its explanation and illustration in the Psalm above referred to. Comp. also Isa. lx. 1-22, and lxvi. 11, 12.—A. G.]. Vers. 20, 21. **Gad.** The sons of the handmaidens follow, and first the first-born of Zilpah, Leah's handmaid. The praise of the Lord (Gen. ix. 26) implies the existence already of that which was about to be said. Jehovah gave the tribe a wide inheritance in the region of Sihon, and unlimited space, (Gen. xxvi. 22), also for further conquests. (xii. 20; xix. 8). For Gad appears already, Gen. xlix. 19, as a victorious warrior; here as a **lion** (KNOBEL, lioness) "who destroys even the last remnants of the Amorites" (SCHULTZ), or as KNOBEL, "plunders and consumes those encamped in quiet security.—**Arm** is equivalent to strength, and **the crown of the head** to the command, leadership. ראשית, ver. 21, as the following שם shows, refers to the first portion of the land, which Gad held on the farther side of Jordan, (Num. xxxii.), which was conceded to him, and which he had to determine and organize as a leader and ruler; which was reserved to him as such; or according to KNOBEL: "Since the portion conceded to Gad for his bravery was especially only something preserved or kept, because the condition of Moses (Num. xxxii. 19) must first be fulfilled before the regular legal occupation could take place." (ONKELOS, RASCHI: For there the grace of the law-giver (Moses) is concealed, and similar numerous explanations)! If it refers to Moses, it must be, that there the portion defined by the law-giver is preserved. (JOHLSON: "For there the portion of the leader is preserved"). [מְחֹקֵק might refer either to Moses or to Gad; but as Gad is said to have chosen the first portion for Himself, it can only refer here to Gad, who is called the leader, ruler, because of his activity and bravery in the conquest of the land. See Num. xxxii. 2, 6; xxv. 34, and also KEIL, p. 509.—A. G.]. **The heads of the people** is equivalent to the leader of the people, at its head, thus descriptively of the whole tribe; or Gad at the head of Israel, as the head of the nation, and thus before all (iii. 18; Josh. iv. 12). SCHULTZ, KEIL: "to the heads of the people," *i. e.*, with them, joined himself to them.—**The justice of the Lord** is either: the Divine penal justice, and the judgments (**his judgments**) which he with the rest of Israel executed upon Canaan; or: because he performed before God and Israel, his duty, according to this command, he should not permit Israel to pass over alone.—Ver. 22. **Dan**—the first-born of Rachel's handmaid Bilhah. The serpent-like. Gen. xlix. 17, is now the lion-like, but still with the characteristic trait of unexpected cunning. זנק literally, to draw the feet together for a spring. KNOBEL, renders מִן־הַבָּשָׁן, from the plain: the lion usually has his lair upon the mountains, in the forests and thickets, but here in the treeless plains, and for that reason the more dangerous. SCHULTZ explains the allusion to Bashan from the fact that lions, leopards, abound in the northern mountain caves more than elsewhere. KEIL: "in the easterly Bashan these enemies were very dangerous to the herds." (Song. iv. 8).—Ver. 23. **Naphtali.**—The second son of Bilhah is still ever the graceful (Gen. xlix. 21) but with a more decided and fuller expression. ברכת יה confirms the explanation of רצון given in verse 16. **Favours**—not as SCHULTZ, which he causes, makes, but the good-will which Jehovah has to him, as He gives him the blessing for his portion.—**The West (Sea) and the South** gives one an idea of the favors of Jehovah to Naphtali, and the Divine blessing; although his land lay in the North, far from the sea, it should still enjoy the healthful freshness of the sea, as well as the genial warmth of the South. He dwells upon the beautiful sea of Genuessaret, where tropical fruits are produced. Should this be ים? The

address imperative. [The דָּרוֹם does not necessarily refer to the South, but rather to the natural characteristics of the climate of a part of his inheritance, which bordered upon the Sea of Galilee, and which was a warm, sunny region. ROBINSON, PORTER, and other travellers, call attention to the beauty and fertility of this region. And here, too, there is the same distinction as before between the idea and the reality, showing how impossible it is to interpret these blessings merely historically.—A. G.]. Vers. 24, 25. **Asher.**—The second son of Zilpah closes the blessings, a position for which his name was significant. (Blessedness). Ver. 24. **With children**, rather before or above the sons, (Judges v. 24,)—*i. e.*, above the sons who are blessed; standing at the close of the blessings of Moses, and parallel with אחיו in the second clause, it is naturally the sons of Jacob, above whom he is blessed. רצוי the favor of God (xxiii. 16). The rich picture of his oil possessions, or generally of his fat and fertile land, completes that given, Gen. xlix. 20. Ver. 25. The promise of lasting security is added to all the rest and completes it. **Iron and brass.**—KNOBEL: "Thy castles and strongholds shall have their doors and bars of these materials." OTHERS: "Thy iron and brass containing mountains (viii. 9) are thy strongholds." KEIL: "As strong and impregnable are thy dwellings, as if they were built of iron and brass." [Nearly all the recent expositors adopt the rendering of מִנְעָלֶךָ, by bars or bolts. But that chosen in our version is consistent with the Hebrew, has in its favor the older versions, and presents in an expressive figure the strength and firmness of Asher.—A. G.]. But what if the fastnesses were such, and no strength behind or within them? Hence it follows, **and as thy days**, or as long as he lives; so long shall he himself remain firm and strong. (דָּבְאֶךָ, KNOBEL: "Thy security." KEIL: "Rest." HERXHEIMER and OTHERS: As thy days, so let thy prosperity increase).

4. Vers 26–29. At the close of the blessings we have a return (ver. 26) to their beginning, and thus the whole is beautifully finished.—**There is none like unto the God**, there is not as God—namely, a God beside (xxxii. 12; iv. 7). **Jeshurun** (comp. upon xxxii. 15)—the one addressed. [The punctuation scarcely admits of the rendering in our version, and the parallelism is against it.—A. G.]. The following parallel clauses delineate the almighty power and exaltation of God as availing for Israel's help and redemption. — **Who rideth upon (in) the heavens.** שחק, as "the grinding," or "ground to pieces," extended, designating the clouds harboring the thunder, and also the ether. עזר, as in ver. 7, with ב equivalent to; engaged in thy help, for the purpose of helping, as thy helper. The parallelism of ובגאותו with בעזרך, reveals the majesty of God as having risen up for Israel's help. Hence in ver. 27, even God Himself is the **(dwelling) refuge** (Ps. xc. 1), *i. e.*, the permanent lodging (KNOBEL: Shelter, refuge, protection) because a God of **the olden time**, [**the eternal God**, A. V.], who has manifested Himself as God long before this time, (xxxii. 17) thus according to His eternity. HERXHEIMER, with an allusion to xxvi. 15, explains the **heavens**, the **clouds**, as the **dwelling** of the God of old against the parallelism, which as it introduces the heaven with אין כאל־, ver. 26, so now the earth with ומתחת. מעֹנה אלהי־ must therefore state the contrast **underneath**, upon the earth; but also from this side—not so much: holds out, extends or offers, as: underneath is he, and from thence the **everlasting arm**, thus a permanent support and preservation. It is not necessary to say for whom, as this is evident from the address to the people, and also from the following, which represents the activity of the hands for the poor or needy (Gen. xlix. 24). Almighty exaltation above, eternal love underneath. As קדם points to the past, so עולם to the future, the nearest as the most remote. With His hands, Israel's hands prevail, xx. 16, 17; xxxi. 4. (KNOBEL supposes a derivation from מתח, and renders, "and the outstretching of the eternal arms." MENDELSSOHN: "the dwelling of the primeval God, and the everlasting arms of the lower world." OTHERS: A refuge hast thou in the God of old, and under the arms of the eternal God). In connection with the dwelling which God is to His people, and as a result of the expulsion and destruction of His enemies (especially the Canaanites) Israel should dwell, ver. 28. בטח, because בדד, *i. e.*, not because separated from all nations through His law, but because through the protection of God, through victory in the strength of God, saved, secured, from his enemies, whom God has removed from him, he dwells safely (xii. 10). Thus we have here something more than HENGSTENBERG upon Num. xxiii. 9, "a quiet and guarded seclusion." Comp. HUPFELD, Ps. I, p. 64. The connection of בדד with the foregoing, recommends itself, even without the accent, against HENGSTENBERG, SCHULTZ, KEIL, KNOBEL. Just as little is עֵין־, "the fountain of Jacob." Without insisting upon the unfitness of the expression with reference to **dwelling**, is it not over bold here (but comp. Isa. xlviii. 1; Ps. lxviii. 26) thus to represent Israel "as sprung from Jacob, in whom it has its source" (KEIL) or, "in so far as it is one with Jacob, ever pouring forth from itself an increasing stream." SCHULTZ. Certainly Israel is no fountain in relation to Jacob, nor in connection with him, but Jacob must be the fountain of Israel. Generally, moreover, it is not so much here a parallel expression to Israel which is in view, as rather a parallel thought, to his secure, separate dwelling, and for this there is nothing more fitting (at the same time perhaps with a glance at מעֹנה, ver. 27) than the **eye of Jacob** rejoicing in his secure dwelling, and one freed from enemies. The tribe-father directs, as it were, his eye satisfied to Israel, now come to its portion, to him in the promised land, striving after a look therein. (Even πηγή a fountain stands for: a corner of the eye). There is no perceptible destruction of the symmetry of the clauses of the verse upon this explanation. Comp. besides viii. 7 sq. [SCHROEDER's view is ingenious, but he lays undue stress upon the phrase, "fountain of Jacob," since that may obviously imply only that Israel is the fountain issuing

from Jacob, and not necessarily the fountain from which Jacob flows. Keil meets the apparent impropriety in the construction of שָׁכַן with אֶל, "dwell into," with the remark "that the dwelling involves the idea of spreading out over the land." As this construction seems to preserve the parallelism, it is better to render, Israel shall dwell in safety. Alone the fountain of Jacob. To a land, *etc.*—A. G.]. אַף the progressive relative clause, the heaven of this land or of Israel (Lev. xxvi. 19). Comp. ver. 13; xi. 14, (Gen. xxvii. 28), xxxii 2. Ver. 29 closes the whole blessing with which the last, best, happy condition of Israel, resting upon such divine (vers. 26, 27) and truly human and earthly foundations, should not lie buried in silence. (Herder: "What a law-giver who thus closes! What a people who have such a God, such help, such a law, and such promises"). Literally: **Thy blessedness, O Israel.** אַשְׁרֵי plural, as many abstract nouns. The involved idea of grades, adjustments, must be understood morally. No happiness for Israel except upon a basis of right; its physical prosperity rests upon its moral. Hupfeld rightly regards the interpretation as a salutation, ("Blessings to thee, Hail to thee"), as without good ground, it is "a simple utterance." The blessedness with reference to Israel, the last words of Moses, offer the significant point of union for Matt. v. **Who is like unto thee**—parallel to that, there is none like unto God, O Jeshurun (ver. 26). The people, "singular" (Schultz), as its God, (xxviii. 10); iv. 7. בַּיהוָה in the Lord, embraces the salvation through him, and victory in him; (Keil: "saved in the Lord"), Isa. xlv. 17. This is now explained upon the two sides: the defensive **shield** (Gen. xv. 1), the offensive **sword**, (Rev. xix. 15, 21). Comp. vers. 7, 26. The parallel to ver. 26 is unmistakable here, and so also in גַּאֲוָתֶךָ: Israel's excellency, Jehovah's excellency! In consequence of which (Niphal) the dissembling flattery of the enemies; the feigned, affected subjection, as the fear of the mighty instils itself into them, (Herxheimer) "as the Gibeonites, Josh. ix."). דָּרַךְ denotes a victorious, ruling tread and step of the foot. Comp. xxxii. 13. Others: Of the placing of the foot upon the necks of the conquered (Josh. x. 24). Michaelis: Of the idolatrous high places.

DOCTRINAL AND ETHICAL.

1. Moses the man of God, and Christ also the Son of God, leave the earth uttering blessings, (Luke xxiv. 50 sq.).

2. It is characteristic for the law generally, but especially for the Deuteronomic law-giving, that Moses begins from Sinai, even when he will bless.

3. The Sinaitic law-giving was a sunrise upon humanity. What the world's history relates besides of the law, is to this as the star-light to the sunshine. There the night lasts, while here there is the clear light of day.

4. What the light signifies figuratively, that the "saints" present without a figure, for the nature of Jehovah, setting forth His holiness not only in the contrast between heaven and earth, but also in both its searching and illuminating, its requiring and blessing majesty.

5. The law—Israel's possession and wealth.

6. With Reuben it is a matter of life, and barely not death: such characters are usual in the kingdom of God.

7. As Simeon, so now one may live and still be dead as to the kingdom of God; truly also without winning any direct importance for it, and still as to his own person be blessed.

8. As Judah for Israel, so also among the tribes of those in the van. Germany may claim the warlike leadership. [How far? in what respects?—A. G.].

9. Upon the relation of Levi to Judah, in the blessing of Moses. W. Neumann, *History of the Messianic Prophecies*, 1865, p. 73 sq., says: "First the outward power of the ruler, then the inward, glorifying consecration of the priesthood. Until at Sinai all salvation is in the gold-glittering of the kingly diadem. The princely sceptre of Judah must, in the strength of his God, overcome all dangers which may prevent the people from rest. When the land is reached, has passed now into the actual possession of the people, then the silver splendor of the priestly diadem, consecrating the blessing of the promise, pours itself over the whole existence, glorifying it. The name Levi meets us upon the high-priestly official ornament, upon the ground of the flashing green emerald, whose doubled rays are such that according to the Arabian tradition the viper cannot look upon it without destroying its sight, discloses to the inquiring mind a significant element in the relation in which this green ground of the glittering light stands to the nature of that calling in which Levi serves. The hopeful green deepens there into such an overwhelming clearness, that it becomes a flashing light which destroys all the darkness of death. The resemblance to the calling of Abraham lies near at hand, when Levi appears freed from family ties and bands."

10. There is indeed a foolish and very harsh (pietistic), but surely also a sacred regardlessness of ordinary ties, as Levi proves.

11. Benjamin individualizes the fundamental characteristics of Israel, resting upon Jehovah.

12. Prayer and work present themselves in Judah; blessing and victory in Joseph; there we have more prominently the subjective side of Israel—here the objective. In regard to blessing, Jacob has already determined the formula or measure for Israel, Gen. xlviii. 20,—"as Ephraim and Manasseh."

13. As Zebulon, in connection with Issachar, so the more varied temperaments, and the most diverse methods of life, unite in the service and honoring of God upon the earth (union—missions).

14. The significance of commerce for the kingdom of God (missionary aspect of commerce).

15. Not the service of Mammon, but of God.

16. "It is remarkable how the Israelitish consciousness, notwithstanding the realization of this side of its charge remains uncompleted, is still able to project itself so completely into the sea-life, as, *e.g.*, Ps. cvii. 23 sq." Baumgarten.

17. It claims our notice not barely for the approaching conquest of Canaan, but for the *ecclesia*

militans, which Israel symbolizes, that throughout in the blessings of Moses, especially in that upon Gad and Dan, the military art and time, is so prominent.

18. As the warlike element runs through the blessings, so at the conclusion particularly the Sabbatic feature of favor, and blessing, and security, and enjoyment (in Naphtali and Asher), is not wanting.

19. If the Almighty power of God may be recognized in heaven, or from thence, so His love upon earth, where He is the dwelling, and the everlasting arms for His own (especially in Christ, John i. 14).

20. In the world, but not with the world,—far from the world and so to dwell **alone**,—still **securely**, is found only in God, when He is our dwelling. As soon as we inwardly consent to the inclination for the world, it externally possesses and exercises power over us.

21. The blessing of the land has its spiritual import, although truly corn and wine are external bodily things, not barely in the sense of *mens sana in corpore sano*, but much more because the vivid living consciousness of God can scarcely be preserved in any other way.

22. The blessedness of Israel is peculiar and alone among the nations, ancient or modern. It is, however, not one belonging to a nation, but concerns the humanity which is in Christ, the Israel after the spirit. It is rather a blessedness which relates to humanity.

23. [The general Messianic character of this chapter is clear. The distinction between the ideal of Israel as here presented, and the actual condition of the literal Israel at any time in its history, is so broad that we are compelled to look for a spiritual Israel, in which the ideal shall be realized. But there is no spiritual Israel out of Christ. While it may not be true that "all these benedictions find their spiritual fulfilment in Christ or His Church, and must be so explained," it is true that the interpreter who overlooks or ignores this relation will fail truly to understand them. The purely historical interpretation breaks down at every point. It fails to account for the omission of Simeon. It puts the narrowest and most forced explanation upon the blessing of Judah. It has no satisfactory solution for the utterances in regard to Zebulon, or Issachar, or Dan, or Naphtali, or Asher, while it is utterly impossible to assign any period of Israel's history which corresponds with the general prediction in the 29th verse. The Messianic Psalms which give the exposition of this prophecy, *e. g.*, Pss. xviii. and lxvi., confirm the Messianic import, not only of this particular verse, but of the whole chapter of which it forms a part.—A. G.]

HOMILETICAL AND PRACTICAL.

Ver. 1. Berl. Bib.: "The blessings of Moses have this distinction from those of Jacob that they are more purely blessings: Moses passes over the evil." Ver. 2 sq. Schultz: "He will also call attention to this, that God will fill, even the unfruitful, the wretched, that even which is fallen into the power of death, with His light of life; Ps. lxviii. 5 sq., the widows, orphans, and needy, correspond to the wilderness. But He cannot, because true servants and worshippers were wanting to Him. His coming was rather a condescension, a self humiliation corresponding to the after coming of Him who, Heb. xii. 2." Baumgarten: "Raschi well says, it is the coming forth of the bridegroom to bring home His bride. He comes forth from the land where the fathers once had known Him, *etc.*, where Jehovah's altars and the fathers rest in their graves, and stepping in his own way (Amos iv. 13; Mich. i. 3 sq.), over the high places of the earth, meets His redeemed people. The loud blast of the war-trumpets of the heavenly hosts which was heard, Ex. xix. 19, was a sign that Jehovah of hosts was descending with His hosts." Berl. Bib.: "It proclaims the glory of God who never enters the soul alone, but always with numerous gifts and graces." Zinzendorf: "The regular ordinary beginning which brings us to the grace of God is a much greater, sharper, more solemn law than that which was given upon Sinai. We have a fiery law, with glowing pinchers, written in the heart. Our conversion is no play-work and pretence." Vers. 4–5. Schultz: "They received not merely a specific law and king, but law and king generally,—at the basis of which lies the truth that there is no law, and no king besides." "The law-giving on Sinai a sun-rise, a coronation." Ver. 8 sq. Schultz: "If the Lord takes one into a rigid school, He is wont to assign him to a peculiar office; those whom He humbles deeply, He is accustomed to exalt." But Simeon not as Levi—there is always a distinction. Wurtb. Bib.: "Although the servants of God have many and powerful enemies, still God stands with them, so that they can in their sacred office do greater and greater service." [Levi not only an example of repentance and recovery, but also shows us how, by the grace of God, even a calamity and judgment may be turned into a blessing. Ver. 9. See Luke ii. 49; xiv. 26—A. G.] Ver. 16. Schultz: "Poor and still rich in Himself, without form but for His own raying out the greatest blessings, thus is He the one dwelling in the bush. Fundamentally He appears poor only, because His own, whom He selects for His dwelling, are so. They are the thorn-bush. And that He does not consume them, that He only shines through them, glorifies them,—this is not His weakness, but His grace, His great glory." Krummacher: "The wish for blessings at the new year: 1) the source, 2) the good itself, 3) the wish in its purpose." "He dwells in the bush—a neglected manifestation of God, but its occasion the wretchedness, its purpose is the redemption of the people of God. It was—since God chose a thorn-bush for His dwelling, a still imperfect revelation of love, wherefore Moses must stand afar off, and fear; with which the Old Testament began. Still it was a figure of the manifestation of God in the flesh. The thorn-bush is the human nature, Christ crowned with thorns. And will He dwell in our hearts—what else is it than in a thorn-bush?" Wurtb. Bib.: "God richly rewards the good that was shown to parents." Ver. 17. Schultz: "Present work is only the beginning of that which will continue to the end of time." Ver. 18. Schultz: "Israel should not be limited to the good things of Canaan; as the people of God,

the earth belongs to Him." [Ver. 25. WORDSWORTH: "All the blessings of Israel are summed up in Christ. His feet are compared to fine brass, Rev. i. 15. He is the true Asher or Blessed One. See Matt. xxi. 9; xxiii. 39; Rom. ix. 5."—A. G.] Ver. 27. OSIANDER: "God's words are deeds." Ver. 29. CRAMER: "If we will be blessed, God must make us blessed." SCHULTZ: "For the soldiers of the Lord there is no more needful, but also no more glorious motive, than the certainty that they shall tread upon the flesh, the world, and the devil; that all shall become the kingdom of God and His Christ." [See also HENRY, whose notes are felicitous and instructive.—A. G.]

DEATH AND BURIAL OF MOSES.

CHAPTER XXXIV. 1–12.

1 AND Moses went up from the plains [steppes] of Moab, unto the mountain of
Nebo, to the top of Pisgah, that *is* over against Jericho: and the Lord shewed him
2 all the land of Gilead, unto Dan, And all Naphtali, and the land of Ephraim, and
3 Manasseh, and all the land of Judah, unto the utmost [hindermost] sea, And the
south [south land, Negeb], and the plain [circuit] of the valley of Jericho, the city
4 of palm-trees, unto Zoar. And the Lord said unto him, This *is* the land which I
sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy
seed: I have caused thee to see *it* with thine eyes, but thou shalt not go over thi-
5 ther. So Moses the servant of the Lord died there in the land of Moab, according
6 to the word [mouth, command] of the Lord. And he [they, one] buried him in a
valley in the land of Moab, over against Bethpeor: but no man knoweth of his se-
7 pulchre[1] [burial, interment] unto this day. And Moses *was* an hundred and
twenty years old when he died: his eye was not dim [extinguished, weak-sighted],
8 nor his natural force [freshness] abated. And the children of Israel wept for Moses
in the plains of Moab thirty days: so the days of weeping *and* mourning for Moses
9 were ended. And Joshua the son of Nun was full of [filled with] the spirit of wis-
dom; for Moses had laid his hands upon him: and the children of Israel hearkened
10 unto him, and did as the Lord commanded Moses. And there arose not a prophet
11 since in Israel like unto Moses, whom the Lord knew face to face, In all the signs
and the wonders which the Lord sent him to do in the land of Egypt, to Pharaoh,
12 and to all his servants, and to all his land; And in all that mighty hand, and in
all the great terror which Moses shewed in the sight of all Israel.

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 6. The A. V. is preferable to that suggested by SCHROEDER. It is the place of burial, not the fact, which is unknown.—A. G.]

EXEGETICAL AND CRITICAL.

1. Vers. 1–4. **The plains of Moab.**—Ver. 1—as throughout in the book of Numbers is the locality in which the Israelites encamped after the victory over the Amorites. The transaction with Balaam occurred there, and this is the plain referred to in Deut. i. 1 sq. That part of the Arabah lying contiguous to the northern side and end of the Dead Sea, and eastwards, is the **Arboth Moab**. Through the reception of this formula, usual in the book of Numbers, Deuteronomy is finally organically connected with it. Comp. besides upon xxxii. 49; iii. 27, 17. ("The remarkable and strong desire of the dwellers in the desert for burial upon mountain heights is certainly primitive," says Consul Dr. WETZSTEIN in his *Travels in Hauran and Trachonitis*, Berlin, 1860, p. 26, in reference to the mountain sepulchres. An Arabic poem introduces the dying Sheikh as saying, "Bury me not under the vine which would overshadow me, but upon a mountain, so that my eye can see you. Then pass by my grave and call your names, and my bones shall be quickened when they hear you call.") The emphatic details in the following description of the view, rest upon the knowledge of the writer of the wide prospect which presents itself there. **All the land** is, because especially grateful to Moses, at first **Gilead** (the East-Jordan land) **unto Dan**—not Dan-Laish or Leschem, but as Gen. xiv. 14, the neighboring Dan Jaan (2 Sam. xxiv. 6). Comp. HENGSTENBERG, *Beitrage* III. p. 194. Looking around from the north to the south, the West-Jordan land is described ver. 2 in a way similar to the later Galilee, Samaria, and Judea. Comp. xi. 24. The naming of the

districts, as they afterwards were assigned the different tribes, points to Joshua as the writer. Lastly, in ver. 3, the eye rests upon the warmer South, with which comp. i. 7. הכר is the **circuit** more closely defined through the following clause, the low plain of Jericho, thus the Jordan valley. How well the eye could repose here! A feeling of the same kind lies at the basis of the proverb: "See Naples and die." The description of Jericho as the **city of palm trees** (the high, erect) brings this out more fully still. SEPP: "At the time of the crusades the oasis of Jericho rose again into a garden of Palestine; now a wretched sight, where balsam-trees once waved, and stately palms swayed their crowns. Of the renowned palm-groves, whence the name palm city is derived, only one stunted tree remains to-day." JOSEPHUS asserts that the district is correctly called an earthly paradise. RITTER, XV. p. 500. צער, Gen. xix. 22; xiii. 10; xiv. 2, at the southern extremity of the Dead Sea. The description which the writer could thus give from his knowledge of the outlook from Nebo, he completes by an application in ver. 4 of the passage Num. xxvii. 12 sq.: "And see the land which I gave to the children of Israel" (comp. Deut. xxxii. 49) for the present case. Comp. further Gen. xii. 7; Deut. i. 37. **With thine eyes** excludes as the testimony ver. 7, also every ecstatic vision, still more any magical influence (Matt. iv. 8; Luke iv. 5), but also, it seems clear, any miraculously elevated power of bodily vision for the purpose (BAUMGARTEN, KEIL). It was even a proof of his generally unimpaired strength of vision, which the soaring flight of winged faith rendered more penetrating.

2. Vers. 5–8. After this introduction there follows now the death and burial of Moses, and the mourning for him. His death occurs upon Nebo, after this survey of the land granted to him in the room of an actual passage into it. Ver. 5. עבד־יהוה here, in xxxiii. 1, איש־האלהים. Essentially of the same import, although here the contrast to what is human could not be emphasized, since Moses dies even as all men must die. On the contrary, the emphasis rests upon יהוה, who sanctifies himself in his servant, when his servant failed to sanctify him at the proper place. If xxxiii. 1 brings out more fully the official prophetic activity of Moses, so his official regal or theocratic activity is prominent here. **In the land of Moab**—*i. e.*, not in the promised land. על פי יהוה (xvii. 11; i. 26) does not mean that Moses died at the mouth, kiss of the Lord. [It means unquestionably that the death of Moses took place, not as a result of exhausted vital powers, but at the command of God—a command which came as a fruit of his sin, and as a punishment for it.—A. G.] Ver. 6. ויקבר may be generally they, one, buried him; thus the SEPT., DE WETTE, EWALD, KNOBEL, and others. The connection here does not require "an altogether peculiar kind of burial" (KURTZ), in the sense that Jehovah Himself must have buried him; the necessities of the case are met, if the burial was so secretly cared for by trusted, appointed ones, that the place where Moses was buried should be concealed from every one. But in the New Testament (Jude, ver. 9) we have an intimation of mysterious and super-earthly forces or agencies in reference to the "body of Moses" (comp. further Matt. xvii. 3; Mark ix. 4; Luke ix. 30). This may be only a fitting regard for the Jewish tradition, which Jude assumes in those whom he addressed, in the interest of the controversy he was then carrying on with his opponents. But the Jewish tradition does not conform itself precisely to the letter of the Apostle (comp. upon that passage), and the connection here appears on the whole, from the foregoing ver. 4, to be in favor of regarding Jehovah as the subject. ZIEGLER: "Jude, ver. 9, intimates that God was not directly Himself, but indirectly, namely, through the Archangel Michael, who represents the Jewish people, the one who buried the body of Moses." We may comp. upon this Dan. x. 13; xii. 1 (Rev. xii. 7). קבר may signify primarily to bring together, collect, in agreement with xxxii. 50; but this supposition is not of such force that we should render: and Jehovah gathered him with his associates there in the valley; for although קְבוּרָה may signify "burial" (Jer. xxii. 19), thus here; and no one knows how it occurred with his burial—whether he was really altogether buried; still the reference to the **grave** (Gen. xxxv. 20) is more obvious. There—not merely with גי (גוה, to compress; thus, valley, literally ravine, defile, גי, is equivalent to, in some certain depression, hollow place,—so that it is not necessary to refer to iii. 29; iv. 46, but rather to Num. xxi. 20, a high valley near the summit of Nebo (HENGSTENBERG, *Hist. of Balaam*), as KEIL holds), but still so that the locality should be made prominent,—he was buried. Moses did not return from his so frequently repeated, and by Joshua declared, solitary death-journey to Nebo. They are no mere empty repetitions but designed and preparatory. His grave was not to be disclosed, so that there remains for the pious consciousness no other supposition than that of a peculiar divine arrangement in regard to the body of Moses (comp. DOCT. and ETH. remarks), which a divine illumination raised to certain knowledge and conviction in the writer. We may observe that the case of Enoch, in his indeed peculiar manner of departure, was still ever received by Israel from Gen. v. 24. (ABEN EZRA explains אתו according to Ex. v. 19: he buried himself, *i. e.* went into a cave and died there).—**In the land of Moab**, as in ver. 5. עד as in iii. 14. Since Moses, according to ver. 7, upon which vers. 1–4 rest, could have lived longer, so his death appears as a punishment, and the view of his grave and burial given above is confirmed. This view is to be maintained. as his grave and burial testify that he is truly dead. According to Jewish computation in the year of the world 2583, and B. C. 1458. Comp. further xxxi. 2. Aaron died somewhat older, Num. xxxiii. 39. Moses did not die as Isaac, Gen. xxvii. 1.—**Natural force**; margin: **moisture** (freshness), mental and bodily soundness, full, vital energy. As the honoring of Moses, on the part of God, as to his death, so also **the mourning**, ver. 8, on the part of the people,

corresponds to this divine preservation and blessing.—**Thirty days**, as with Aaron (Num. xx. 29), as with Jacob (after the forty days for the embalming were closed), Gen. l. 3. In other cases seven days merely, Gen. l. 10 sq.; 1 Sam. xxxi. 13. The distinguishing feature here is the full celebration of this mourning (בכי and אבל, the two together for the sake of strength and emphasis), as this same people, Ex. xxxii. 1, had, instead of mourning for the absence of Moses, danced around the calf. Deuteronomy with the close of the time of mourning embraces a period of two months. Comp. Introd., p. 11.

3. Vers 9–12 Form the close of the supplement of Deuteronomy by Joshua, and give the point of union for the subsequent development of Israel and its characteristics, with the peculiar personality and official character of Moses (Introd., p. 4). Ver. 9. Joshua personally, **the Spirit of wisdom** in its fulness really (חָכְמָה, "the power to perceive the nature in and through the appearances, σοφία, Delitzsch," Isa. xi. 2); the latter bestowed upon the former officially "by the laying on of the hands, still customary in the New Testament" (Schultz). Comp. Acts vi. 6; viii. 17; 2 Tim. i. 6, and thus the next subsequent time of Israel, comp. Num. xxvii. 18 sq., is introduced.—[חָכְמָה is used in varied applications in the Scriptures, from the lowest exercises of wisdom to its highest, when it becomes equivalent to piety. Here perhaps it is the practical wisdom, that which was necessary to his office as the leader of the people—A. G.]—The obedience of Israel legitimates the succession of Joshua as a matter of fact; but Moses ever remains the first. The wisdom of Joshua reveals itself still further, and therefore the wisdom of the author and writer of these supplements of Deuteronomy, in ver. 10, when the peculiar, fundamental character of the appearance of Moses for all subsequent time is at the very first distinctly recognized and stated. ("That Joshua should already make this remark is explained upon the ground that he had from his stand-point an insight into the course of the history of Israel." Baumgarten.) Comp. xviii. 15 sq.; Ex. xxxiii. 11; Num. xii. 8.—[The words do not necessarily imply that a long series of prophets had risen up since Moses. They are plainly prophetic, grounded upon special insight into the future, upon the passages referred to, and upon the known position of Moses as the founder of the Old Covenant.—A. G.]—It is especially the personal nearness and the confidential, conversational manner of Jehovah with Moses which are alluded to (Baumgarten: "who knew him, Jehovah" (?)), while Joshua, *e.g.* is dependent upon the high-priestly office (Num. xxvii. 21). Upon this rests the "clear and all comprehensive revelation" (V. Gerlach), which fell to the lot of Moses. Comp. Doct. and Eth. upon chap. xxxii.; from this arises also, vers. 11, 12, the wonderful and mighty agency of Moses, of which all Israel is the witness. לכל, *etc.*, must be taken in connection with ולא־קם. Ver. 12. **Mighty hand** is equivalent to power shown and experienced, iv. 34; vi. 22; vii. 19; xi. 8; xxvi. 8; xxix. 1, 2.

DOCTRINAL AND ETHICAL.

1. The look of Moses over Canaan reminds us of Gen. xiii. 14, 15. Still, how different the end of Moses, and that of Abraham! Abraham died in a good old age, old and full of years; Moses dies under a divine judicial sentence, and it is remarkable, says Auberlen (*Contributions to Christian Knowledge*, p. 74), "that while the word faith never occurs expressly in the Pentateuch in reference to Moses, his unbelief as such is charged upon him, Num. xx. 12. There was nothing ever expressly blamed in Abraham; in the time of the law, God reproves and punishes sins more sharply. Thus the law-giver must experience the killing strength of the strict divine law. The man of promise and of faith receives a pleasant, peaceful departure out of this life; but there lies upon the death of the man of the law, somewhat of the curse of the law, something unatoned which calls so much the louder for the reconciliation in the New Covenant, for redemption from sin and death, Rom. iv. 15; iii. 20; 2 Cor. iii. 6.

2. "As Christ, the Mediator of the New Covenant, leaves His disciples before they were made partakers of the promise of the Holy Spirit, and were endowed with strength from on high for the new life, so Moses, the Mediator of the Old Covenant, must take his departure before the people in possession of the promised land saw the word of God fulfilled, and even were filled with it." V. Gerlach.

3. "Moses saw the Holy Land from afar, as the saints of the Old Testament all the promises, Heb. xi. 13; he saw it as the shadow and outline of the true Canaan (Heb. xi. 16), into which he should immediately pass without having seen it beforehand." Richter.

4. The vision of the promised land is on one side indeed a favor; but then it was likewise added: and thither thou shalt not come, and thus there is contained in it on the other side also the full severity of the sentence against Moses. So also the preservation of the vital strength of Moses is, on one hand, a proof of special grace, and on the other presents this Moses as a transgressor likewise, who has cast away his life, and was led to death in the midst of his days. That Moses, the servant of Jehovah, must suffer this sore death, is a fearful triumph of the power of death, at which all human nature must grow faint and despair. But Israel could not endure this victory of death over its head and its leader, and would fall into doubt past recovery, whether his redemption and his law could work, secure, even the least enduring salvation, if no ray of light should fall upon this power of death over Moses, and this consoling ray streams forth from the burial of Moses. Because some have failed to look into the whole depth of the death of Moses, they have failed also rightly to understand his burial." Baumgarten.

5. "Wonderful in his childhood and in his whole life, so also now in his death. The man whom the Lord had so known heretofore that no prophet should arise henceforth like him in Israel, was after his whole manifestation so hidden in God that even his body was not buried

by any human hand. His appearance is like the lightning-flash, which breaks forth suddenly from the darkness, shows a shining path before the people for a moment, and then immediately vanishes, even as to its material substance, to a place which no one can find." ZIEGLER. JOSEPHUS relates that Moses, after he had embraced Joshua and Eleazar for the last time, while he was still speaking to them, was suddenly borne away by a cloud into a valley, and so vanished from their sight. It is interesting also in reference to his character as a legislator, in which he stands related to Moses, that even Calvin's grave cannot be found.

6. The reason usually given since the time of Augustine why the burial of Moses was held and kept so secret is not as ZIEGLER formulates it: "probably for this reason, that thereby his body and grave should be kept from being regarded as relics of the dead, thus for the sake of the distant future, and before that future, to debar any possible superstition or idolatrous reverence for his grave." SCHULTZ says correctly: "The Israelites were never inclined to human idolatry. But if he actually stood in so clear a relation to God as the history in the Pentateuch represents, he could not so fall under the power of death and corruption that nothing of that earlier distinction should remain. It was not necessary for the sake of Israel that they should look upon that face laid in death which had once so shone from communion with God, that he had to put a veil upon it, as JEROME has already remarked." Comp. KURTZ, Geshich. II., pp 526 sq., who urges against the reason above mentioned the fact that every one knew where the grave of Abraham was, and then asserts that the burial of Moses was intended "to place him in the same category with Enoch and Elijah, not indeed as to an exemption from death, but most probably from corruption; the form of existence in the life beyond was similar to theirs; the way to it for him was different from that for them; but still not in a condition of absolute perfection and glorification of which Christ must be the first-fruits (1 Cor. xv. 20, 23), although not either in the condition of the dark Sheol-life," *etc.*

7. The wonderful burial of Moses has also its decided prophetic element with reference to the burial of Christ; the discourse, however, cannot relate to the resurrection, as to this a veil lies upon the Old Covenant generally. "The fact that Jehovah notwithstanding Satan's protest" (remarks KURTZ, *Geshich. II.*, p. 529 sq.), "exempts the body of Moses from the general doom of the sinful human race, becomes a type and example of future endlessly greater and more glorious things. That the founder of the Old Covenant must die on account of sin is a testimony to the truth, that he is not the true mediator, and that the covenant introduced by him is not complete; that it, although לדרת עולם founded, needs still a completion through a second Mediator, who lives forevermore. The death of Moses was not like the death of the first Adam which issued in corruption; but neither was it like the death of the second Adam which issues in the resurrection; it was rather a middle form of death between the two, as Moses himself and his office occupied a middle position between the first and the second Adam, between the head of the sinful, dying humanity and the head of the humanity redeemed from sin and death. Since the death of Moses was indeed a real death, but still as to its natural progress restrained, and his condition therefore an imperfect one, still in suspense, which demands and awaits a completion, it becomes itself a prophecy of this completion. And if Moses who was entrusted with the whole house of God could not still bring the organization of the house of God to its absolute perfection, and therefore received the promise of a second prophet and mediator, so we are justified also in regarding his peculiar, unique death and burial as a memorable type of the death and burial of this future prophet like unto Moses."

8. "Compare the seventh chapter of the Epistle to the Romans. In this at the same time personal and universal historical Pauline deduction, we have stated the ground of that strife between Satan and Michael about the body of Moses. The fact that the law through the sin already existing before it, "becomes an incitement, a cause and temptation to wider sin; that through it sin is first truly set in its full light, first becomes strong, living, even more and more powerful and exceedingly sinful; this is the ground for the apparent claim of right on the part of Satan to the body of Moses, which claim was so apparent and plausible, that Michael did not bring against him a railing accusation, *etc.* But the fact that the law, notwithstanding its working evil, through the corrupted state of the human conscience, through which it could even become an instrument in the hands of Satan, is holy, just, and good, and as it was given by God originally, tended only to life,—this was the ground of the real and legal claim on the part of Michael to the body of Moses." ["When the Israel of God goes into the spiritual Canaan, under the command and leading of Jesus, the divine Joshua, then the law which is as it were the body of Moses, is buried; for we are become dead to the law, by the body of Christ, that we should be joined to another, Jesus,—even to Him who is raised from the dead, (Rom. vii. 1-4), and it is God only who can bury the body of Moses, because it is only God in Christ who could abolish its ordinances, and reclaim it from its curse (Rom. viii. 8; Gal. iii. 13; Col. ii. 14, 17; Heb. ix. 9-11; x. 1-9); and now that it is buried, let no one seek to revive it as the Judaizers did, (Gal. iv. 9-11; v. 4)." WORDSWORTH.—A. G.].

9. "The peculiar preservation" (SCHULTZ upon ver. 7) of those who live more than others in the Lord, appears in another form; the outward eye is closed in order that the inward may see the more clearly; then arises a new world, and an inward life-energy unfolds itself, which is not less wonderful than the outward. But still for those whose mission concerns pre-eminently external things, Moses remains their permanent type." Homer, on the other hand, is always represented as blind.

10. The personality of Moses at its beginning and close appears to be typical for the later pro-

phetic order; at least in the first relation the calling of Jeremiah (i. 6, comp. Ex. iii. 11), appears to be connected with that of Moses, and in the last we are reminded of the wonderful end of Elijah. Elisha as Joshua.

11. ["There is but One who is worthy of greater honor than Moses, namely, the Apostle and High Priest of our profession, who is placed as a Son over all the house of God, in which Moses was found faithful as a servant (comp. Heb. iii. 2-6 with Num. xii. 7), Jesus Christ, the founder and Mediator of the New and Everlasting Covenant." Keil. Whom God not only knew face to face as He knew Moses, but who is in the bosom of the Father, (John i. 18), and in whom are hid all the treasures of wisdom (Col. ii. 3), and all the fulness of the Godhead (Col. ii. 9), Wordsworth.—A. G.].

HOMILETICAL AND PRACTICAL.

Ver. 1 sq. Starke: "Pious Christians do not fear death, but look forward to it; and go to meet it with peace, Luke ii. 29; Phil. i. 23; Gen. xlix. 33." Cramer: "Whoever will die blessed should refresh his faith in the ascension of Christ, and his hope that believers leaving the world follow him." The God of peace has brought again from the dead, the great Shepherd of the sheep, *etc.*, Heb. xiii. 20.—Starke: "Faithful servants of God, who have borne great labor and care in their office, must often leave the world before they enjoy the fruits of their toil. —God does not permit His children to leave the world without consolation, but gives them a foretaste of future glory, Luke ii. 29, 30; Acts vii. 55, 56." Berl. Bib.: "God leads men inwardly also to a mountain, and shows them the throne of eternity, and as then the sweet drops of the heavenly Jerusalem fall upon their hearts, so they look into the promised land."—But Satan also imitates God, and stands upon the heights, Matt. iv.—Ver. 4. Starke: "With God there is no respect of persons, He punishes whoever sins, the high as well as the lowly."—Ver. 5. Be faithful unto death, Rev. ii. 10.—If the faithfulness of the Lord to us is our beginning and progress, our goal is our faithfulness to the Lord. —Starke: "The truest glory, and the most honorable title in death: a faithful servant of the Lord."—Whether any one is faithful can first be said at the end.—Consider their conversation, end, Heb. xiii. 7.—A good end places the crown upon a good life.—The last journey of Moses: may our end be that of this righteous one.—Flosby: "The death of Moses a testimony, how the divine grace reveals itself to the faithful servants of God, even in their departure: 1) because the faithful servants of God have their departure in serene strength; 2) because they enjoy communion with God until their very end; 3) because they may in this life already have a view of the land of promise; 4) because they are blessed of the Lord with believing successors." Berl. Bib.: "In the opinion of the Jews he died at the end of our February.—But the glory of the first covenant must cease, and it cannot bring us to blessedness."—Ver. 6. We should not confound, as it concerns the guarding against possible idolatry, Moses with Mohammed.—Richter: "In the Ante-type, Christ, the angels also were active." Lange: "At death the soul journeys upwards, but the body must come to the earth, the deep valley of its true humiliation." Cramer: "Christ has buried Moses and silenced the curse of the law, (1 Tim. i. 15; Rom. vi. 14; viii. 1), therefore we do not fear in death."—Starke: "The care of God for His own does not cease, neither in death nor after it." Ver. 7.—Zinzendorf: "In the world it occurs truly, that one grows so old that he is unable to do anything, and if he has been a great man some seventy years, still in his last days passes into oblivion. On the other hand, our verse is a testimony which is in part unique, that we do not come into rest, and obtain permission in weariness to lay aside our work before all His counsel has come to pass." Lange: "The strength of Moses, even until his death, represents that his economy should remain in its full strength until the death of Christ. Until that occurred the disciples of Christ were bound by it," Luke xvii. 14. Ver. 8. Berlb. Bib.: "It is sad to separate from godly persons and guidance, especially if we through their service have seen and known much of the glory and power of God." Ver. 9. Wurth. Bib.: "Upon whom God imposes an office, him He qualifies with the necessary gifts for its duties." Richter: "The cheerful obedience of Israel is confirmed through the book of Joshua. Moses brought the people to this, that it was obedient to Joshua; thus the law brings us to Christ, and remains our rule, if we will follow the true Joshua." Ver. 10 sq. Starke: "Pious, excellent people, may be held in honorable remembrance in funeral discourses, monumental inscriptions, and the like, Ps. cxii. 6." Auberlen: "The relation of the promise to the law, impresses itself even upon their representatives. But with this is connected the fact that the work of Moses is altogether different from that of Abraham. The one receives, the other gives. Naturally Moses gave only to the people what he had received from God; but his essential work is to introduce what he had received to the people; he is the mediator between God and the people (Gal. iii. 20). Abraham, on the other hand, has only to receive in faith what God offered him, and to preserve it; he had to mediate for no one besides his family, and especially the children of the promise (Gen. xviii. 19), but this even in no essential respect different from that in which every father of a family, and even Moses himself must care for the religious instruction of his own. Thus Abraham's calling in relation to God is entirely closed in faith; here also lie the difficulties, temptations, and thorns of his path; he is exclusively the religious hero. In Moses on the contrary, his relation to the people grows out of, and rests upon his relation to God; faith in him is, so to speak, a presupposition, under which he has a great work to do, love to exercise, since the liberation and leading of the people was given into his hands. From religious roots there grew up for him mighty moral labors. The difficulties in his pathway lay therefore in relation to the people, in this, that he had ever anew to bear and overcome the murmuring and obstinacy of the children of Israel. God made faith much easier to

him than to Abraham. While God appears to Abraham only now and then, and after long intervals, Moses has constantly the divine presence a presence which is a revelation, in the pillar of cloud and fire, and was honored also with much oftener repeated, more lengthy, and more condescending, special revelations, *etc.* While still further Abraham in the revelations of God, was accustomed only to receive words from him, words of promise, which offer to him no present good, but point him to a most indefinite future, Moses saw in Egypt and the desert, the great deeds of God, his faith was strengthened by these mighty wonders, which have somewhat not only directly convincing, but overpowering in themselves. Moreover Moses himself is endowed with miraculous strength, and could thus feel the Divine strength present in his own person, (Ex. iv. 1 sq.), which was not the case with Abraham, since he did not have to deal with an unbelieving people. Lastly, Moses was prepared for his task with all the means of human science and culture (Acts vii. 22) while Abraham was a simple shepherd, and his wisdom doubtless purely the divine. Thus Moses has fulfilled his calling entirely, with the same faithfulness that Abraham manifested in his, although he has not attained the same measure with him in the life of faith. He is so good a shepherd (comp. John x. 11), that he not only, when Jehovah offered him, to make him as it were a new Abraham, declined the offer (Ex. xxxii. 11) but will suffer himself to be blotted out from the book of life, for an atonement for the sins of his people, (ver. 82). While he thus in self-denying love mediates for the people with God, he does not on the other hand grow weary in bearing their obstinacy and complaints. As therefore Abraham was renowned for the special charism of faith, so Moses was for that of patience (Num. xii. 8). Compare the connection of faith and patience, Rev. xiii. 10. As therefore Abraham as the father of believers surpassed all his successors, in faith, so Moses is glorified, in the fact, that henceforth no prophet should arise in Israel like unto him, *i. e.*, among all those who might have the same task with him, namely, to bring the word of God to the people, and to be through that word a leader and shepherd for it. Moses was, as in respect to time, so also in fact, as in the commencement of his calling, so in his faithfulness to it afterwards, the first and most prominent. Thus we recognize with a holy admiration how God adjusts so fitly their callings to His chosen, and measures to them with the same fitness the burdens and duties, the helps and alleviations. He is truly a God to whom one may safely entrust himself. But He will never permit heavy labors, temptations, and crushing sorrows, to fail any one of His servants; they all bear the cross, and must through much tribulation enter into the kingdom of God."

APPENDIX.

A VINDICATION OF THE MOSAIC AUTHORSHIP OF DEUTERONOMY

WITH REFERENCE TO THE LATEST CRITICAL DISCUSSIONS.

BY THE AMERICAN EDITOR.

RECENT LITERATURE.

The Religion of Israel. By Dr. A. Kuenen. Translated from the Dutch by Alfred Heath May. Williams & Norgate. London, 1874. Comp. also his *Prophets*, translated by A. Milroy, London, 1877, and his *Introduction to the Old Testament*, in 3 vols., 1865 (not yet translated).

Kayser: *Das vorexilische Buch der Urgeschichte Israels und seine Erweiterungen.* Strassburg, 1874.

Graf: *Die geschichtlichen Bücher des A. T.* Leipzig, 1866

Colenso: *The Pentateuch and the Book of Joshua Critically Examined.* Seven Parts, including Joshua. 1863, 1879.

W. Wellhausen: *Geschichte Israels, in 2 Bänden.* Erster Band, Berlin, 1878. Comp. his essays on *Composition des Hexateuchs* in the *Jahrbücher für Deutsche Theologie*, 1876 and 1877. Wellhausen builds on the views of Vatke and Graf, maintains the priority of Deuteronomy over the middle books of the Pentateuch, and puts its composition at the end of the Assyrian period.

W. Robertson Smith (Professor in the Free Church College, Aberdeen): *Art. Bible*, in the *Encyclopædia Britannica*, ninth ed., vol. III. (1875), p. 637 sq. Also a number of pamphlets of his which have grown out of his trial for heresy before the Free Church Presbytery of Aberdeen and the General Assembly (1878 and 1879). It is but justice to Professor Smith to say that while he denies the Mosaic authorship of Deuteronomy in its present shape, he differs from the dogmatic position of the German Rationalists, and affirms his full belief in the doctrinal system of the Westminster Confession of Faith. In his last defence before the Aberdeen Presbytery, July 1, 1879, he says: "In dealing with this accusation, I ask it to be observed at the outset that I uphold the canonicity and inspiration of the Book of Deuteronomy as strenuously as my most determined opponent can do. Those who press the Libel against me have never attempted to prove that I disbelieve in the inspiration of Deuteronomy, or of any part of that book. What they attempt to show is that in consistency with my opinions as to the origin of the book, I *ought to reject* its inspiration. .... I am willing to have my views of Deuteronomy tested even by the strictest doctrine of plenary inspiration, and I am confident that they are able to stand the test."

Dr. Schroeder's Introduction is full and clear and satisfactory—but as the criticism which assails the genuineness of Deuteronomy is ever shifting its grounds, and the Dutch critics of the school of Kuenen have forced into great prominence points which were then of comparatively little moment, the American editor has deemed it no disparagement to the learned author of this commentary to add a special discussion of these points for the English reader. This may be done without any needless repetition. It is proposed therefore to consider:—

I. The state of the question, with some preliminary points upon which the parties at issue are agreed.

II. The special objections urged against the Mosaic authorship of Deuteronomy.

III. The difficulties involved in the critical or evolutional theory.

IV. The positive proof of its Mosaic origin.

I. THE PRESENT STATE OF THE QUESTION.

It is now generally admitted by those who reject, as by those who receive, the Mosaic authorship of Deuteronomy, that it is substantially the work of one person. Leaving out of view the last chapter, and a few brief passages in the first discourse, containing hictorical and geographical allusions, the most advanced negative criticism, and the strictest defenders of its genuineness are agreed upon this point. Its unity of design, of structure, of style—the song and the blessing of

Moses, differ in style from the other portions mainly as poetry differs from prose—is so obvious and impressive that there seems little room for any other hypothesis. The Fragmentary, Documentary, or Supplementary theories are virtually abandoned. Its unity at least may be assumed. There is, it is true, more question as to those parts of the book after chap. xxxi. 9, but the weight of opinion seems to gravitate to the view that even as to these latter chapters—the last, which contains the record of the death of Moses, excepted—there is clear and satisfactory proof, lying partly in their structure and allusions, and partly in their organic relations to the other parts of the book, that they were written by the same person who wrote the earlier portion, or if not by the same person, still by some one under his direction and control. They may have been recorded by Joshua, as spoken by Moses, just as Mark probably wrote his gospel under the direction and control of Peter. It is a simple question now as to who this author is. For its age is involved in its authorship, and so also its canonical position. It is a simple question, and yet one complicated in its proofs, and far-reaching in its results. The evidence upon which it is to be settled is varied, the lines of proof running into widely different fields, historical, critical, and archæological. Its result is important not only as to the authority of the book itself, but also in its bearing upon many of the points raised by the negative critics. "The solution of the problem" involved here "has issues," as Prof. SMITH says, "of the greatest importance for the theology, as well as for the literary history of the Old Testament."

It has become, therefore, for the time being, a sort of crucial question; the point around which more than any other the struggle between the destructive and conservative criticism goes forward. If it can be settled with any reasonable certainty, if all the lines of proof converge to this point, that Deuteronomy is, what it purports to be, the genuine work of Moses, it will be an important point gained for the discussion of other Old Testament debatable questions, *e. g.*, the genuineness of the Books of Chronicles, which are so confidently assailed on the same general theory of criticism, which gives all its force to the attack upon Deuteronomy.

The question is viewed, of course, by the opposing parties in a very different light. KUENEN defines his position very frankly and clearly,—and he may be taken as the fair representative of what is called the advanced or the scientific criticism—as this: "For us the Israelitish religion is one of the principal religions, nothing less, but also nothing more" (*Religion of Israel*, p. 5). He admits indeed that one of these religions may be of much greater value than another, and may thus have stronger claims upon our regard, but they are all alike as to their origin, and indeed as to the general principles which have shaped their progress in history. There is no specific difference, such as is implied in the theory that one is derived from special divine revelation, and unfolds itself under the special influence of divine providence, while the others are the products of human invention, or rather the growths of man's religious nature working under the varied conditions in which he is placed in the world. We must approach them, therefore, and the records which they bring, in the same state of mind. They are alike the subject of critical examination; and our estimate of them must be determined purely and solely by the results of our criticism. Scientific criticism requires this. The records of the Israelitish and Christian religion are before us "just as the Vedas, the laws of Manou," *etc.* They are like "manifestations of the religious spirit of mankind." This is held very confidently as essential to what is, in their view, scientific criticism.

But this seems to be a sophistical use of the word scientific. Every one admits that the criticism should be thorough, impartial and comprehensive, and in that sense scientific; *i. e.*, our theory must be the result of patient study, and rest upon *all the facts* as its only sufficient basis. It must be scientific in the sense that it comprehends all the facts and explains them. If it fails to do this, it has no right to that term in the broad and proper sense of the word. If we are studying simply the geological character of the rocks and soil of Palestine, it is a matter of little moment to us, because it has no possible connection with the results of our inquiry, who may have lived upon it, whether its soil has been made sacred by the footsteps of Jesus or not. If our theory includes all the facts, and accounts for them all, puts them in their true relation and explains them, it is scientific. It is properly so designated only so far as it does this. This is largely true also if we are studying merely its natural history. But if we are attempting to explain the religious life of the people, and the records out of which that life issues, and by which it is shaped and perpetuated, then any theory which ignores great facts which are every where apparent in this religious life, which every where present themselves for explanation; any theory

which assumes as its starting-point that impartial investigation requires that we should divest ourselves of any knowledge, or from any influence of these facts, cannot be scientific. The fact that these records contain the clearest revelation of spiritual truths, in relation to both God and man, which no where appear in connection with other religions or their sacred books, or appear only in the most vague and doubtful form; the fact that they meet the deepest wants of the human heart, both in their revelation of law and grace, and the wants of all men; the fact that their whole tendency, when they have been received, has been to soften, refine, and elevate the condition of men in all respects, that the sphere of their influence has been commensurate with the sphere of the purest morals and highest civilization; the fact that Jesus Christ lived, that His life has no parallel in the annals of the race, that He left His repeated testimony in the clearest form to the divine origin and the Mosaic origin, of this part of these records; and it is impossible to believe that He would testify to that which He did not know, or which He knew to be only a tradition; these facts, and others like them, must be accounted for on any theory which claims to be scientific. They demand explanation. They create a presumption in favor of the records as Mosaic. But whether they do or not, and to what extent this presumption reaches, or what influence it should have upon our minds as we approach the question at issue, may be left undetermined here; but so much is clear, that any theory which fails to explain them cannot be scientific, or indeed impartial.

It may be said that these facts are not decisive, and indeed are of little moment, if the records themselves are self-contradictory. This is freely granted. They are not alluded to here as decisive, or to bias our minds so that we are unfitted for a thorough and impartial criticism of the documents themselves, but as real facts which must be accounted for; as showing how unscientific it is to separate the question as to the authorship of Deuteronomy from the question as to its contents, as the critics attempt to do, and as justifying a claim on the part of what KUENEN calls the "ecclesiastical" theory to a presumption in its favor, so far as this, that the solution it offers of the difficulties it involves should be fairly weighed, and that with respect to others which may now seem insoluble,—unless the criticism can show that the records are so inconsistent as to be unworthy of credit,—the true position is that of waiting for the solution which a fuller knowledge of Jewish institutions, laws and customs will surely bring. Progress in geographical and archæological studies is constantly shedding light upon these very points. We must wait not only until we have reached the summit, but until we have explored the vast mountain depths and spaces which lie within our broad horizon. The summit gives us the wide view—enables us to judge better of the "comparative size and mutual relation of the objects which surround us;" but while we may "smile," as KUENEN suggests (p. 7), "at the conception we just now entertained," when we were lower down, we may also find it needful to connect these mountain peaks by the broad valley regions which lie hidden from our view. They may be as essential to any full conception of the mutual relation of the parts, of the way in which they are fitted to each other, as the broad and general view from the summit.

While, therefore, we are not to come with any undue bias to the study of these records which claim to be sacred, while we are to insist that they shall be subjected to the closest scrutiny, to the most patient and exhaustive criticism, and be judged accordingly, we are still justified, by the character of the traditional testimony in its favor, culminating in the testimony of Christ Himself, and more especially by the character of the contents of the book, in starting in the investigation from the stand-point that the records are what they claim to be; and further in holding that the criticism which separates so widely between the question of the authorship and the contents of Deuteronomy, and ignores almost entirely the latter, must necessarily fall into error. KUENEN himself, while expressly claiming to regard these records precisely as if they came utterly unaccredited, and actually doing so, still admits virtually that this position is the fair one. "If there exist," he says (p. 14), "a tradition with regard to the author of the books and the times at which they lived—in the titles with which the books are provided, for example—he (*i. e.*, the critic) of course takes notice of it, but does not rely upon it." In specifying the titles of the books, as an example, it is fair to suppose that he would include all the forms in which the tradition delivers its testimony. No one demands that tradition should be relied upon. Taking the word in the only sense proper here as not only expressed in the title of the book, but in the unvarying belief of the Jewish people and the testimony of Christ Himself, this seems to be a fair starting point in the argument. Such traditions must be tested "by the contents and form of the books." We

take up the book bearing this stamp upon it with this presumption in favor of its Mosaic origin—accredited in part at least by its obvious and general character, and by the most impressive tradition. Any other position would not be scientific.

As we open this book, the first and most obvious impression is that it claims to be from Moses. It makes this claim at the outset. "These be the words which Moses spake." It implies this claim in varied form in its progress. It closes with a repetition of the same claim—"And Moses wrote this law" (xxxi. 9), "And it came to pass when Moses had made an end of writing the words of the law in a book" (xxxi. 24). Whatever this written book included, it is admitted that it must have included Deuteronomy. It purports therefore not only to spring from Moses as its author—that the thoughts and discourses were uttered by him—but that he is the penman. There is no necessity for the supposition that the priests wrote down his words as they fell from his lips. In the strictest and fullest sense it claims to be from Moses. On any supposition as to its author this claim must be admitted. The theory of the critics makes it, if possible, more forcible. Their present hypothesis, like those which have preceded it, involves this claim. It is necessary to its very existence. Whoever wrote the book, and at whatever age it was written—if we can reconcile at all the theory of its being "a legislative programme" with its whole moral and spiritual tone—it must be put by its author in the mouth of Moses. It comes under the color of his name and authority. Thus only can its author hope to win any general acceptance for his work. With the utmost care, in the style and matter of the discourse, in the historical and local allusions, in the construction of the memorable scene—the vast host just emerged from the wilderness, flushed with recent victories, standing on the verge of the land of their inheritance, eager for the conquest and yet restrained and hushed, to listen to the parting words of their leader and sage—he strives to win a way for his literary venture, to secure for it a ready hearing, and to clothe it with authority. He has no hope for success for himself or his work, except as he may make it probable, that it was really from Moses. It makes no difference as to the point in view, whether we regard it as "prophetic teaching presented in a dramatic form in the mouth of Moses," or as a pious fraud, a conscious forgery, justified by the end sought. Upon any assumption of the critics, as upon the theory that Moses actually wrote the book, it claims, and must claim, a Mosaic origin. It shows the skill, the genius, the ceaseless watch and care, the high literary culture, the vast resources of the author, if later than Moses, that he has so constructed his work, breathed into it so largely the Mosaic spirit, that there should be so little to awaken suspicion; that he should have imposed upon his cotemporaries, and upon all the succeeding ages, until the sharp eyes of the modern critics detected the imposture. It is an instance which has no parallel in the literary annals of the world.

Another thing which is equally apparent, and is generally agreed upon by both parties in the controversy, is the obvious nature and design of the book. It either is, or assumes to be, the parting discourses of Moses to his people, in which there are so many tender allusions to the past, and at the same time a prophetic outlook into the future, and a careful provision to meet their wants, in their new situation and home. It is the father taking leave of his children, for whose instruction and welfare he had cared with so much wisdom and love; the leader of the people, about to part from them without sharing the full fruition of their hopes; the prophet, who, as he forecasts the future, and sees what perils surround those, who have proved so slow to learn and so quick to forget, and then by wise counsels, by laws and institutions, adapted to the state upon which they were now to enter, by warnings, promises, reproofs, seeks to guard them against their danger. This general design is apparent upon either hypothesis, whether it is the genuine work of Moses, or has its origin in some unknown source, and is attributed to him. But it is worthy of notice here in passing, that in admitting this design of the book, the critics concede a strong point in favor of the Mosaic origin of Deuteronomy. We feel at once that the book is in its proper place. It falls fitly into the frame and setting in which we find it. It supplements the books which precede, and prepares the way for those which follow. It corresponds exactly to the course of events which even KUENEN admits must have marked the history of Israel. For while he fixes with that positive certainty, which is characteristic of this advanced criticism, the year 800 B. C. as the point beyond which we have no certain knowledge of Israelitish history, yet in the vague and misty past, he sees the strong probability of a series of events like these; that there was an enslaved race in Egypt; that they were rescued from bondage; that some such person as Moses was probably connected with their Exodus; that

they journeyed through the wilderness, and ultimately settled in Canaan. Now the whole design and structure of Deuteronomy fits precisely to that point in this series, at which the people were about to leave the wilderness and enter Canaan, and it fits nowhere else in the history. It either originated then, or assumes to have done so. And the hypothesis of the critics, that it originated later, and is assigned to this place, requires not only that the book should have been written by a man of great genius, learning and skill, but that the collector of the records, aware of its real origin, as he must have been, has yet placed it where it is in the canon, and associated it so closely, so inseparably indeed, with all the circumstances of the history in which it claims to take its origin, that it is impossible to rend it away without the greatest violence. Applying KUENEN's first rule (p. 19), its acknowledgment as Mosaic would seem to be necessary, since it is one "of the facts which fits into its place in the historical connection." We are not discussing the question here, but simply stating what is involved in the conceded design and structure of Deuteronomy—conceded by the critics as well as by those who claim its Mosaic origin.

II. THE SPECIAL OBJECTIONS AGAINST THE MOSAIC AUTHORSHIP OF DEUTERONOMY.

But it is said, this "ecclesiastical supposition" is no longer tenable. The progress of modern investigation has shown it to be impossible. We have gone far enough up the mountain to see that the earlier view must be abandoned. We have outgrown the belief of our ancestors. The critical difficulties involved in that supposition are overwhelming. We turn therefore to these difficulties.

It is essential, however, to any fair view of the case to say, that it is not the hypothesis of the Mosaic origin alone, which is encumbered with difficulties. It undoubtedly involves questions difficult of solution. It could scarcely be otherwise. Such questions must necessarily arise in any attempt to explain customs, usages, institutions, like those with which this book is full, and yet which are often merely alluded to as familiar to those whom the speaker addressed, and required therefore no detailed statement. There would be apparent ground for suspicion of artifice and plan, if we found everything clear and easy of explanation. But the critical hypothesis finds no free and easy sailing. It meets on every hand difficulties which have proved fatal to kindred theories of the sacred records, which have preceded it, and which are felt to embarrass its progress. It is obvious that when he stands upon the mountain-top, as he supposes, the critic has not yet gone above the cloud-region. It is not clear sun-light which rests upon the scene. The parts do not fall into easy and harmonious relationship. To bring them into such relationship, he must leave out of view large fields which lie within his horizon, and bring fields into existence which are merely the cloud-structures of his own fancy. He assumes as known, and beyond all reasonable doubt, points which are still in dispute, and on these assumptions proceeds to construct his theory, and indeed the history, of the Israelitish religion. For KUENEN avowedly (p. 16) refuses entirely "the guidance of the historical books, and strikes out a path for himself;" does not write the history, but what on certain assumptions he thinks must have been the history of the people and its religion. It is not an easy path to tread, and every step increases the difficulty.

The difficulties which are thought to weigh so heavily against the Mosaic authorship of Deuteronomy are all included in the general position, that there are serious discrepancies between the statements here made, and those in other parts of the sacred records. In particular it is urged that the obvious difference in style between the book of Deuteronomy and the earlier books claiming to come from Moses, indicates some other authorship than Moses; that certain chronological, geographical or historical allusions are either inconsistent with the earlier books or pre-suppose a later date than that of Moses; that the clause relating to the king is irreconcilable with the whole tone and spirit of the Mosaic legislation, and with the narrative in 1 Sam. viii.; that the strict regulation in regard to the central altar and the one place is opposed to the earlier institution and the later history, especially during the times of Samuel and Elijah; that there is a wide discrepancy between the law as to the tithes here, and that given in Leviticus and Numbers; and that the teaching in Deuteronomy justifies the assertion that every Levite might be a priest, and thus destroys the sharp distinction between Levites and priests, which is elsewhere insisted upon. As to this latter point, the critics are divided, some holding that Deuteronomy is the older work, the germ out of which the more strict priestly legislation

has been developed, by which the priestly privileges of the Levites were limited to the sons of Aaron, others regarding it as the later in time, and more liberal in spirit, and thus throwing open the priestly privileges and honors to the whole tribe of Levi. "The latest phase of criticism maintains the former view." (See CURTISS, *The Levitical Priests.* Preface by Prof. F. DELITZSCH, who holds that this is for the present the turning point in the controversy).

As to the style of Deuteronomy. The difference between it, and that of the central books of the Pentateuch, is obvious and striking. It is not only conceded by those who defend the Mosaic authorship, but is insisted upon as one of the many incidental proofs that he is its author. It does not enter largely into the discussion now, partly because the difference admits of an easy and natural explanation, and partly because the most recent criticism rejects the Mosaic authorship of the earlier books. If Moses is not the author of either, the difference of style is no longer a question of any interest. But the very style of Deuteronomy, as flowing and rhetorical, so different from the earlier books, and in such opposition to the character of Moses as a man slow of speech, who was accustomed to avail himself of others as his mouth-piece, is an argument in favor of the Mosaic origin of Deuteronomy, which ought not to be overlooked. The style in which it is written is one of those things which constitute its fitness to the place it holds. A cold, formal, unemotional address; a precise repetition of previously given instructions would have appeared, and would have been utterly unsuited to the circumstances of the author or his audience. Moses stands in a position in which all the warmth of his nature must find utterance. Feelings which may have been easily restrained, under other conditions, here pour themselves out in all their wealth and fulness. The fire which burns within touches his lips, melts away all restraints, turns the slow of speech into a glowing and eloquent speaker. It is the natural result of strong feeling to unloose the tongue. It is a result which is witnessed every day. The very purpose of the book, aiming at popular impression (see *Deuteronomy the People's Book,* p. 238–280), designed to arouse the people and fire their hearts with loyalty and devotion to Jehovah and His service, requires just such a discourse, free, tender, forcible, full of allusions to their past experience, full of vivid pictures of their future perils, presenting the law and its institutions in their application to their new condition, and appealing to them by every motive, drawn from their past experience of the divine goodness, the responsibilities which rested upon them, the peculiar privileges they enjoyed, and their hopes for the future, to be true and faithful. This, which is all natural, we might well say unavoidable, on the supposition that it is Moses who speaks, becomes in the highest degree improbable on any other supposition. We can scarcely conceive that any intelligent Israelite of a later day, a man of genius enough to write these discourses, knowing well the character which Moses had, would have put them in a style so entirely unlike that of Moses, and then presented them as his. What a historian of an actual occurrence would have related without any thought of incongruity, a forger would have avoided with the utmost care. He would have guarded sedulously against anything which would have been certain to call attention to his forgery, and thus have prevented the very end he sought to gain.

We omit here any discussion of alleged anachronisms or discrepancies, supposed to exist in the accounts of the selection and sending of the spies (Deut. i. 22, 23; Num. xiii. 12), the direction not to distress the Moabites (chap. ii. 9–18) and the children of Ammon (chap. ii. 19–23), the statement in regard to the iron bedstead of Og, King of Bashan (chap. iii. 11), and the description of Jair's possession as lasting "until this day" (chap. iii. 14), partly because they are briefly considered in the notes on these passages, but mainly because, if they have any real existence at all, they have no weight as between the Mosaic authorship and any other supposition, or rather if they involve the Mosaic authorship in doubt, they are fatal to the theory of a later origin. For no forger, with the records of the earlier books before him, would have suffered any such statements to appear in his work here. Nor is the case materially different if Deuteronomy is held to be the earlier record. For then we must believe that the author of the central books has deliberately inserted into his work statements at variance—according to the critics—with the earlier book of Deuteronomy before him when he wrote.

KUENEN, who admits that Moses was an actual historical personage, and probably spoke the "ten words," though in a crude form, adds at once: "The 'words' themselves are given twice in Exodus and Deuteronomy; the comparison of the two texts brings to light deviations which are not unimportant; among other things the ground assigned to the commandment regarding

the Sabbath in Deuteronomy is different from that alleged in Exodus. If this liberty was assumed in one case, what guarantee have we that the text has not been expanded in other places as well? Nay, that entirely new commandments have not been admitted, and have not superseded more ancient precepts" (*Rel. of Israel*, Vol. I., p. 282, 283). "We will abandon at once and altogether the idea of literal authenticity." On KUENEN's view, however, that neither form of the command has any claim to literal precision, the difference is of little moment. It is only a Mosaic kernel which is found here, which it is the object of criticism to separate from the later additions. But less destructive criticism, and less consistent with its own principles, still urges this diversity as a serious objection. "Each writer," it is said, *i. e.* of Exodus and Deuteronomy, "professes to give the identical words which were spoken by Jehovah Himself at the very same point of time. This excludes the notion that one passage gives a mere reminiscence of the other, which might be vague and defective on some points without affecting the general credibility of the whole. Hence the two statements involve an absolute contradiction. The narration is so remarkable that it cannot be supposed that Moses wrote the passage of Deuteronomy, either forgetting or designedly modifying the words of the original commandment. It is therefore enough of itself to prove that the book of Deuteronomy at all events could not have been written by Moses."

To us, on the contrary it seems a clear proof that it was written by Moses. There is no evidence that Deuteronomy claims to give "the identical words" spoken by Jehovah, or an exact repetition of the "ten words" graven on the tables of stone. It is obvious that this was not the purpose of the speaker. The clause which he throws into this fourth "word," "as the Lord thy God hath commanded thee," shows that he has no such purpose. He guards against the supposition thrust upon him by the critics. We have here an intimation, as it were, of what occurs constantly in the Scriptures, a later writer using the words of an earlier, for his own purpose, and yet with the truest sense that the word he uses is the word of God. Thus Christ and His apostles use the Old Testament Scriptures, bringing out often new and unexpected meanings, throwing back upon the very passage quoted broad rays of light, in which we first see its true force and import. It is needless to refer to instances. Moses uses the law as the foundation of his discourse. It is the law which he explains, expounds and applies. He quotes it literally in part, and then brings it, in its true and widest import, to bear upon the new relations in which the people stood. The people were now fully redeemed from the bondage of Egypt. The servitude from which they had been redeemed, and which was fresh and vivid in the minds of those who stood at the foot of Horeb, the very generation from whom the shackles had been broken, might easily pass from the recollection of the new generation who now stood at the door of their inheritance and were about to take possession as the Lord's redeemed. Appropriately therefore, and in the full spirit of the command, he adds: "and remember that thou wast a servant," etc. For the command, truly, has its ground in the rest of God after the creation, and without weakening the force of that ground or reason, it has also further grounds in every great work of God in bringing His people into rest. The author of the Epistle to the Hebrews sets this in the clearest light, and illustrates it in the fourth chapter of that Epistle. And as the redemption of Israel from Egypt was typical of the redemption of God's people from sin, so we have here an intimation, a prefiguration, of that great reason for the observance of the Christian Sabbath, the resurrection of Christ from the dead—the closing act of the mighty hand and outstretched arm of God for human redemption. Now as of old God says: "Remember, etc., therefore the Lord thy God commands thee to keep the Sabbath day." Nor should it be left out of view that this very freedom in the treatment of the sacred "ten words" indicates that it is Moses who speaks in Deuteronomy. It was in no spirit of presumption, but in the liberty of one with whom God spake face to face, in the deepest reverence for the sacred words, in the full consciousness of his relation to God that he thus uses the law. No later author who hoped to gain access for his work on the assumption that it was an exposition of the law in its true spiritual import, would have ventured upon such a course. He would have adhered rigidly to the letter. His whole mental attitude, and the purpose he had in view would have constrained him to do so. What is entirely natural, and in full accordance with Scripture usage, on the supposition that it was spoken by Moses, is well nigh incredible on the supposition that it was written in the seventh century B. C.

In regard to the tithes, little need be said in addition to what SCHROEDER has said (Introd.

§ iv. 19). The law in the earlier books is clear, explicit, simple, and needed no repetition. Deuteronomy neither repeats nor modifies it. It treats mainly of the sacrificial feasts, and these, according to its general nature, in their popular aspects. It gives them a legal basis, and prescribes regulations as to the sources from which these feasts were to be supplied, the spirit in which they should be observed, and in part who were to be the guests; the Levites, and probably also the strangers, fatherless, and widows were never to be omitted. The regulation implies a past, like that which the sacred history gives us, is in full accordance with the present position of the people, and with the whole spirit of Moses and the law. Solicitous that the whole people should remain loyal to Jehovah, he guards against any mere human usage in connection with the divine service, and provides that they should be one, not only politically, but by the sacred bands growing out of these religious services, and associated with them.

Schroeder has ably vindicated the passage in regard to the king (Deut. xvii. 14–17) from the objections then urged against it. He has shown (§ iv. 16) that the passage lies imbedded in the context, so that it cannot be torn away without the greatest violence; that the deuteronomic law grows necessarily out of the special position and character of Moses; that it has its foundation in the Abrahamic promise; was anticipated in the prophecy of Jacob; was evident to Balaam, and is not only alluded to verbally in the transaction recorded 1st Samuel, chaps. viii. and x., but essentially underlies that whole history, justifying the request of the elders for a king, but not the manner and spirit in which it was preferred. But it is now claimed that the deuteronomic law has its origin in the excesses of Solomon and his successors among the earlier kings. It is the expression of the author's "aversion from Solomon." "The warnings against trade with Egypt, polygamy, and great riches are borrowed from the tradition concerning the wise king, and are directed against the errors into which he fell." (Kuenen, *Religion of Israel*, Vol. II., pp. 33, 34.) The claim rests upon the similarity between the record 1 Kings x. 26–29, xi. 1–8 and the deuteronomic law. But on the theory that Deuteronomy was written in the latter half of the eighth or seventh centuries B. C., and that the narrative in Kings has a still later origin, the critic is involved in inextricable difficulties. For in that case the author of Deuteronomy could not have copied from the book of Kings. The earlier could not have copied from the later. Hence the critics assume a reliable oral tradition, coming down through the three or four centuries which have elapsed between the errors of Solomon and the time at which Deuteronomy is assumed to have been written, from which both this author and the writer in the book of Kings have drawn. But there is no evidence of such a tradition. It is well-nigh certain that it could not have existed in any such shape as to furnish a basis for the law in Deuteronomy. In any case the critics are excluded by their own principle from such a resort. They cannot escape from their own dilemma through such a door. For assuming that the records we have of the events of the Israelitish history were narrated only long after their occurrence, Kuenen says: "This fact itself gives a severe shock to our faith in Israel's own records. It is inconceivable that a narrative which was not written down until after so long an interval, should yet accord entirely with the reality. It would have involved a perpetual miracle to have kept it free from many strange elements." (Vol. i. pp. 16, 18). But if the stupendous events of the Exodus and the wilderness—events so inwoven with the very life of the people, failed utterly to perpetuate their own memory, were soon lost out of the popular recollection, so that no reliable tradition of their occurrence remained—how is it possible that such an every-day event, so comparatively trivial, as that Solomon carried on a lucrative commerce with Egypt in horses and chariots should have so impressed the popular mind, that the tradition remained clear, vivid, unadulterated and truthful for three or four centuries? Surely, their own principles being judges, the critics must abandon the tradition which they assume. If there is any copying it remains that the author of Kings must have copied from the deuteronomic law. And this accords entirely with his avowed design. He does not attach any blame to Solomon for his mercantile relation with Egypt, and the increase of his wealth, but intends to show how his wealth and luxury had corrupted the simplicity and godliness of his earlier life, had influenced him to disregard the law, with respect to which he had received so solemn a charge from his dying father (1 Kings ii. 1–4)—in which there is an obvious reference, both verbal and real, to the deuteronomic law—had led him to form illicit intercourse with other nations, and so exposed him to those divine judgments which were gathering around the later years of his reign, as a muttering storm at the close of a brilliant summer day. He has brought his description of the splendor

and successes of Solomon's reign to a close, and then introduces the sad contrast, "but, King Solomon," referring partly to the law of the king (Deut. xvii. 14) and partly to the prohibition as to mixed marriages in Deut. vii. 4. How could he place the errors of Solomon in their true light, without setting them in contrast with the law? The similarity between his narrative and the law, therefore, grows necessarily out of his purpose, and may be fairly urged as a testimony by the author of Kings—and this author and his work are held as reliable by the critics—to the earlier existence of Deuteronomy.

A full examination of the passage brings out important differences as well as similarities, and differences which cannot possibly be accounted for on the theory that Deuteronomy is here a copy from the passage in Kings, or from any full and minute tradition which is supposed to underlie that passage. Why does the copyist insert the direction that the king should be chosen —"one from among thy brethren?" There was no reason in the long-established dynasty, running now down to Josiah—according to the critics—for such a caution. There is no intimation of it in the narrative from which he is supposed to have framed the law. There was no prospect that the dynasty would fail, or the blood-royal be exhausted. No one would have thought at that day that there was any danger of selecting an alien as king. Why should he betray such a dread of returning to Egypt? The exodus was long since past; the people were contented in their land; splendid triumphs had attended their arms; any longing after Egypt had been quenched for ages. Such a desire or purpose would have been repulsive to them. Then further, if the deuteronomic law is a reflection from the faults and excesses of Solomon, how does it occur that it contains no allusion to the other nations with whom Solomon's excesses were associated, as much as with Egypt, and who stand out conspicuous in the history in Kings? This is all natural the moment we suppose Moses to be the author of Deuteronomy. The allusions and restrictions are just such as would suggest themselves to one standing in his position, scarcely away from Egypt, recalling how quickly and easily the people thought of returning thither, and yet without any chosen family in which the kingship should vest. The whole force of the passage in Kings is lost unless we suppose a law referred to as existing and well known, which could be only the deuteronomic law, and it is inconceivable that this law in its requisitions could have arisen at the time of Josiah.

"The law in Exodus xx. 24," (says Prof. SMITH, *Art. Bib. Ency. Brit.*) "contemplates the worship on other altars than that of the central sanctuary (comp. Deut. xxxiii. 19). This practice accordingly was followed by Samuel, and fully approved by Elijah (1 Kings xix. 14). But the worship of Jehovah on the high-places or local sanctuaries was constantly exposed to superstition, corruption, and heathen admixture, and so is frequently attacked by the prophets of the eighth century B. C. It was undoubtedly under their influence that Hezekiah abolished the high-places. This abolition was not permanent; but in the reign of Josiah, the next reforming king, we find that the principle of a single sanctuary can claim the support, not only of prophetic teaching, but of a written law-book, found in the temple and acknowledged by the high-priest (2 Kings xxii. 23). The legislation of this book corresponds, not with the old law in Exodus, but with the book of Deuteronomy." The deuteronomic legislation is therefore not earlier than the prophetic period of the eighth and seventh centuries B. C.

The objection here rests upon a forced construction of Ex. xx. 24, severing it from its historical surroundings, and upon a failure to recognize the peculiar position of Samuel and Elijah as inspired prophets, and the peculiar circumstances of the people of God during their official life.

It is claimed that the law in Ex. xx. 24 "contemplates the worship on other altars, than that of the central sanctuary;" but in any construction of this passage it is beyond question that "the places" are those only which Jehovah hath chosen and in which He records His name. It is not a loose regulation, leaving the people to offer worship and sacrifices in any and every place. It is the place or places chosen of God. This may obviously refer to the places occupied by the one central altar, during the wanderings, when it was movable, according to the movements of the pillar of cloud and fire, expressing the divine choice; or to the places designated in the after-history by the providence of God at which the ark should rest, as Shiloh, Mount Moriah. There were different places but the one central altar and place of worship. The limitation to one place at a time is clear and definite. This is not only a possible construction. It is the natural and fair construction. It is the only one consistent with the period at

which the law was promulgated, in connection with the history of the people of Israel. It is the one suggested by the closest rendering of the original, which is rather "in every place" than "in all places." There is no evidence, therefore, that the law in Exodus contemplates any worship of Jehovah inconsistent with that prescribed in Deuteronomy xii. 2–14, and indeed in Leviticus xvii. 1 sq. If Samuel and Elijah—not to speak of Moses himself, who commanded an altar to be erected on Mount Ebal and sacrifices to be offered upon it—violated the deuteronomic law, they could not plead the law in Exodus as justifying their course. The law indeed is one, but uttered more fully, carried out into detail, and clothed with heavier sanctions, as the people were about to enter the land of Canaan and encounter the temptation to idolatrous worship with which that land was full. The law became more explicit as the danger was more pressing and real.

As to the practice of Samuel and Elijah which it is said is utterly inconsistent with the existence of the deuteronomic law as to the central altar, it has been well and forcibly urged (*Deut. the People's Book*, pp. 101–125) that the times at which these prophets lived were times of prevalent apostacy and calamity. In the days of Samuel the ark and the tabernacle were separated, and a literal compliance with the law was impossible. The alternative which presented itself to the prophet was simply whether there should be other places of worship than at Shiloh, or no worship at all. No man of piety and good sense could have hesitated as to what was right under the circumstances. Samuel judged, and judged rightly, that God would be met with again, at the places at which the great founders of the Hebrew race prayed and worshipped. The same condition of things substantially existed at the time of Elijah, whose ministry was largely bounded by the kingdom of Israel, from which there was no ready and safe access to the central altar at Jerusalem. There is unquestionably great force in these considerations. They cannot be ignored or underrated in any solution of this difficulty.

But we prefer to rest the defence here upon another ground. All laws regulative of the times, places and modes of worship admit of exceptions which, although in form violations of the law, are still in full and entire accordance with it. The cases of Gideon and Manoah, *e. g.*, can never rationally be urged as violations of the law, because their sacrifices were by special divine command, and God thus recorded His name at the places at which they sacrificed. They saw clearly enough, as we now see, that this worship was no violation of the law, which treats of the general orderly worship, and not of special occasions such as they were meeting. Nor is the case with Samuel widely different. He was placed in peculiar circumstances. Special exigencies had arisen, and as a prophet clothed with divine authority he meets the occasion. He was not hampered by the letter of the law. And the few instances in which he deviated from it (four only) were clearly sanctioned by the approval of God. It was really the place at which God recorded His name. The same thing was true with Elijah at Carmel. No one questions the propriety of this sacrifice. The fire from heaven is the full justification, and brings it at once into full consistency with the deuteronomic law. But it is said that Elijah approved of the worship on other altars, and those not sanctioned by any such manifestation from God. In his answer to the question "What dost thou here, Elijah?" he says (1 Kings xix. 14) "I have been very jealous for the Lord God of hosts, because the children of Israel have broken thy covenant, thrown down thine altars, and slain thy prophets with the sword." But these words are explicitly used by the prophet as descriptive of the actual state of things in Israel. There is no approval or disapproval. It is simply a recognition of the facts as they were. The children of Israel had, in their separation from the kingdom of Judah, used other altars than the central one at Jerusalem. They were unable in many cases to reach that altar. Political considerations and hostile armies stood in their way. But now even this worship of Jehovah, formally wrong but comparatively and substantially right, had been abandoned. The people as such had bowed the knee to Baal, and over this defection, this utter forsaking of Jehovah and His covenant the prophet mourns. Against this he had bravely struggled. Hence his flight to Horeb. There is no express approval of the other altars, and even if the words can be construed into an approval, a tacit recognition at least of that worship as valid, it is clearly only as that worship stands opposed to the idolatrous worship and altar of Baal. Neither the practice of Samuel nor the utterance of Elijah is inconsistent with the deuteronomic law, nor does either justify any inference that the law was then unknown to the people.

That it was known, even in the times of Joshua, is clear from the words of the two and a half tribes, when they had reared their altar as a witness that they were entitled to a full

share in the worship and privileges of the tribes in Canaan proper,—"God forbid that we should rebel against the Lord, to build an altar for burnt-offerings, for meat-offerings, or for sacrifices, besides the altar of the Lord our God that is before His tabernacle." The whole transaction recorded in Josh. xxii. (unless we are prepared to say with KUENEN that this chapter also has its origin at the time of Josiah) loses its significance unless the people knew the deuteronomic law. The two and a half tribes expressed their sense of the sacredness of that law in rearing the altar, and Phinehas with the nine and a half tribes assent at once to the propriety of the act, when they understood the purpose with which it was done.

On the whole, we must not attribute to these "wise and good men" the narrow and slavish views of the later Jews. They were not bound to the letter in every case. The deuteronomic law did not so bind them. There was a flexibleness and susceptibility of adaptation in all these regulations to the special exigencies in which they lived. They acted only in the liberty which ever belongs to the servants of God. They understood, as Samuel expressly teaches, that obedience is better than sacrifice. He knew well that for these particular purposes the places in which he worshipped, and the people with him, were as truly chosen of God to record His name there, as Shiloh was chosen for the regular and ordinary worship. He had no more doubt that he was acting in accordance with the law in Deuteronomy than Moses had when he directed that an altar should be reared on Ebal. His practice no more implies that the law of the central altar was unknown to him than the precept of Moses to Joshua and the elders, proves that it was unknown to him.

"The Levitical laws give a graduated hierarchy of priests and Levites; Deuteronomy regards all Levites as at least possible priests. Round this difference and points allied to it the whole discussion turns." (Prof. SMITH, *Art. Bib. Ency. Brit.*). "The deuteronomic law makes no distinction between those who belong to this tribe, *i. e.*, Levi; they are not all priests, but they can all become priests. Not so the laws recorded in Exodus (ch. xxv.) and in the following books. They confine the priesthood to Aaron and his descendants, and make all the rest of the Levites subordinate to them. The line of demarcation between priests (sons of Aaron) and Levites is even drawn so sharply here, that the Levite who dared to sacrifice is threatened with death." KUENEN, (*Rel. of Israel*, Vol. i. p. 387). KUENEN, and Prof. SMITH also, although he does not distinctly avow his position, favors the view that Deuteronomy is the earlier book, and that in the interval between it and the central books of the Pentateuch, the family of Aaron has succeeded in excluding the other Levites from the priestly offices and honors. They are only degraded priests, holding a subordinate position, and officiating as servants or assistants of the Aaronic priesthood. "The Levites had an equal claim to the priesthood but did not avail themselves of it, and gained their living by other means; the higher and lower services and offices in the temple at Jerusalem, although accessible to all Levites, remained as might have been expected, hereditary in the families which had once discharged them, and thus in the natural course of things arose the distinction between higher and lower priests, which contained the germ of the subsequent contrast between priests and Levites, but did not call it into being prior to the Exile." *Religion of Israel*, Vol. i. p. 388.

KUENEN's criticism rests upon a philosophic theory. He is writing a series of monographs upon the religions of the world, the Israelitish religion among others. It must be explained upon the same grounds and by the same methods. It is unscientific to recognize any factor here which is not found in the history of other religions. It must fall in with the general theory of development. Its ideas and ordinances are the unfolding of the germ,—and as there is a gradual, constant growth in the one from the crude and grosser form, to the more mature and spiritual, upon which our Saviour grafted the teachings and truths of the gospel, so there has been a corresponding growth in the ordinances and regulations from the germs laid in man's religious nature, and the hierarchy with its institutions as it is set forth in the central books of the Pentateuch, and described in the books of Chronicles and Ezra, is the final flower and fruit of the process. Until this is reached all is confusion and growth. "There was no doctrine of finality with regard to the ritual law, any more than with regard to the religious ideas and doctrines." Prof. SMITH, *Art. Bib. Encyclop. Britannica.* It is said that these assumptions are justified by the critical process. We can trace such a growth from the germ, and perhaps not fully, but to a satisfactory extent, can describe the process, see the ritual, its institutions, officers, expanding from the germ until it blooms and fruits in the graduated hierarchy of the Leviti-

cal law. The process is traced by the critics very much as the history is written, *i. e.*, it is not the process as it appears in the history, but as they think it must have been. The whole process, linked with certain phrases and sentences in the historical and prophetic books which are thought to give it pretext and color, is imaginary. The vast structure which they have reared, so far as this point is concerned, and Prof. SMITH says "this is the turning point in the whole discussion," rests upon the distinction between the phrases "priests and Levites," and "the priests the Levites," and upon the passage in Ezekiel xliv. 10–17, in which it is said we have the record of the introduction of the sharp distinction between the priests and the Levites, from which time the Levites are regarded as "degraded priests," and occupy the secondary position assigned them in Exodus—Numbers. Of course these books date subsequent to Ezekiel and the exile.

But this basis, narrow as it is, becomes still narrower the moment we look at the usage and find that it is not uniform. For while as to Deuteronomy, it may be conceded that there is no well-authenticated instance in which the phrase "priests and Levites" occurs, yet as to the books of Chronicles and Kings—books which the critics assign to the same general period and authorship respectively, as the central books of the Pentateuch and Deuteronomy—the usage is not uniform. The Chronicles use the phrase "priests the Levites" (2 Chron. v. 5) and in 1 Kings viii. 4 we find the distinction "priests and Levites." Indeed the critics themselves appeal with all confidence to the "Chronicler," when it suits their purpose, to correct the clerical error they find in Kings. There is, moreover, a reason in the history of the people, and in the nature of Deuteronomy, for the distinction in the usage. The priestly privileges and honors of Aaron and his sons, had been signally vindicated in the punishment inflicted upon Korah and his associates in his rebellion. The event proves that while the Levites were "separated by God from the congregation to bring them near to Himself, to do the service of the tabernacle of the Lord," they had no claim to the special prerogatives of the priesthood. That point was settled—and settled finally. The distinction was recognized and acquiesced in. There was no longer any necessity to dwell upon it. It was too deeply fixed in the minds of all the people to call for any precise formula of words; while at the same time the tribe of Levi was recognized as a sacred and holy tribe. The usage in Deuteronomy is not only thus in accordance with the facts of the history, but finds a partial solution at least in the very design of its author. It is admitted by all that it consists of popular addresses, expository and hortatory. It would have defeated his aim and purpose to have insisted upon all the details and regulations of the central books, with which the speaker implies that the people were familiar. The character of his addresses forbids that he should dwell upon minute distinctions. He views the people in their broader relations to the law. And as the Levites were the priestly tribe—in contrast to the other tribes,—using the word priest in its broad sense as including all those who mediate between God and the people, in such rapid addresses he naturally disregards distinctions in order. The idea in his mind is the relation of the tribe to the other tribes, its popular relations, and not the grades or distinctions in the tribe itself. The distinction between Deuteronomy and the other books, therefore, so far as it exists, is merely superficial, and grew out of the circumstances in which Deuteronomy took its origin, and the very design with which the discourses were spoken. Any other usage would have been unnatural. It in no way justifies the inference drawn from it that every Levite might be a priest, or that the distinction which meets us in the earlier books has been lost in the lapse of years, or perhaps with the most recent criticism, has not yet come into existence.

The author of *Deuteronomy the People's Book*, pp. 155–157, holds that by the priests the Levites, Moses intended the Levitical priests in distinction from other priests among the Hebrews. The family priests were slow to yield their birthright. The struggle continued all through the wilderness. Moses speaks of the disorder and irregularity which had prevailed in the public worship (Deut. xii. 8, 9), and the prophet Amos testifies to the same thing (chap. v. 25, 26). In reference to this condition of things, Moses speaks of priests who were Levites, and those who were not. But this fails to meet the issue as between the usage in Chronicles and Kings, where the Levitical priesthood was fully recognized, and there were no rival claimants as in the wilderness.

This narrow basis on which the critics rest disappears altogether when the passages are subjected to close examination. The formal distinction between "priests and Levites," and "the priests the Levites," does not appear in the usage of the earlier books in contrast with Deuteronomy, but it is conceded that those books recognise and insist upon the distinction

in grade and office. The Levites there fill a subordinate place. They serve the priests in the sanctuary worship. Is such a distinction denied in Deuteronomy? or is it there said or implied that it does not exist? There are three arguments relied upon by the critics. 1. The use of the phrase, the priests the Levites, which necessarily implies, it is said, that any Levite might be a priest. 2. That official acts are assigned to the Levites which are strictly and exclusively priestly acts and functions. 3. That the inheritance of the priests is here given to the Levites also, and thus they are recognized as actual or possible priests.*

The phrase "the priests the Levites" occurs in Deuteronomy, chap. xvii. 9, 18; xviii. 1; xxiv. 8; xxvii. 9–14. The passage chap. xxi. 5, "the priests the sons of Levi," cannot be included here, since it is obvious that "the sons of Levi" here, merely defines the tribe to which the priests belong in the same way as the phrase "the priests the sons of Aaron" is used in the earlier books to describe the family from which they sprang; or as in Ezek. xliv. 15, "the priests—the Levites, the sons of Zadok." In chap. xvii. 9 direction is given that a case too complicated for the local courts should be taken up to the central court for decision, a court composed of "the priest, the Levite, and the judge which shall be in those days." Under the theocracy there were ecclesiastical and civil judges, as the rights in question involved ecclesiastical and civil relations. The Levites were expounders of the law, as well as the priests, and were associated with them on the bench. We find them called to this work in the later history. The question of fact was apparently (chap. xix. 18) to be ascertained by the civil judge, the interpretation of the law by the priests and Levites. There is nothing here touching priestly functions or offices. On any construction of the passage, no inference can be justly drawn from it, that any Levite might be a priest. The utmost that can be said even on the construction of the critics, is that the two classes were associated in their judicial functions. But this construction is not necessary nor even probable. The most natural interpretation here, as in other passages, is that the priests were Levites, not that the Levites might be priests. It was a common phrase to designate who the priests were—a usage which perhaps had its origin in that great rebellion against the Aaronic priesthood in the wilderness, and which left its impress on the language as well as on the institutions. This interpretation is sustained by the twelfth verse, in which the priest alone is referred to. The case is brought before "the priests, the Levites and the judge;" if the decision of the priest and judge is disregarded, the presumptuous sinner is to die. "The priest," ver. 12, stands for "the priests the Levites," ver. 9, *i. e.* it is the Levitical priest or priests.

In the law of the king, chap. xvii. 18, the king is required to "write him a copy of the law in a book, out of that which is before the priests the Levites." The book referred to is doubtless that which was committed to "the priests the sons of Levi" (xxxi. 9), or "the Levites" (xxxi. 25), and was laid up in the side of the ark. The "priests the Levites," the "priests the sons of Levi," and "the Levites," are different phrases designating, in the connection in which they stand, the same class. The priests were Levites. It does not follow that every son of Levi was a priest. The after-history sets this in a clear light. Jehoiada the priest (2 Kings xi. 12)—long years before Deuteronomy was written, according to the critics, in obedience to the very law of the king found only in Deuteronomy—gave the testimony with the crown to the young king Joash, whom he had just anointed. There is no reasonable ground for doubting that the testimony given was the copy of the law. This brief historical notice, occurring incidentally in a book which the critics extol as reliable, not only casts light upon the authorship and date of Deuteronomy, but goes far to settle the usage of the phrase "the priests the Levites." It is the high pries there, who has the book of the law in his custody, as he alone had mainly to do with the ark, and the place in which it rested. The non-priestly Levites could not so much as touch the ark. It is the Levitical high-priest, representing his order, who here gives the law to the newly-crowned king from the book before "the priests the Levites." We know therefore who are designated by that phrase. It is the priestly Levites, or the Levitical priests.

"The priests the Levites" and all the tribe of Levi, we are told (chap. xviii. 1), shall have no part or inheritance with Israel. They shall eat the offerings of the Lord made by fire and his inheritance. There is a natural progress in the thought in the context, from the intricate

* The writer here wishes to acknowledge his indebtedness to *The Levitical Priests*, a very able work by Prof. CURTISS. While going over the same ground in his own way, he has availed himself of the suggestions and results of that treatise, and possibly in cases in which there is no special acknowledgment of the obligation.

cases to the general court and its decisions, from the court to the king who is at the same time judge, whose judgments must be according to the law; from the king to the priest, the associated judge and authoritative expounder of the law. The speaker, upon the border of the promised land, and looking forward to the future condition of the people there, has given the law for the king, and now proceeds to define the condition and immunities of the priests. It was impossible, therefore, while speaking of the priests, to omit the Levites, who were associated with the priests in their service, and would rightly share in their privileges. It is obvious, therefore, that it is the priests and Levites who are in the mind of the speaker. The connective particle *and* found here in our version is not necessary. It is not found in the best MSS. It is not required by the idiom of the language, nor by the connection. The sentence is climatic. The priests the Levites, the whole tribe of Levi. It is the tribe which comes into view, as called to sacred service, separated from the purely secular pursuits of life, and for which therefore provision must be made. The whole tribe has the Lord for its inheritance. Other passages, Ezra x. 5; Neh. x. 28, 35; x. 20 (Curtiss, *The Levitical Priests*, p. 24 *et seq.*), show the same usage, from which it is clear that the classes are distinct, although no connective particle is used. The speaker says "the priests the Levites, all the tribe of Levi," and then proceeds to assign the peculiar provision for each class in the tribe, the Levitical priests, and the Levites who were not priests. This shall be the priests' due, vers. 3–5. The word "him" (ver. 5), as the object of the divine choice, refers to the priest, ver. 3, and the original calling and appointment of Aaron and his sons to that office. The phrase "out of all thy tribes" does not necessarily imply a comparison with the other tribes, but is used as equivalent to all Israel. Thus xxix. 18–21 it is the secret and presumptuous sinner who flatters himself that he will escape and prosper in his iniquity, whom the Lord decides that he will separate out of all the tribes of Israel. He may dwell among his people shielded by human authority; but God will separate him out of all the tribes of Israel according to the curses of the covenant. So it is the priest who was chosen "out of all thy tribes" or people.

Having thus made provision for the priests, he gives, vers. 6–8, the regulations for the Levite who is not a priest. In both cases, however, the regulations are supplemental. They imply the fuller and more specific directions of the central books. Only a part of the Levites could reside near the sanctuary when they had entered the land of promise. The larger portion of the tribe in the very nature of their calling, as teachers, judges, must find their homes in the Levitical cities. But even such were not to lose their share in the duties and immunities at the sanctuary, if moved by a strong desire to take part in the service there. Their right was secured. They should in such cases have the same privileges with their brethren, the Levites, who dwelt near the sanctuary. That the Levite so coming is said to minister in the name of the Lord his God does not imply (see further below) that he officiated as a priest or could do so. This is clear from the passages in Num., chap. iii. 6, 7; xviii. 2–7, in which the service of the Levites is defined, and in which the very term here used to express the ministration of the Levites, is there used to define the subordinate, but not priestly service, to which they were called. For there the distinction is sharply drawn. From the usage of the language, from the train of thought in the speaker's mind, as that thought is unfolded in the connection, and from the comparison with the book, which draws the distinction so sharply between priests and Levites, we are justified in holding as clear, that the phrase "the priests the Levites," is equivalent to priests who are Levites or Levitical priests.

In Deut. xxiv. 8, the people are cautioned to "take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you, as I commanded them." In the passage in Leviticus (chap. xiv.) referred to here, it is the priest to whom the leper is to go, and by whom his case is to be decided. They were the repositories and teachers of the law. It is as such, and not in their priestly functions that they appear here. With the construction which the critics put upon the phrase, it could only imply that every Levite might be associated with the priests in this teaching and application of the law. It is probable that they came to be so associated. The necessities of the people scattered widely from the sanctuary, at which the priests mostly resided, would seem to have required some such arrangement. This is all that can be drawn from the passage even upon the principle of interpretation adopted by the critics. We have shown already that while in itself this construction is possible, it is neither necessary nor probable. The passage sustains no relation to priestly

functions; and, even if it stood by itself, could never fairly be used as defining who were priests. Taken in connection with the other passages in which the same phrase occurs, it can only mean priests who were Levites, or the priests and Levites.

In the renewal of the covenant (Deut. xxvii. 9–14), the tribes were placed upon the sides of the opposite mountains, Ebal and Gerizim, while the Levites (ver. 14), "the priests the Levites," (Josh. viii. 33) stood in the valley between. "The priests the Levites" are carefully distinguished from the tribe of Levi, or the Levites generally, who were not priests, and had their place with the other tribes and joined in the response. "The priests the Levites" uttered the blessings and the curses, the Levites responded with the Amen. It is clear, therefore, that every Levite was not a priest, and that the phrase in question does not imply that they might be. The distinction between priest and Levite is fully recognized. Every priest was a Levite, but every Levite was not a priest. The author of Deuteronomy recognizes the distinction. It is so familiar to him that he does not carefully insist upon it. It underlies his whole usage with respect to these offices. He takes it for granted that those to whom he spake were familiar with it, and hence it occurs that in nearly all the cases other than those already alluded to, the Levites or Levite is spoken of as separate from the priestly members of the tribe. "It is the Levite dwelling within thy gates," the scattered Levites having their homes in the towns and cities of the other tribes, who are to share in their festivities and joys. He is to share in their good, because he has no inheritance like the other tribes. That was a part of his inheritance, which was guarded by these injunctions. The priests were not scattered, shared largely in the immunities of the altar, and needed no such provision. There is therefore so far no proof that Deuteronomy teaches that every Levite could be a priest.

2. It is said, however, that Deuteronomy assigns to the Levites acts, which are strictly and exclusively priestly acts, and that therefore, according to its teaching, every Levite may be a priest. They are said "to bear the ark, to stand before the Lord to minister unto Him, and to bless in His name" (chap. x. 8). "Then he shall minister in the name of the Lord his God, as all his brethren the Levites do, who stand there before the Lord" (chap. xviii. 7). "The priests the sons of Levi shall come near, for them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord" (chap. xxi. 5). There are obviously two questions involved here. First, are these passages applicable to the Levites as distinguished from the priests, or to the priests who are Levites? Second, is that which is here ascribed to the Levites exclusively a priestly function or act, so strictly priestly offices, that it may be fairly inferred that every one to whom they are ascribed either is or may be a priest? Unless it can be shown that the persons spoken of are Levites as distinct from the priests, or that, what is ascribed to them belongs exclusively to the priests, they have no force as proofs that every Levite might be a priest.

In Deut. x. 8 it is the tribe which is spoken of, and not the Levites as distinguished from the priests; it is the whole tribe, and not any classes which may compose it, and the tribe considered mainly with respect to its inheritance. Separated as a tribe to the service of Jehovah, He is its inheritance. There is nothing here in the service to which it is called to preclude the interpretation that some parts of the service may belong only to some members of the tribe, while other parts are proper to all the members of the tribe indiscriminately. "To bear the ark" is not regarded in Deuteronomy as distinctly a priestly office. Here it is assigned to the tribe, while in chap. xxxi. 9 it is attributed to the priests the sons of Levi, and in xxxi. 25 to the Levites. According to Num. iii. 31; iv. 15; vii. 9, in the ordinary life and movements of the people, the family of Kohath were to bear the ark. They were Levites but not priests. The priests were to cover the ark, and the Kohathites to bear it. It is not said that the priests might not bear it; it is rather implied that they might: but in the long and wearisome marches of the Desert it was assigned to the Kohathites. The ark was entrusted to the priests. They alone could cover it; but they were not the exclusive bearers. This is just the state of things which is recognized and assumed in Deuteronomy and the later books. The language in Deuteronomy corresponds precisely with this usage. "The Lord separated the tribe of Levi to bear the ark." Moses wrote the law and delivered it unto "the priests the sons of Levi who bare the ark." "Moses commanded the Levites which bare the ark." The author speaks as one perfectly familiar with the appointed order, sometimes apparently referring the office to the wider circle, and then confining it to the narrower. It is now the tribe of Levi, since the Kohathites

were of that tribe; now "the priests the sons of Levi;" and now "the Levites," *i. e.*, either the priestly members of the tribe or the larger family. This same usage meets us in the after-history, in which the priests, as on the more solemn occasions, appear as bearers of the ark, and then again the Levites. Comp. Josh. iii. 3, 6–13; vi. 6; viii. 33; 2 Chron. v. 4, 5–7; 1 Chron. xv. 2. "The chronicler," who, according to the critics, wrote after the distinction between priests and Levites, unknown at the time of Deuteronomy, was sharply drawn, speaks in precisely the same way. There is nothing therefore here which justifies the assertion that only priests could bear the ark, or the inference that every one who bare the ark might be a priest.

The case is not widely different with the phrase "to stand before the Lord and minister in His name." To stand before the Lord denotes any special service, or any peculiar readiness and consecration to that service—the service rendered varying widely in different cases. The priests stood before the Lord to offer, the Levites stood before the Lord, as they were the associates and assistants of the priests, to minister or serve; the angels stand before the Lord as His messengers. The words therefore are applicable to the Levites as well as the priests. To minister before the Lord, or to minister unto the Lord, may include a merely Levitical service, as well as the priestly. The term appears in Numbers in the very definition of the Levitical service as distinct from the priestly. KEIL, *Arch.*, *Vol.* I., p. 154, holds that the phrase "ministering to the Lord," denotes the specific priestly office, while "ministering before the Lord" "is used in a wider sense not only of the priestly service, but also of that rendered by the prophets. 1 Kings xvii. 1; xviii. 15, and often." But without insisting upon this, it is certain that the Levitical service was a service unto the Lord. They were separated from the other tribes for that express purpose. They shared in the Lord's inheritance as thus serving Him. The Lord provided for His servants. It was therefore entirely proper to describe them as standing before the Lord to minister unto Him. It is clear, moreover (CURTISS, *The Levitical Priests*, pp. 16, 17) that the terms used here are applicable to others than priests. Samuel stood and ministered unto the Lord, *i. e.* he did so in the service rendered to Eli the priest. The Levites are said to have been chosen to stand before the Lord, 2 Chron. xxix. 4–11, and yet the distinction in the services rendered by them, and the priests, was clear in their minds. On the supposition therefore that Deut. x. 8 refers to the whole tribe, in the sense that every one who so served must be of that tribe, it can in no way be made to bear the inference drawn from it that every Levite might be a priest.

To bless in the name of the Lord refers most probably to the solemn official blessing of the people by the priests in the name of Jehovah. Apart from any exegetical reasons in favor of this construction, as against that of those who hold that it is equivalent to "invoke his name," or "praise his name," it seems evident that the whole verse refers to official acts. All the people might bless the Lord, the house of Israel, as well as the house of Aaron and Levi—all those who fear the Lord (Ps. cxxxv. 19–21). That was no peculiar Levitical function. The Levites were indeed to praise the Lord; but it was as the leaders in the common worship. David (1 Chron. xvi. 2) is said to have blessed the people in the name of the Lord. And David was no priest, nor did he claim or exercise priestly functions. His whole life testifies to his care in this respect. But granting now, as that is the view most favorable to the critics, that the blessing is specifically a priestly act, is it attributed to every Levite. It is conceded by all, that the specific duties assigned to the tribe of Levi in Deut. x. 8 were not discharged by every member of the tribe, nor could they be without a violation of the divine arrangement. All the Levites did not bear the ark, it was the family of the Kohathites; every Levite did not stand before the Lord to minister in the same sense. The whole history both before and after the Israelites stood in the plains of Moab is full with this distribution in the services. It is not true that every Levite was to bless in the name of the Lord. The whole tribe was set apart to special services, was thus the object of the divine care, shared in his inheritance; but different duties were assigned to different classes or members of the tribe, some to the priests and Levites in common, some to the priests alone, and some to special families among the non-priestly Levites. Then in the rapid speech of the deuteronomic orator, they are alluded to without careful, pains-taking, minutely-drawn distinctions, which would have been inconsistent with the whole character and object of his addresses. This view of the passage, as it is obvious and consistent with the usage of the language, as it is in accordance with the history,

as it grows out of the circumstances in which the discourses were spoken, is confirmed by any fair interpretation of chap. xxi. 5, the only other passage in which the phrase occurs. It is there said that "the priests the sons of Levi" were chosen to bless in the name of the Lord. The priests are described by their tribal relation, just as they are described in the central books by their family order, the priests the sons of Aaron, and just as later in the history, when the other members of the family had forfeited their peculiar privileges, as the priests the sons of Zadok. We are at no loss as to what members of the tribe of Levi it belonged "to bless in the name of the Lord." This is one of those passages in which we see gleaming through the rapid and compact utterances of the speaker, the distinction between priests and Levites. What in one case is assigned to the tribe, though properly belonging only to some members of the tribe, is here assigned specifically to those members. The separation of the tribe to minister to the Lord, or before Him, and the special functions attaching to each class in the tribe were well known to speaker and hearer, so well known that it does not occur to him to more than allude to them. He assigns no priestly functions to other members of the tribe, while he recognizes the whole tribe as called and set apart to the service of the Lord.

8. It is urged again that the special inheritance of the priests is given indiscriminately to the Levites, and hence, that to the speaker in Deuteronomy every Levite is either actually a priest, or might become one. The passage upon which the critics rest this claim is found in Deut. xviii. 1–8. We have already seen that while it is possible grammatically to regard the words, "the priests the Levites all the tribe of Levi," as in apposition, it is not necessary, and is inconsistent with the connection and with the clear discrimination in other deuteronomic passages between the priests and Levites. It is clear, that by "his inheritance" the Lord's inheritance is meant. The Levites were to share in that inheritance whatever it may be. (Comp. Deut. x. 9 and Josh. xii. 33). We are not told what that inheritance is, but are referred to some earlier regulation familiar to all, in the added words, "as he hath said." This was all-sufficient to those who heard the speaker. They were at no loss for a moment as to what was meant. The passage is unintelligible, even on the theory of the critics as to its authorship, unless some earlier law is referred to, and by which it must be explained. The reference is beyond question to the 18th chapter of Numbers. The tithe which was prescribed in Lev. xxvii. 31–33 is there appropriated to the Levites, and the Levites were to set apart a tithe of their tenth for the priests. This provision is made clearly, out of the Lord's portion or inheritance. What the people gave to Him, He gives as His own, to them as their portion. They shall have no inheritance with the children of Israel, because the Lord had given them this possession. He was as truly their inheritance, as He was the part or portion of the priests. The priests (Num. xviii. 8 *et seq.*) are assigned the offerings, or portions of them. This shall be thine of the most holy things (reserved) from the fire. It is not necessary to enter into any detail as to the particular offerings, or rather part of the offerings which they were to share.* It is the clear teaching of the central books, first, that the priests only could have the offerings made by fire, and second, that the Levites were to share in the Lord's inheritance. This is the law to which the deuteronomist refers. Does he teach anything inconsistent with it? Making the reference, it is not to be presumed that he would contradict it. The speaker glances at a regulation with which all were familiar. That he has in mind the distinction between the priests and Levites, is implied in the very terms he uses, "the priests the Levites the whole tribe of

* The tithe referred to in Deut. xii. 17; xiv. 22, or the second tithe, is so obviously different from that spoken of in Numb. xviii.—different in the things tithed, and in the uses to which it was devoted, that it scarcely requires a separate consideration here. The assumed contradiction between Numb. xviii. 15–18 and Deut. xii. 17 is well met and refuted by the mere consideration that "it is not said in Numbers that all the flesh of the firstlings belongs to the priests, nor in Deuteronomy that the people are to eat all of it." The priests received their portion, enriched by the right shoulder presented by the owner, while the rest remained as his own, and was enjoyed by him in the feast.—Curtiss, *The Levitical Priests*, pp. 39-41. A careful observation of the distinctions which the author of Deuteronomy makes (xviii. 1-5), even in his brief and rapid survey, would have saved the critics from supposing that there was any design here to substitute a new and more restricted portion for the priests than was assigned them in Numbers. They are to have (ver. 1) the offerings of the Lord made by fire and His inheritance. This portion came from the Lord. Then there is added (ver. 3) their due from the people. These latter parts of the victims slain were given from the people, out of that which was their own. It was not of the Lord's inheritance. It enlarges the provision, perhaps because after the settlement in Canaan the people were permitted to kill and eat flesh in all their gates, and the priests would thereby

Levi," and is clearly drawn in ver. 3, "This shall be the priest's due from the people;" and ver. 6, "And if a Levite come from any of thy gates," *etc.*, he shall have like portions to eat with all his brethren the Levites. It is a pure assumption to say, as COLENSO does, that the word portion must be qualified by sacrifices. It is not said in Deuteronomy. It is specially guarded against in Numbers to which Deuteronomy refers. It is said "the priests the Levites, all the tribe of Levi shall eat the offerings of the Lord made by fire, and his inheritance, as he hath said." He does not stop to say what portion belongs to the priests and what to the Levites. That is all well known. That there is a peculiar due to the priests in distinction from the Levites he does say. But as to the details, as to what each should have, he refers to the earlier law. In this eating they must be governed by its provisions. They must not overstep the distinction thus drawn. To say therefore that Deuteronomy teaches that every Levite might eat of the firings of the Lord, the portion exclusively appropriated to the priests, is not only to overlook entirely the distinction which the author makes impliedly and explicitly between the priests and Levites; in the face of the obvious insufficiency in these offerings to meet the most simple necessities of the tribe, but charges the deuteronomist with the folly—equally flagrant and unaccountable on the theory of the critics as on our own—of referring to a law as the authority for his own regulation, while he was aiming to subvert the law, and that law too formulated as a final settlement of a struggle between the Levites and priests. But, place the statement in Deuteronomy beside the law in Numbers, and everything is clear and consistent. The teachings in both cases are one. The priests the Levites, all the tribe of Levi, are to eat the offerings of the Lord made by fire and His inheritance, but each one his own portion of that inheritance, the priest his part, with the dues from the people, and the Levite his portion; and that alike, whether having his dwelling at the sanctuary, or coming there from a distance, to minister or serve in the name of the Lord his God.*

Little need be said here in regard to the blessing pronounced or implored upon Levi, Deut. xxxiii. 8–11, in which it is claimed that exclusively priestly functions are attributed to every member of the tribe, and therefore every Levite either is or may be a priest. There is a distinction between the tribe and the individual members of it. What is true for one is not necessarily true for the other. Because the tribe is a priestly tribe, it does not follow that every individual in it, either in fact or right, is a priest in the strict sense, and competent to priestly functions. It is the tribe which is here regarded in the person of its representative, not Levi, as KEIL holds, although he is the ancestral head of the tribe, nor Moses, who, though a Levite, is no longer of one tribe, but of all—the great representative and leader of the people; but Aaron, who as the high-priest in his person and office, represents his tribe. KUENEN (*Rel. of Israel*, p. 99) indeed holds that because "it is the tribe in its entirety which is referred to, therefore it is not to Aaron and his race," but whoever utters the blessing—"a poet presumably a contemporary of the second Jeroboam," as KUENEN thinks, or Moses, the true poet—he must have had some reason for saying the man thy holy one who was proved at Massah and Meribah. Some one was tested. It was not the tribe. It was not Levi. There was no distinction between the Levites and the other tribes at either place. But as the places are real, we are not at liberty to think of an ideal person. Aaron was tried at Massah—the murmurings and strivings of the people were a test to the faith of their leaders. By a natural association—natural at least to Moses, who uttered these blessings, which binds the conduct of Aaron (Lev. x. 6) with that of the tribe (Ex. xxxii. 27)—he passes from Aaron to the tribe. The whole tribe has vindicated its

be deprived of certain perquisites which were theirs, when the animal was slain at the door of the tabernacle. That the earlier prescribed portions are not mentioned here, is no evidence at all that the law did not exist, since, as CURTISS well observes, "the custom of arguing that a thing does not exist because at the time of a certain writer it is not referred to by him, is a curse to all true criticism, and cannot be too severely condemned." We refer for fuller details on the portions assigned to the priests and the law with respect to tithes to SCHROEDER, *Intro.* § iv. 19 and 20, and to CURTISS, *The Levitical Priests*, pp. 24–54. They are not essential to the specific point before us.

* "It is a curious coincidence (noticed by CURTISS, p. 31), that while the phrase 'offerings made by fire' occurs only once each in Deuteronomy, Joshua, and Samuel, it is found four times in Exodus, forty-three times in Leviticus, and sixteen times in Numbers, and yet is not once mentioned by the priestly author of Chronicles, who according to the critics was saturated with the contents of Exodus—Numbers." The critics will have to devise some new programme—surely. This "Chronicler" is a troublesome person after all.

sacred character, cleared itself by its conduct at the time of the idolatrous worship of the golden calf, from the curse of the dying patriarch (Gen. xlix. 5–7), and changed that curse into a blessing for itself and for all Israel. Hence he uses the plural form in the ninth and tenth verses. It was there that the tribe won its priestly designation and honor. Then specifying the priestly functions—which as the Levites assisted in the service are attributed to the tribe, and every priest must be of that tribe—he closes his blessing with a return to the singular form, and with a probable allusion to the rebellion of Korah, Dathan and Abiram, in which the enemies and haters of Levi and of Aaron met a fate which was typical of all opposers. KUENEN argues, in the face of the facts of the history, for there is no particle of evidence that the Levites were proved at Massah or Meribah, against the associations which give shape and form to the blessing, against the progress of thought in the blessing, against the use of the singular form at its beginning and close, that the use of the plurals in vers. 9 and 10 "prove convincingly" that every Levite might bear the Thummim and Urim. Any thing is convincing to those who start with a foregone conclusion. It is certain that "to put incense before the Lord, and offer whole offerings upon His altar," are exclusively priestly functions; but to claim that these are attributed to the Levites in general, and to every Levite as a right, is to ignore the facts of the history with which the blessing is full—and equally full upon any theory as to its authorship—historical facts which involve the distinction in the tribe between the priestly and non-priestly Levites, and ignores that constant usage of language by which we attribute to a whole mass or body what is true in a general sense of all, but in a special sense only of its representative class or individuals.

It only remains to notice the passage in Ezek. xliv. 10–16, which is relied upon by the critics as showing the very process by which the distinction between priests and Levites, unknown in Deuteronomy, but sharply drawn in the central books of the Pentateuch, was introduced into the history. "We know" (Prof. SMITH, *Art. Bib. Encl. Brit.*) "mainly from Ezek. xliv. that before the exile the strict hierarchical law was not in force, apparently never had been in force." We have here the origin of the Levites, or "degraded priests" of whom KUENEN speaks (*Rel. of Israel*, Vol. II., p. 208). We may pass here with a mere allusion, the similarity between Ezekiel and certain chapters in Leviticus (xvii.–xxvi.), since that is sufficiently explained by the fact that Ezekiel was a priest, and that expressions from the portions of the law which concern the priests would naturally weave themselves into his discourse, and the resemblances, frequent as they are, scarcely modify the broad differences in language and style between the two books. The one using only the purest Hebrew, and the most concise and simple style, the other abounding in Chaldaic forms and expressions, and often diffuse and obscure. The common reader feels at no loss as to what is meant in Leviticus, while there is perhaps no Old Testament book in regard to which he feels so much the need of help. (See CURTISS, *The Levitical Priests*, p. 74 and note.) That the Levites spoken of in Ezek. xliv. 10 are priests, is clear from the connection. "They shall not come near unto me to do the office of a priest unto me, but shall bear their shame." They are excluded from the priesthood in which they once shared. Ezekiel does not think of them, nor speak of them as non-priestly Levites. They had forfeited their priesthood by their unfaithfulness. "We know that the house of Aaron was divided into two branches, Eleazar and Ithamar (Num. iii. 4). According to the Chronicler (1 Chron. xxiv. 1–5) all the priests came from these two tribes. The line of Ithamar was cursed in the person of Eli (1 Sam. ii. 36; xiv. 3; xxii. 9, 20; 1 Kings ii. 26, 27; 1 Chron. xxiv. 3, 6). In the second book of Samuel, Zadok and Abiathar appear side by side in the priesthood (2 Sam. xxiv. 35; xix. 11), from which Abiathar, a descendant of Ithamar, is excluded by Solomon (1 Kings ii. 27), thus leaving the position of high-priest to Zadok alone. Henceforth the posterity of Ithamar occupy an inferior position. Now when we read the account of Josiah's reformation of the idolatrous priests (2 Kings xxiii. 8, 9), who are called brethren of the other priests, and then turn to Ezek. xliv. 10, the whole matter becomes clear. In ver. 15 of the same chapter the priests the Levites, the sons of Zadok, are mentioned as those who went not astray. Who then are the Levites spoken of ver. 10–14, but descendants of Ithamar, who might also be termed Levitical priests, who were degraded from their priestly office on account of their apostacy" (CURTISS, *The Levitical Priests*, pp. 75, 76). There is no allusion here, therefore, to the Levites as a class, much less any record of the process by which they came into existence.

There is besides the clearest evidence that the distinction between priests and Levites was already well known at Ezekiel's time, and long before. Ezra himself, whose testimony even the cri-

ties will not impugn (iii. 12), recognizes this distinction as existing—and implies its long previous existence.

The theory, moreover, of its later origin is incredible, since it requires us to believe that this fundamental change, affecting so large a class of the tribe, was accomplished in the space of a few years, when the nation was agitated by internal strifes, and overrun by foreign enemies, and that it was completed so noiselessly, that all traces of it disappear, even in the memories of men who witnessed it going on under their eyes (see *Deut. the People's Book*, pp. 160, 161).

But the passage referred to lies embedded in the grand apocalyptic vision of the prophet, ch. xl.–xlviii. It cannot be wrested out of its connection, and made to serve as a record of historical events, or as a basis of a history to unfold itself in the immediate future of God's people. The whole passage is symbolical and typical, and finds its full realization in the Messianic times. It purports to be a vision. Indeed this is a characteristic feature of his whole prophecy. The representation was not intended to find a literal and exact realization. Such a view of it would imply a restoration of the whole "Jewish ceremonial and place the prophet in plain contradiction to the teachings of the New Testament." In this chapter, xliv., he passes from the Prince, in whom is represented "the true and complete harmony of civil and ecclesiastical order in the days of Messiah," to the priests, and in the most vivid way presents, not any class-distinction between priests and Levites, but the distinction between the priests, the false and the true, the profane and the holy. In that day when the vision in its true sense shall be realized (it is not important here to say when, or precisely in what sense), the sanctuary in which God shall dwell, and from which issue the life-giving streams of water, shall no more be polluted by the presence of the unfaithful and unclean. But the sons of Zadok—Zadok the typical high-priest of the Messianic time of David and Solomon, who kept the charge when Abiathar proved unfaithful—"Zadok and his sons who kept the charge of my sanctuary when the children of Israel went astray from me"—referring not to a particular instance, but to their general course in the history—stand as the typical representatives of the true, holy, faithful priests, who shall minister in His sanctuary. "His very name (righteous), and what is historically known of him, symbolized him as the type of the true priestly character. (See SCHROEDER, *on Ezek. in this Commentary*. Also FAIRBAIRN and HAVERNICK on Ezekiel.) The facts of the history, the testimony of Ezra to the previous existence of the distinction between priests and Levites, the character of the times in which it is claimed the distinction was introduced, the connection of the passage with the apocalyptic vision of the prophet and its typical character, and the obvious import of the context fairly interpreted, all show that the view of the critics is untenable. The bridge upon which they claim to pass from Deuteronomy to the hierarchical law in Exodus—Numbers will not bear the strain upon it. It breaks down under the burden, and the critics fall into the stream, already bearing away in its current the fragmentists and the documentarians.

III. THE DIFFICULTIES INVOLVED IN THE THEORY OF THE CRITICS.

It may be confidently said that the passages in Deuteronomy relied upon by the critics, when submitted to a fair examination in their connection, and in the light of the admitted design of the author, not only fail to sustain their theory, but may be urged in favor of the Mosaic authorship. The difference in language and style between it and the central books of the Pentateuch, in its references to the customs of the people, the regulations and institutions of the law; in its allusions to the officers, civil and ecclesiastical, are both reconcilable with the position that Moses wrote these discourses, and are precisely such differences as would naturally arise in the circumstances in which he was placed, but would be most unnatural to any one writing in his name, and at a later date. The absence of these diversities would justify a strong presumption, that it was a mere frigid and lifeless copy of the earlier law—a second law, and yet not a second—a mere useless repetition, serving no good end in the life of the people, and without any necessity for its position in the canon.

It is a serious objection to their theory that it rests upon a pure assumption. It is avowedly based upon a philosophic view as to man's religious nature. The Israelitish religion is one of the different religions which have risen out of the germs of that nature, and then flourished and decayed. It is nothing less and nothing more. Its records are to be examined and explained upon this basis. The theory is not the growth of a careful study of the facts presented

—a frame in which they may be set and explained; but the facts are explained according to the demands of the theory, and any fact, however well attested, which refuses to bend to its demands, which will not take its place at their bidding, is thrown aside at once as impossible. A supernatural factor in the history is out of the question. A miracle is impossible. The echoes of them in the records are mere childish superstitions, the traditions from a credulous age, and, of course, present no serious claim for examination. It is not worth while to canvass the evidence for that which is impossible. It would not be uncharitable perhaps to say, in reply to all this, that we have here the real animus in the whole effort. It is the supernatural contents of the records which are troublesome; and any theory which dispenses with these is welcome. But whether this is so or not, it is certain that the whole theory is assumed at the outset. The earlier pages of KUENEN's book are full and explicit. He not only admits it, but claims this as his position.

We must content ourselves with a mere reference for the most part to the difficulties involved in this theory.

1. The phraseology of the book, its archaic forms, its freedom from Aramaisms, which would naturally and almost unavoidably have found their way into its language had it been written by Hilkiah or any other person of Josiah's time, lies directly in the face of their view. The indisposition to change in the Semitic races, either in language or customs, will scarcely meet the demands which this theory makes. For the lapse of centuries, eventful in great changes in the internal affairs of the people, and in their relation to other nations, in the progress of which the people have been drawn more and more into connection with great nations, using to some extent dialects kindred with their own, could not have failed to make an impression upon their tongue, which would have revealed itself in a work designed for popular effect, and wearing therefore a popular dress.

2. It may fairly be objected to this view that the critics are so far apart in their conclusions. They are agreed only upon this, that Moses is not its author; and that certain parts of the records are distinguishable from each other, by the terms which are used for the name of God. Beyond this they are all at sea. It is not only that there is a wide diversity in the various schools, each of which claims with equal confidence that it has the truth, but that within the same school there are all shades of opinion. Prof. SMITH denies the Mosaic authorship, substantially and to an extent verbally, upon KUENEN's grounds, while still claiming that it is a part of the inspired word. KUENEN rejects altogether the idea of inspiration, though recognising a substratum of facts underlying the recorded history, while the Christian Bishop of Natal, admitting in the earlier stages of his inquiries, that possibly Moses may have been an historical character, is now disposed to question his existence, and thinks the less said about him the better. There is as little agreement of course as to the time of its origin, as with respect to its character and authorship. It is fair to say that there must be some grave error in the premises they assume, or in the process of their investigations, which leaves them in such uncertainty in their conclusions. KUENEN admits that "some of the results of critical research lack that certainty and precision which is desirable; but this does not detract from the certainty of the main point." But this main point is either assumed—and it is easy to agree in a pure assumption—or it rests upon these minor details and results "which lack certainty," and about which therefore there is such diversity among the critics. The conclusions cannot be more certain or credible than the grounds on which they rest.

3. The critics have great difficulty in finding any period in the history when a book like Deuteronomy could have secured an entrance into the religious life of the people. That it could have arisen at the time of Moses, as it claims to have done, is not only possible and probable, but leaving out of view the few brief passages upon which they rest their proof of its later date, it is admitted by the critics themselves. For on their theory it assumes to have its origin then and there. All the requisites for its appearance were at hand. The people were familiar with the art of writing; the stage in the history which they had reached demanded just such a book; the relation of Moses to the people in the past, and his natural solicitude for their future, gave the impulse to its composition, and Moses stands confessed by all the one person in the history most richly endowed with all the qualifications for the work. There is no such combination of favoring circumstances at any subsequent period in the history. The discovery of the book of the law in the temple (2 Kings xxii. 8) in the days of Josiah is eagerly seized upon as affording a

door of escape from the difficulty. But aside from this record, it is well nigh certain that no one would have fixed upon this period. There is nothing in its characteristic features favoring such a supposition. There is no evidence of any special literary activity, such as the critics claim. The whole period—Josiah reigned only twenty-one years after the discovery of the book of the law—was a reformative, but not a creative period. The ruling feature was that of comparison with some previous age, not of origination. It was a time of temporary prosperity, but not of quiet or of high expectations. There was no opening future like that which gleams upon us in Deuteronomy. The people were disturbed by fears and jealousies, and agitated by the conflicts of the great world powers in which they shared, and in which Josiah himself fell. There is no person who figures in the history to whom such a work could be attributed. He is pre-eminently the "great unknown." Even on the supposition that it could have originated at that time, how is its introduction to be explained? How did it secure universal and unquestioned acceptance among the people—among the opposing literary and religious parties of whom the critics speak—and some of whom at least must have been violently hostile to its whole tendency and result; how came it to have such acceptance when, according to the critics, its whole object was to effect such changes in the religious life and institutions, to restrict the people in the mode of worship, to lay upon them heavy burdens, to deprive the Levites of their birthright and heritage, or if not to do all this, yet to furnish a ground and justification for such changes? how could it thus win its way against necessarily opposing tendencies, and yet leave no sign or trace of any struggle in the history, and no allusion to it even, unless it is found in the apocalyptic and symbolic language of Ezekiel; by wresting a passage which manifestly portrays ideally the glorious Messianic future and turning it into a mere reference to a supposed or real past. It is at least a difficult problemto solve.

4. The literary problem involved in their supposition is still more difficult. It is not merely that some author of Josiah's time, or a century earlier or later, assumed the position of Moses, spake in his name, translated himself into a remote past, and gives his work the color and stamp it would have borne had it been written then; and this so successfully—that even if his learned contemporaries regarded it as a clever fiction, the great body of the people were imposed upon, received it as a genuine Mosaic production, and as of inspired authority—and with such admirable skill that it has escaped detection until recent criticism has brought it to light. Even this would place Deuteronomy without a literary parallel. There have been numerous works of this class, but none constructed with such skill and genius as this theory implies. But this is the easiest part of the problem. The plan of the book, simple and natural, if it sprang from Moses, and on the borders of the promised land, reveals the very highest art if it was written centuries later and under entirely different conditions; the frequent and almost countless allusions, minute, unexpected and yet natural, coming out, as it were, uncalled-for, from a personal experience and share in the history, from a memory full with the events as of yesterday, references which bear the most unquestionable proof that they were unstudied; the impressive tone and spirit which breathes through all its utterances, the glowing fervor and love, the tender and yet faithful reproof and warning, the yearning solicitude for the welfare of the people, and their loyalty to Jehovah; to suppose all this accomplished by a fictitious author, and through these long discourses without once seriously tripping, or in any way betraying himself, is well nigh incredible. This would be true in any age, and with the most abundant materials on which to work. But it is simply amazing on the theory of the critics. For the periods prior to that at which they suppose this great work was written were destitute of any literary activity. The prophets even, as KUENEN holds, had just begun to commit their works to writting. Dim and floating traditions—a discordant, unreliable and crude mass of memories, through which the critic, with all his acumen, and with the light of their later works, threads his way with the utmost difficulty, fill up the past. It is upon these materials only that the author must ave wrought. Around here and there a shadowy fact, as *e. g.* that there was probably an enslaved people in Egypt, such a person as Moses, a journey across the desert, and Canaan in prospect, the author has framed these marvellous discourses. He has not only created his diction, but created his facts, created his institutions—facts and institutions which are vital to the history, and has done it in such a way that his own people and succeeding ages have lived in the faith that Moses spake and commanded what the author has here attributed to him.

5. But the great difficulty which this theory must meet and explain is the moral difficulty. The author personates the great Lawgiver in order to gain acceptance for his venture, and

then impart to it greater authority and force. It is a "legislative programme," in the terms of the critics, in which the author puts his words into the mouth of Moses, or, in plainer words, a pious fraud, resorted to in order to bring the people to a higher and more spiritual view of the law. If he did not act upon the maxim that the end justifies the means, he was conscious of a purpose to deceive. His whole success depended upon the skill with which the deception was practiced. It is difficult and indeed impossible to justify the deception. The moral judgment of men is everywhere prompt and clear in its condemnation. Even the critics accept this judgment in their very statements, by which they apologize for the forgery. "The people had not yet learned to lay weight on questions of authorship." "As ancient writers are not accustomed to distinguish historical data from historical deductions, he naturally presents his views in dramatic form in the mouth of Moses" (Prof. SMITH, *Art. Bib. Ency. Brit.*). "At a time when notions about literary property were yet in their infancy, an action of this kind was not regarded as unlawful. Men used to perpetrate such fictions as these without any qualms of conscience" (KUENEN, *Rel. of Israel*, Vol. II., pp. 18, 19). The Dutch professor at least cannot describe the fiction without showing clearly his own moral estimate of it. But there is no sufficient evidence "that forgery was ever regarded in any other light than we regard it now." The moral sense of men is the same at all times, and although it may be greatly perverted in any given case, it has never hesitated to say, that it was both mean and wicked for an author to plume himself in another's colors. The analogy sought in the Book of Ecclesiastes, which is attributed to Solomon, affords no relief. For the Preacher only claims to give that view of life which results from large experience, and great practical wisdom, of which Solomon was the most perfect representative. Solomon is alluded to, not personally, but in his representative character. It is personified wisdom who speaks. Those to whom the book came would understand this at once; and no deception, therefore, even on the supposition that Solomon did not write it was practiced. But Deuteronomy claims to be the work of Moses. In every form it is attributed to him personally. It is no dramatic programme, but an authoritative law, an absolute rule of life. The author, whoever he was, speaks as if deeply conscious of his divine commission. He claims the most implicit obedience on that ground. "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it." See also xii. 32; xxxi. 1, and other similar passages. There is nothing wanting which can aggravate the offence. He speaks in the name of God, as one who stands face to face with God, with the very highest authority; treating with the greatest reverence and freedom the laws and institutions of which he speaks; claiming to shape and direct all that is vital in the spiritual interests of the people; pronouncing the heaviest censures and penalties upon those who spake in the name of God, and were not commanded to do so, and yet consciously, deliberately and designedly palms off his own work for that which it is not—sets his hand to a false claim, and calls down upon himself his own condemnation. The offence is not individual. The theory assumes necessarily a conspiracy of all the best men of the age in abetting and promoting the fraud. Whatever we may assume as to the intelligence and culture of the people with respect to their law, the prophets, the priests, the Levites, were familiar with its provisions. The King could not have been entirely ignorant. The history shows that he was not. The work of reformation began before the book of the law was discovered in the temple. That gave new impetus and completeness to it. If therefore this book was not really discovered, but newly written, by Hilkiah, or by some one with his cognizance and authority, the king, and priests, and prophets, all the better-informed among the people, combined to lend their influence to the imposture. No such work could have secured acceptance with the people, without their aid, much less against their opposition. The astonishment and sorrow which the king expresses, his own humiliation, his earnest call upon the people to repentance, were, in large measure, assumed. It was a part of the concerted arrangement, by which this book, so skillfully prepared, was to introduce these great changes into the life of the people, as the critics claim, or at least stamp them, so far as they had grown into use, with a pretended divine authority. The moral judgment of men, the Christian conscience, revolts from such a supposition. It is difficult to conceive of a good man, and the author of Deuteronomy was indisputably a good man, seeking the good of his people, stooping to such a fraud; it is absolutely incredible that the great body of good men should have united in it. It is not only incredible; it is absurd. For goodness and fraud—fraud deliberate and persisted in, and on such themes and interests as this book discusses are irreconcilable. They are mutually destructive of each other.

IV. THE POSITIVE ARGUMENTS FOR THE MOSAIC AUTHORSHIP.

Fairly weighing the difficulties which each theory involves, the scales preponderate on the side of the Mosaic authorship. But it is not a balance of difficulties and probabilities upon which the decision is to rest. There is strong positive evidence that Deuteronomy is what it claims to be, the work of Moses.

1. Its own express and repeated testimony is confirmed by the whole internal character of the book. Its contents, its tone and spirit, the tenderness and urgency of its entreaties, the full consciousness it everywhere breathes that the author speaks with divine authority, particularly the manner in which the inward experiences of Moses are referred to—his whole heart laid open to us—his sacred communings with God (chaps. iii. 23-25; ix. 26-29), coming out as freely as his words to men, and without once betraying the hand of a mere pretender, all this goes to show that it is really Moses who speaks. Still further, the warnings not only against the forms of idolatry prevalent in Canaan, but against worldliness and pride, against a spurious liberality towards the Canaanites, against self-righteousness on the ground of their peculiar calling and privileges, are all natural at the time of Moses, but are without any force at the time of Manasseh or Josiah. It has been well said: "If Deuteronomy be only the production of some timorous reformer, who conscious of his own weakness, tried to borrow dignity and weight from the name of Moses, then assuredly all arguments drawn from internal evidence for the composition of any work are utterly useless."

2. The historical argument in favor of this view which belongs here, cannot be over-stated. It is difficult even to outline it in any brief space. The book purports to have been spoken by Moses in the plains of Moab, after the Exodus from Egypt and the dreary march through the wilderness and before the entrance into Canaan. The historical allusions all harmonize with this. It refers to Canaan as just before the people. "When the Lord thy God shall bring thee into the land whither thou goest to possess it;" or "the land which he sware unto thy fathers to give thee." "For the Lord thy God bringeth thee into a good land." "Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself." "Understand therefore that the Lord thy God giveth thee not this good land to possess it for thy righteousness." This is the mode of reference, in constantly recurring passages all through the book. The goodly land is not theirs in possession; it is soon to be theirs; they are about to enter it; it is just before them. The references are precisely what they should be, if the people actually stood as it represents them as standing, upon the borders of their inheritance, and longing for its possession.*

The historical references to other nations are equally fitting and striking. The tribes of Canaan, the Amalekites, etc., are the foes of Israel, whom they are commanded to destroy. Such a command would plainly have been out of place at a later date, when these nations had either ceased to exist, or were so enfeebled that they no longer endangered the welfare of Israel; and when the people were struggling for their existence between the great world-powers, whose vast armies swept across their borders. On the other hand, we search in vain through all these discourses for a clear reference to those mighty nations, which could not well have been wanting had the book been written at a later date. There are indeed prophetic hints of their existence and power in the pictures of Israel's sad future which it presents; but they lie only in the most distant horizon. All the nations alluded to, friendly or hostile, are those, and those only, who stood around the chosen people of God, at the time at which these discourses claim to have been spoken.

The book is remarkable for its allusions to the desert, which according to its own statement Israel had just left behind it. The shadow of that great and terrible wilderness still rested upon the mind of speaker and his hearers. Its air seems to surround them. The acacia groves in which they are resting remind them, by contrast, of the dreary road along which they have marched. The memories of the desert are fresh and vivid, and give coloring to the exhortations

* And the reference is uniform. It never implies that they were already in Canaan. For the passages which seem to imply this, are either spoken of the East Jordan possessions, or are such that in their connection they will not bear the construction the critics put upon them. Such an apparent later reference is said, *e. g.*, to be found in chap. xix. 14, and yet the speaker guards against this inference when he says, following the phrase, "which they of old time have set in thine inheritance," by the words which thou *shalt* inherit, in the land that the Lord thy God *giveth thee*.

and warnings of the speaker. If the people are to be roused to greater courage it is by the remembrance that "the Lord bare thee, as a man beareth his son, in the wilderness and all the way that ye went." They are called to trust in the Lord, for "He knoweth thy walking through this great wilderness, these forty years the Lord thy God hath been with thee, thou hast lacked nothing." To impress them with reverence and awe, they are taken back to the scene at Horeb (chap. iv. 10); to guard them against pride and self-righteousness, they are reminded of their conduct in the wilderness (viii. 1-6 and 15-17; ix. 22, 23; xi. 6-7); the freshness and verdure of Canaan, with its abundance of water, is set over against the drought and sterility of the desert; the orderly worship in the land of promise, stands in contrast with the usages in the wilderness (xii. 8); the curses denounced upon the unfaithful are colored by their experiences there (xxviii. 22-24); and the song and blessing are full of its imagery. No one can read the book without feeling that it was written by one who was not only familiar with the desert, but whose life was full of its experiences, whose thoughts and language breathe its very air.

It is still more remarkable for its references to Egypt. The impression that these references make is so strong, that EWALD holds that the supposed author of Deuteronomy was some learned Jew, at the time of Manasseh, who lived in Egypt, and thus became familiar with the Egyptian usages. It is not so much the frequent allusions to Israel's residence and condition in Egypt, but to the Egyptian usages in mining, agriculture, modes of warfare, ritual of worship, etc. It underlies the law of kindness towards servants and strangers, it constitutes a striking feature in the promises and curses of the covenant, and comes out even in the law of the king. (For the references, see SCHROEDER, Intro. § vi. pp. 37, 38). The book, therefore, is so far just what it purports to be. It is entirely natural in all its historical references if it was written by Moses, and most unnatural on the supposition of another author and a later date.

3. Its relation to the earlier and later books shows that it stands in its true position in the canon, and is therefore the work of Moses. It implies everywhere the knowledge of the historical contents and legislation of the preceding books. How untenable the position of the critics, that Deuteronomy is earlier than the books of Exodus—Numbers, is, appears from the mode in which these historical events are alluded to. They are not recorded, but simply referred to as fully recorded in the earlier writings. They are presupposed as well known. Thus he alludes to the bondage in Egypt (chap. iv. 20; v. 6, 15; vi. 12, etc.); to the passover (xvi. 1-8); to the pillar of cloud and fire (xxxi. 15); to the manna (viii. 3); to the war with Amalek (xxv. 17-19); to the law-giving at Sinai (iv. 11-15); to the residence of Moses in the Mount, and the double tables of the law (ix. 6; x. 5); to the law of leprosy (xxiv. 8); to the sin of Miriam (xxiv. 9), a passage which is utterly without meaning unless we go back to the earlier history in Numbers. It is needless to multiply instances of this kind. They are so numerous, and the references are so natural and unstudied, that the great body even of the critics, until the present day, have held that the other books of the Pentateuch must have been known to the author of Deuteronomy. The same thing is true with regard to the whole Sinaitic legislation. Deuteronomy refers to these laws, *e. g.*, the laws about food (comp. chap. xiv. with Lev. xi.) the law with respect to servants (Deut. xv. 12-15 Exod. xxi. 1-4); the law with respect to murder (Deut. xix. 11-13; Exod. xxi. 12-15); the law for the annual feasts (Deut. xvi.; Exod. xii. 1 seq.; Lev. xxiii. seq.); and so more or less fully through the whole code, always implying that the fuller and detailed legislation was well known both to speaker and hearers.

If it is full of references to the other books of the Pentateuch, the whole after-history, poetry, and prophecy presuppose its existence. The line of proof which runs through the history is many-stranded. It is only when the different threads are followed up, and united into one that we fully appreciate its strength. It seems clear, *e. .*, from the passage in Ezra which speaks of the weeping of the ancient men, who had seen the glory of the first temple, with the shouts of the younger generation at its restoration, that the first temple had been an object dear to the hearts of the people. It was connected with their most precious interests as a nation. Their whole life, popular, civil and religious, centered in it. If it stood in its glory, and had this place in the affections of the people, as we know it did about 600 B. C., it must have been built long before. It could not have won this place, and drawn into connection with itself all that concerned the nations welfare in any brief period. The restoration of the temple points beyond any reasonable question to the temple of Solomon. But the existence of the temple, with its altar, carries with it, more or less fully, the feasts and sacrifices, the whole ceremonial law, and this implies the moral

law, since the sacrifices and altar have no significance except as instituted to atone for the breaches of the moral law. At the time of Solomon, therefore, the whole law, with its institutions and officers, was in full operation. But without insisting upon this, or upon kindred statements in the history which are inexplicable, except upon the supposition of the earlier existence of the law (see 1 Kings xii. 32, and comp. 1 Kings xviii. 40 with Deut. xiii. 5 and xviii. 20), it is certain that Deuteronomy existed at the time of Solomon. The prayer of Solomon (1 Kings viii.), at the dedication of the temple, is full of real and verbal allusions to the earlier book. Its tone and language are deuteronomic. We cannot suppose that the author of Deuteronomy or the "programme" copied from Solomon, for in that case we shall have to explain how Solomon came by that knowledge of Moses and his work, with which the prayer is full; we should have to feign a tradition from which he has drawn so largely, and of which there is no evidence. But if Solomon had the copy of this law, which as king he was required to have, and with respect to which, as we have seen already, he had received the solemn charge from David his father, then all is natural. The tone and coloring of his prayer is just what we should have expected. It could not well have been otherwise. He would naturally clothe his petitions in the terms of the book most intimately connected with his religious life. He was here, too, leading the devotions of the people, and uses terms and phrases with which they were familiar. His prayer, therefore, is a testimony that Deuteronomy was known to him and known to the people. But this implies its long previous existence. Since no book could thus have entered into the religious life of the people, and have formed the vehicle of its thoughts and feelings in its communion with God, unless they had long been familiar with it. A moulding and shaping power like this is only the growth of time. We meet with allusions to Deuteronomy in the books of Samuel; and allusions of a kind which show that the people were familiar with it, that it had left its impress upon their views and language. Joab (2 Sam. xxiv. 3) speaks to the king, remonstrating against his course, in words borrowed from Deuteronomy (i. 11). Tamar (2 Sam. xiii. 12) reproves her seducer by a reference to the deuteronomic law (xxii. 21).* It is not only the king, prophets, priests, but the common people who thus advert to the law, as found in Deuteronomy, and thus show that this law was read to the people, as Moses commanded. It is incredible that these incidents—and they are inwoven in the history, as having far-reaching results—should have been inserted in the narrative in order to give a basis for the law, which was not written, according to the critics, until centuries after their occurrence.

The whole plan and significance of the book of Ruth turns upon the Levirate law in Deuteronomy, xxv. 5-10. The custom is unquestionably of earlier date, but the law which regulates it, which prescribes its limitation and the manner of enforcing it, is found only here. It is important to observe, as showing that the law was not of recent origin when the book of Ruth was written, that the usage as to the loosing of the shoe prescribed in the law, is referred to as comparatively out of date (Ruth iv. 7). No reasonable person can well doubt that the law in Deuteronomy was older than the narrative in Ruth which refers to it, and older by generations, for it is referred to as fixing the usage in a former time, which was then passing out of vogue. We have already shown how fully Joshua implies the deuteronomic law. It could not have been written indeed had not Deuteronomy preceded it. The history, therefore, from the time of Ezra back to Joshua presupposes Deuteronomy.

What is true of the history is true also of the poetry. Apart from the ninetieth Psalm, which claims to be Mosaic, and carries in its whole tone and structure the evidence that the claim is true, and which is full of striking resemblances to Deuteronomy, we have the grand eulogies upon the law in the nineteenth and one hundred and nineteenth Psalms. Whatever may be said as to the date of the latter of these Psalms, there is no reason to doubt that the former was the work of David, and there is every reason to believe that it was. It bears his name in its title, and its internal character reveals his hand. But this Psalm is not only a eulogy upon the law, showing how it was regarded at that time, but is full of deuteronomic terms in its description of the law, and has express reference to it (comp. v. 13; Deut. xvii. 12, 13: v. 17; Deut. xxxii. 4, 31). The thirty-second and fifty-first Psalms reveal to us the experience of David, which implies a knowledge of the law—and the law substantially as we have it in the books of the Pentateuch—as

* See *Deuteronomy the People's Book*, pp. 209-211, and in this connection Stanley Leathes, *The Structure of the Old Testament.*

a revelation both of the holiness and grace of God. The eighteenth Psalm (comp. 2 Sam. xxii.) abounds in terms and figures which constantly remind us of Deuteronomy. The triumphant and exultant songs of Deborah (Judg. v. 3-5), and Hannah (1 Sam. ii. 2), different in many respects, are alike in this, and bear their decided testimony to the same book. We have therefore running through the whole body of Lyric poetry a uniform and consistent testimony to the pre-existence of Deuteronomy as the work of Moses. See further SCHROEDER's *Intro*, § vii. p. 41, and also HAVERNICK, *Intro.* i., ii. 557-8, and iii. p. 304-5.

The prophetic utterances are, if possible, more clear and decisive. (See SCHROEDER, *Intro.* § vii. p. 40; SMITH, *Bib. Dic. art. Pentateuch*, and HENGSTENBERG, *Beitrage*, Vol. ii., 48, 21 seq.).

But besides these clear references to Deuteronomy as an earlier book, direct and indirect, there is an impressive argument in favor of the Mosaic origin of the law, drawn from the general spirit and character of the later books; and what is here said of the law applies with special emphasis to Deuteronomy, which gives us the law in its popular aspect, and enters therefore more directly and fully into the religious life of the people. If the people as individuals, and as a body, recognize in their recorded experiences, and in every stage of the history, a law to which they were amenable, by the knowledge of which their sense of sin, and at the same time their hope for forgiveness was awakened, then it is safe to say that such a law must have existed. The sense of sin, it is true, must be such in its reality and expression, that it cannot be ascribed to the mere working of natural conscience, or be measured and explained by the law written upon the heart; and the hope of pardon must not be the blind, instinctive feeling that in some way God will be merciful, but rest upon, or involve a knowledge of some specific way in which He will show mercy to the guilty. The prophet Daniel clothes his confession in terms of the law, "we have sinned, and have committed iniquity by departing from thy precepts and from thy judgments," and yet clings to the hope of mercy in connection with the covenant, and the sacrifices or oblations. Nehemiah presents the Levites as confessing the guilt of the people—the generation then before them and their fathers—as saying: "They were disobedient and rebelled against thee, and cast thy law behind their backs; they sinned against thy judgments;" and then as leading the people back to God and His mercy through a restored ritual and service. Jeremiah opens to us the secrets of his own heart and the experience of the people in the Lamentations. He mourns over the deserted ways of Zion; her neglected feasts; her despised sabbaths; her sanctuary desecrated by the presence of those who were excluded from its precincts by the law; her pleasant (desirable) things *of old* now passed away: he traces this desolation, as to her religious feasts and institutions, to the transgressions of the people, their rebellion against his commandment, and then closes with the deuteronomic prayer: "Turn thou us unto thee O Lord, and we shall be turned; renew our days as of old." If it is said, that there is no dispute as to the existence of the law at the time of Jeremiah, this does not meet the case. For the prophet deplores the loss of the pleasant things of old, and prays that the people may be restored to the former things. It is no law of recent date from which the nation has departed. He connects the sins of the people and the sufferings for them with the law of old, its precepts and institutions and penalties. He looks for salvation only by a return in obedience and privilege to the condition of the people in its earlier history.

Isaiah not only begins his prophecy by quoting the words of Deuteronomy, but paints the picture of the moral condition of his people in the colors of the law: "They have forsaken the Lord, they have provoked the Holy One of Israel unto anger." They observe its external rites and ceremonies, its feasts and sacrifices, but violate its spirit. They make their punctilious outward obedience, an excuse and cover for their inward corruption. It is this which makes the prophet shudder and mourn, which leads him to cry out in astonishment and regret, "Ah, sinful nation, seed of evil doers." He sees their real character in the glass of the law. He recognizes the righteous hand of God upon them; but yet does not leave them without hope. The atoning and cleansing rites of the law are before him: "Wash you; make you clean: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Hosea, writing about 800 B. C., and long prior to the days of Josiah or even of Hezekiah, recognizes in every way the law as the measure of Israel's sins. They are charged with transgressing the covenant of the Lord, and trespassing against His law; with treachery and falsehood in their relations to Him; iniquities which receive their very form, as they do their turpitude, from the law. Their torn, smitten, wounded condition is the fruit of their sin. But they are not left with-

out hope. He who has torn will heal; He who has smitten will bind up, if they will return unto the Lord their God, as He has appointed them.

The very mission of the prophets, in part at least; in the judgment of the critics, their whole mission, was to bring back the people to the true observance of the law, and the law in its more spiritual, popular, and deuteronomic aspect. Their mission is inconceivable, and their work and writings are without any intelligible cause or explanation unless we assume the existence of the law. If they are sent to awaken the people to a sense of their apostacy and sin, it is by a reference to the law and an exposition of it in its real import; if they call them to repentance, it is in view of the sacredness and holiness of the law; if they hold out to them hope, it is through institutions and ordinances of the law. Their mission and work are based upon the law; presuppose it, and are unaccountable without it; and the law, not as revealed to them peculiarly, but as known to the people. It is not necessary to carry this examination further. The prayer of Solomon, the Psalms of David, the history of the people under Samuel and the Judges are full of the same experiences of sin and grace; experiences which are simply impossible or insupposable without the law in its precepts and ritual. For these references are without a parallel in the history of any people. The sense of sin is indeed co-extensive with the race, the dim shadowy hope of some mercy has never been utterly lost; but this sense of sin found here, so characteristic in its form and depth, is by the knowledge of the law; and the hope of redemption from it is everywhere grounded in the popular knowledge of the law, in its broadest sense—*i. e.*, including ceremonial as well as moral precepts—as a revelation of grace.

This knowledge of the law cannot be explained as merely traditional. For in the first place there is no sufficient evidence of such tradition as is implied in this supposition; in the second place the allusions to the law substantially as we now have it are very clear; and in the third place, it is inconceivable that a law of this nature, running counter to the whole tendencies of the human heart, and therefore likely to be buried out of view or perish, should have been left in an unwritten form, and to the safeguards of mere tradition. Nor is it supposable that a people, whose predominant characteristic is its legality, whose whole life, as it had its origin in the Sinaitic legislation, is also permeated and shaped by it, should have suffered such a change, as is involved in a later writing formed out of floating traditions, from an unwritten to a written form, from mere scattered germs, to a complete and rounded system, without any discoverable allusion to it, either in its history or experiences, save that which is supposed to exist in the finding of the book of the law by Hilkiah.*

4. The external evidence in favor of the Mosaic origin of Deuteronomy is very strong. "It was the undisputed testimony of the Jewish nation at and before the time of Christ, that Moses wrote the Pentateuch. Such is the testimony of PHILO from Alexandria and JOSEPHUS from Jerusalem (PHILO, *Mangey* II., 141, 149; JOSEPHUS, *Bekker*, III., ii. 5, xii., *etc.*). So also the Talmud from Babylon in a passage apparently of great antiquity."† The New Testament recognizes the arrangement of the Old Testament Scriptures under the "law of Moses, the prophets and the Psalms," and thus sanctions the Synagogue view which held that Moses was the author of the law. It may be urged that this is only a recognition of the Mosaic system, a system of laws which went under his name, although it was actually the slow growth of centuries, and as a written code of much later date than Moses. But the usage, if it is a mere usage only, shows clearly that the Jews, at the time of our Lord, regarded the law as the divinely inspired writing of Moses. The manner in which our Lord uses the classification seemed to imply that it was correct. He was under no necessity to use it. He gives no hint or intimation that it was not true. And when He adopted it, therefore, He gives it the sanction of His name and authority.

That Moses is a real historical personage in the New Testament, a personal lawgiver, is beyond any reasonable question. It is "Moses who lifted up the serpent in the wilderness;" Moses "gave you not that bread from heaven;" "For the hardness of your heart he" (Moses) "wrote you this precept;" "Did not Moses give you the law, and yet none of you keepeth the law?" Stephen, addressing the Jewish Sanhedrim (Acts vii. 37) says: "This is that Moses which said unto the children of Israel, A prophet shall the Lord your God raise up unto you, of your brethren like unto me; him shall ye hear." It is the personal lawgiver who speaks, and the words spoken are quoted from Deuteronomy, and from one of the passages which are supposed to militate against

* STANLEY LEATHES, *Structure of the Old Testament*, pp. 176-187.

† Prof. S. C. BARTLETT: SMITH'S *Bib. Dict. Art. Pentateuch.*

the Mosaic authorship of this book. "A prophet like unto me." The "me" is the person who wrote the book. To whom is the predicted prophet, who can only be Christ-like? To Moses, who spake with God face to face, or to the Egyptian exile, or the "presumable poet" of the second Jeroboam, or the "great unknown?" The Apostle Peter (Acts iii. 22) speaks to the people at Jerusalem. "Moses truly said unto the fathers, A prophet," *etc.* It is the personal lawgiver who speaks, as the fathers who were spoken to were persons. The Apostle Paul (Rom. x. 5–8, 19) says: "Moses describeth the righteousness which is of the law," *etc.;* it is not the righteousness of Moses or which Moses taught, but the righteousness of the law; it is not Moses and faith, but the law and faith. Moses describes the one—Paul the other. And then, speaking of the mode in which the gospel is propagated and received, he adds: "first Moses saith," and then: "But Esaias is very bold and saith." Moses is the personal lawgiver as Esaias is the personal prophet. Throughout the New Testament therefore Moses appears as the personal lawgiver. It is not the Mosaic system—which may have been originated by other persons, and went under his name—but Moses himself, who spoke to the Hebrews, who gave the law. Bearing this in mind as what is intended in all the citations from Moses or references to him, the testimony of the New Testament to the Mosaic authorship of Deuteronomy and the Pentateuch is overwhelming. There are not only numerous direct formal citations (see the partial list in SCHROEDER'S *Introduction*, pp. 41, 42), but there are allusions, indirect, hidden, and yet impressive, depending partly however for their force upon the use of the Septuagint. The author of the Epistle to the Hebrews quotes directly from Deuteronomy as the work of Moses, "He that despised Moses' law died without mercy under two or three witnesses" (chap. x. 28; also x. 30; xii. 19, 29); but what is of greater moment here, the whole central part of his Epistle, the contrast between the Aaronic priesthood and the priesthood of Christ, is based upon the genuineness of what "Moses spake concerning the priesthood." The history and the institutions are inwoven in his Epistle, so that we cannot separate them. His argument not only implies the Levitical priesthood, but the priesthood and institution as connected with the history and introduced through the mediation of Moses.

The Apostle John tells us that "the law was given by Moses, but grace and truth came by Jesus Christ." Christ and Moses are set in personal contrast. He not only declares that the Law was by Moses, but asserts it as something which was well known to the people, and therefore true pre-eminently of Deuteronomy. "Did not Moses give you the law?"

It is difficult to believe that inspired apostles fell into a common delusion, or accommodated themselves to it, were either deceived or deceivers; but if we could so believe, what shall be done with the testimony of Christ Himself, the truth and the Teacher of truth? His testimony to Deuteronomy is very remarkable. It is a striking fact that in His conflict with the adversary, in the hours of his temptation, He draws His weapons of defence only from this book. He uses the sword of the Spirit, the word, but the word as found here. He overcomes the tempter by this word. Did He triumph by a fraud? There were other divine words, other sentences which were written—why did He use this? If it was not what it claimed to be, and what it was understood to be, why does He, in this singular and most emphatic way, coming back to it time after time with this significant phrase: "It is written," set His stamp upon it? It is a most unaccountable fact if Moses is not the author of Deuteronomy.*

Turning from the temptation to the ordinary teaching of our Lord, we have the same testimony. The Sadducees came, hoping to *entrap Him with their question:* "Master, Moses wrote unto us, If a man's brother die," *etc.*, referring to the Levirate law in Deuteronomy; and He answers, not questioning the validity of their references, but correcting their error of interpretation by a quotation from another book in the Pentateuch. To the lawyer, who asked: "Master, which is the great commandment in the law?" He replies, quoting Deuteronomy: "Thou shalt love the Lord thy God," *etc.* Is it possible to believe that when thus summing up the whole law—for the second command obviously flows from the first—He would base His teaching upon a book which, if it was not from Moses, He must have known to be a fraud?

If we pass from His ordinary teaching to His controversies with the Jews, He still appeals to Moses in that most significant passage: "Do not think that I will accuse you to the Father: there

* "*Hæret lateri lethalis arundo.*" "It would seem," says Wordsworth, "as if the evil spirit were still smarting from the weapon by which he received the wound from the Son of God at the temptation; and as if he were straining every nerve, in these latter days, to prove the spuriousness of Deuteronomy by means of the self-idolizing arrogance of this so-called 'scientific biblical criticism.'"

is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"—a passage which includes a testimony from Christ as to every point in question. For it is a testimony to Moses as a personal law-giver. He accuses: I do not; but Moses does. It is a testimony that he left the law in its written form, in "writings," which were still extant as his among the Jews, which they might have consulted, and out of which they might have learned of Him. The allusion to the prediction of the prophet in Deuteronomy is too clear to admit of question. It is further a testimony peculiarly to the deuteronomic law, since it is the law which comes into the closest relation to the people, by which they were accused, and must be condemned or acquitted before the Father, to which Christ here sets His seal.

He had scarcely risen from the dead and met with His disciples, than "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." But if Moses spoke directly of Christ, it can only be in that great prophetic utterance in Deuteronomy: "The Lord thy God will raise up unto thee a prophet," *etc.* And what He thus did on the road to Emmaus, He repeats to the gathered disciples as He sat and talked with them, and recalled, as it were, all the past: "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets and in the Psalms concerning me."

From the scene of His temptation and conflict, in His ordinary teaching, when surrounded and pressed by the cavilling Jews, from the risen Lord, and just as the opening heavens were to receive Him from our sight, we have one, repeated, unvarying, consistent testimony of Christ that Moses was the author of the law.

It does not meet the case at all to say, that Christ accommodated Himself to the prevalent view of His day, that He was only using popular language, adapting Himself to the prejudices of His hearers, *etc.* For that involves one of two things, which lie in the face of the whole gospel or involves both. Either that Christ was a mere man, and shared in the prejudices and ignorance of His age; used the language He did because He knew no better; scientific criticism had not yet shed its rays of light, and the darkness lay dense and unbroken—or Christ lent His great name and authority to sanction and perpetuate common errors, and errors which touched the spiritual interests and life of the people. And then what kind of a Redeemer have we left? But there are few who will willingly and consciously go down into these depths, who will either shut their eyes to the clear proofs of Christ's exalted character and intelligence, or to the unquestionable and almost unquestioned fact of His moral honesty and integrity. Those who agree fully with KUENEN and COLENSO may say that Christ was ignorant as those around Him, or at least shared in that ignorance; and it must be confessed that this is a less abysmal depth than the supposition of moral obliquity. In either case, however, the Christ of the gospels has disappeared.

We are shut up to this alternative. Either we must abide by the testimony of Christ, and regard Moses as the author of Deuteronomy, or we may accept the premises and conclusions of these negative critics, and thus part with our Bibles and Christ.

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